NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, JANUARY, 1933 No. 1

TOMORROW AND ITS CARES

MATT. 6:25-34.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin;

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

THE LAST REMINDER

Reports to hand indicate that not a few congregations have already, and with vigor, undertaken the work of placing the Record for the coming year. Let all others emulate their example. The New Year will have begun when this reaches you. Please do your utmost and have respect to what we have thrice endeavored to impress as follows:

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The Presbyterian Church in Canada

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The Presbyterian Record

VOL. LVIII. TORONTO, JANUARY, 1933 No. 1

ANXIOUS THOUGHT

Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.—Matt. 6:34.

Words, like people, change in the process of time. What they say to one generation is not their message to another. This counsel of Jesus, as we now understand the words before us, is in conflict with ordinary prudence, a denial of maxims taught by the wise throughout the ages and proved in experience. Our gift of foresight, limited as it is, prompts us to prepare for the day ahead. We provide oil for our lamps in anticipation of night, fuel for the days of biting cold, food for a journey, and are careful to sow in spring that we may reap in harvest. The practice prevails in all realms; farmers, travellers, explorers, merchants, builders, housewives "take thought for the morrow"; so even do birds, insects, and animals. These words however in the day when our Authorized Version of the Bible was made meant *anxious* thought, "Take no *anxious* thought for the morrow", thought that is mingled with worry, fear, doubt, foreboding. Jesus was neither imprudent nor improvident and we could not therefore expect messages from Him forbidding the cultivation of virtues which He possessed. He would have us free from the strain of corroding care.

This is not advice without explanation. Christ justifies His counsel and shows its reasonableness.

Such undue concern is ineffective. It can accomplish nothing. "Which of you," Jesus says, "by taking thought can add one cubit to his stature?" That feverish anxiety therefore that too often and too strongly lays hold upon us does not commend itself by what it accomplishes.

The case against undue concern for tomorrow is strengthened when we discover that so far from aiding it hinders. Taking upon ourselves more than one day at a time we fail in the duties at hand. Energy required for the present is dissipated. There is also a distinctly depressing and paralyzing influence exerted by worry. Anxious thought is an interference. Success demands close attention and concentration of effort. The sun's rays acquire new potency when through the medium of a glass they are brought to bear upon a small area.

Perhaps much the same idea is expressed in the words, "Sufficient unto the day is the evil thereof". Each day has its tasks and its burdens. These are adequate to absorb our attention and to engage our faculties. We double the load by taking in another day. We reach so far forward that we cannot fully do duty to the present. Life becomes unmanageable if we project ourselves too far forth.

It is not however this consideration alone by which Jesus would encourage us in the quest for "the Christian's secret of a happy life". He would comfort us by the thought of God's care. Our thought about God must greatly influence our life. If we can but think of Him and confide in Him as children do with respect to their parents, whether within the shelter of the home or upon a journey, it will bring us many more sunny hours. The Father knows that His children need shelter, food, clothing. Little children do not worry about these things. They trust and are content; they are happy and they play. They have no care for tomorrow and their cares which for a little take possession of their minds are immediately confessed to those in whom they trust so implicitly. God asks us to think of Him as our heavenly Father who knows that we have need, not merely of what the body requires, but of what is necessary to sustain our spirits in strength, courage, and hope. That is a beautiful lesson Jesus taught us when he mentioned the lilies of the field which, without toil or spinning, grow, and the fowls of the air that neither sow nor reap. He in effect therefore says to us, "Trust in the Lord Jehovah, trust, and banish all your fears".

These words of Jesus are not in the form of rebuke or condemnation and yet there is something implied in them which we should note. Our heaviest cares concern this life, what we shall eat, what we shall drink, and wherewithal shall we be clothed. He would have us note that these are not the most important concerns. How many words of His there are in rebuke of our worldliness. "A man's life consisteth not in the abundance of things that he possesses". "The life is more than meat and the body than raiment." These should not be our first and highest concern. When one cried "All is lost but honor" he meant to assure those whom he addressed that what was best remained. "Who steals my purse steals trash, but he that filches from me my good name steals that which nought enriches him and leaves me poor indeed," said England's great dramatist, and thus he asserts the supremacy of the spiritual over the material.

"When wealth is lost, nothing is lost;
"When health is lost, something is lost;
"When character is lost, all is lost."

Therefore Jesus exhorts us to "seek first the Kingdom of God and His righteousness" and to "lay up treasure in heaven where neither moth nor rust doth corrupt".

So much for ourselves therefore.

It is not easy at the present, with want so widespread, to commend this philosophy of life for there are so many destitute of its very necessities. How can they be free from anxious thought? It would seem most unbecoming for any of us, who have never been in such dire straits, merely to commend by word this way of life, and it would. If one will take in his hands the bread and clothing and at the same time urge attention to those cares only "that infest the day" it will be different and words will not seem hollow. It is God's will that all should be fed. We should then earnestly co-operate with God in carrying into effect His will, for we are His servants and messengers. We shall thus help the careworn and the fearful to adopt the way of life that Jesus here commends.

"Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for today.

Let me both diligently work
And duly pray;
Let me be kind in word and deed,
Just for today.

Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself,
Just for today.

Let me no wrong or idle word
Unthinking say;
Set Thou a seal upon my lips,
Just for today.

Let me in season, Lord be grave,
In season gay;
Let me be faithful to Thy grace,
Just for today.

Lord for tomorrow and its needs,
I do not pray;
But keep me, guide me, love me, Lord,
Just for today."—*R.*

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those that call them friends?
For so the whole round earth is everyway
Bound by gold chains about the feet of God.—*Tennyson.*

PROPORTIONAL GIVING

Rev. J. B. Maclean, D.D., Huntingdon, Que.

St. Paul, taking occasion in the Second Epistle to the Corinthians to deal with the subject of Christian Liberality, refers to three kinds of Giving. There are those in the Christian Church who give grudgingly and there are those who give as of necessity. But there is a third manner of giving which he commends to the Christian people in Corinth, it is that of those who give cheerfully. His words are: "Not grudgingly, or of necessity, for God loveth a cheerful giver".

A Study in Contrasts

When the tramp comes to our door with his whining appeal for charity, the small charity he may get is, as a general thing, given to him grudgingly. The taxgatherer may not be any more welcome as a visitor, but the Law is behind him, and his demands are met as a matter of necessity. But in how different a spirit do men meet the claims made on them by the needs of their own children! In order to provide food and clothing, education and recreation and whatever else their children may need or think they need, parents will toil and suffer and practise many forms of self-denial. It is all because of the love that is in their hearts—in their love for their children the heaviest burden borne for their sakes is cheerfully borne.

In this concrete way we can visualize these three words used by St. Paul in this particular reference. There are those who respond to the appeals of the Church as they answer the tramp at their door—they give, but they give grudgingly There are others who recognize the claims of the Church as dues that must be discharged, and these dues they discharge even as they pay their taxes to the State. But there are others in the Church whose eyes have been opened to see a great light. They have in them the mind that was in Christ Jesus. They remember His words: "It is more blessed to give than to receive", and they have entered into that greater blessedness. They rejoice in what they have received as the children of God. They rejoice, too, in the opportunity afforded them to lay themselves, all that they are and all that they have, at His feet.

The True Spirit in Giving

To receive is human—it is to be identified with the great mass of humanity in its utter need. *To give* is divine—it is to be identified with the bountiful Giver of all good. The cause of humanity, the supplying of human need in things temporal and in things spiritual is the cause that God has called peculiarly His own. It is our privilege to enter into partnership with Him in His work among men. To give to His cause is to share in the Divine Pre-

rogative. Surely, giving to the cause of human need, giving through men to God, is a high privilege, and one that all Christian people should cherish as a sacred opportunity. It is only when we so see it and so embrace it that we shall be found investing ourselves and our means in our Father's business, "not grudgingly, or of necessity" but cheerfully. And it is to this that we are called by St. Paul and by His Master, Christ.

St. Paul lays all emphasis on the spirit of our Christian giving. It must be cheerful. It must be out of a glad, rejoicing heart. It must be as moved to emulation by the example of Christ Himself who gave His very life for us. This mind of Christ Jesus must be reflected in our giving; our giving must reveal not only the spirit of self-sacrifice, but the spirit of willing, and indeed, eager self-sacrifice.

Honest Dealing

But there is another point on which St. Paul is equally emphatic. We must be *honest* in our dealings with God. Our giving must be according to our several ability. We are only stewards of the talents we are presently employing. He is the ultimate owner. He has a right to all the profits of our business. But since we have needs of our own it is allowed to us to provide for our own needs. But it is expected that we shall recognize His claims to a share for the needs of His cause. What division of profits, then, shall we make? What proportion of our income shall we set apart for God?

The Rule of the Tithe

There is an ancient rule that may furnish us with the answer—the rule of the tithe. According to this rule, one-tenth of our income should be devoted to God. This is the minimum expected of the people of God. The tenth belongs to God—in devoting one-tenth of our income to His cause, we are only giving Him His own. All is His, but He only claims a tenth—He leaves it to the free heart to add more if it will in the way of special offerings.

The rule of the tithe was embodied in the Law that was given by Moses to his people and was recognized as a religious duty. From the tithes paid in and the offerings made, the Levites were supported and the upkeep of the sanctuary secured. Provision also was thus made for the poor and the stranger. But underlying all was this idea, that the business of God must be carried on decently and in order. In the checkered history of the Hebrew people the rise and fall of their religious life was marked by their keeping or their neglecting this rule of the tithe. In the time of Hezekiah, in the reformation of religion with which his name is associated, the tithe was restored to its place of honor. And so also in the time of Nehemiah after the Return from Babylon. The prophet Malachi scores his generation for their neglect of tithes and offerings, and pronounces it a robbery of God.

But further: the tithe, although it was embodied as a rule of giving in the Mosaic legislation, is not distinctively Mosaic. It is as old as Jacob's day; it is as old as Abraham. We have reason to believe that Abraham learned the custom in the land of his father, in Ur of the Chaldees. The rule of the tithe is not only a Mosaic institution, but it is a Hebrew tradition stretching back beyond the time of the father of that race. It would seem to belong to the very constitution of human nature that one-tenth of all should be held for holy uses as belonging to God.

Made Free for Larger Giving

But, it may be objected, what has the Christian Church to do with all this? We are "free from the law", free from this bit of Mosaic legislation that was part of the burden our fathers could not bear. Yes, we are free, free to give but not free to withhold! We are free to give out of free hearts, hearts that have been made free by Christ, hearts that are moved to give freely even as He gave freely. If only our sense of Christian freedom moves us to give as Christ gave, the tithe will not be a thing to cavil at but a schoolmaster to bring us to a larger conception of Christian giving when we shall not be found trying to spell out our duty but rather entering into an ever larger conception of our privilege.

The Obligations of To-day

The reasons adduced for giving this rule to the people of God in the time of Moses may surely be offered to-day to enforce it as a duty as well as urge it as a sacred privilege on the heart and conscience of the Church of Christ. For we, too, owe all things to God; and we are so apt to forget. We need a memorial to be set up to serve as a constant reminder of our debt. What is the response that the people of Christ are making to Him who still stands pointing them to the whitened harvest fields? We know the insistent appeals that the Mission Boards of the Church are making, we know that at home and abroad the work is halting for the lack of sufficient funds. We know the agonizing problem that faces every active Church of Christ to-day. And we know, too, a ready solution of all these financial difficulties. If only we would accept the leading and the light. If only we would accept, as a Church, this ancient rule, finding the echo of its demand in our enlightened conscience, and giving ourselves to its keeping with a loving heart! If only we would let this ancient law be our schoolmaster to lead us to Christ that we might learn not only the law but the grace of giving!

Even if the paying of the tenth is not our whole duty in the matter of giving,

what wonderful things would be accomplished in the way of securing munitions of war for the Captain of Salvation if this rule were more generally adopted by the members of Christ's Church.

An Ancient Challenge and a Healing Message

As we measure the demands of the work to-day over against the means supplied by the people of the Church, we are moved to ask if the voice of the prophet Malachi does not need again to be lifted up. "Will a man rob God? Yet ye have robbed Me . . . *in tithes and offerings.*"

Would that the Church of Christ would listen to the healing message that goes with the ancient challenge: "Bring ye all the tithes into the storehouse . . . . and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

REDUCED FARE CERTIFICATES

The attention of the ministers of our Church is called to the revised regulations of the Canadian Passenger Association, effective January 1st, 1933, under which Reduced Fare Certificates will be issued to all bona fide clergymen exclusively engaged in religious work.

The new certificate, for which there will be a charge of $2.00, will not be limited as to territory, but, generally speaking, will apply between all stations of the participating lines in Canada. The individual trip certificates now issued to cover occasional journeys on missionary duties will be discontinued.

Ministers who desire to avail themselves of this privilege may obtain an application form from the Church Offices, 372 Bay Street, Toronto. This form must be filled in and signed by the applicant and certified to by the Clerk of the Assembly, and forwarded together with express or postal money order for $2.00 as follows:

Applications for certificates for persons residing at points between stations, Armstrong, Fort William, and Sault Ste. Marie, Ont., and EAST, should be forwarded to Mr. C. P. Riddell, Chairman, Canadian Passenger Association, 437 James St., Montreal, Que., and for persons residing WEST of Armstrong, Fort William, and Sault Ste. Marie, to Mr. Jos. B. Parker, Secretary, Canadian Passenger Association, Western Lines, 320 Union Depot, Winnipeg, Man.

J. W. MacNAMARA,
Clerk of Assembly.

REACTION

A considerable interval has passed since the following was written. Indeed it has been in type for many months. The views expressed herein have, however, meanwhile been confirmed. It was our purpose to give these confirmations at this time but in the interests of space they will be reserved for another issue. It is evident that both in public address and in printed form the emphasis has been changed. We shall have more to say about this, however, when we report an address by a man eminent in the Church and various press pronouncements.

The enthusiasm for organic church union seems in various parts to have subsided to a considerable degree. It is not very long ago that interviews were given by some leading ministers in Canada heralding as an event about to be consummated immediately the union of the Presbyterian Church in U.S.A. with the Methodist Episcopal Church North. One may assume that this event lies in the far distance for the Presbyterians have not yet been able to join forces. Indeed one union that seemed very probable in the near future has been abandoned by the negotiating parties, The Reformed Church in the United States and The Evangelical Synod of North America, the conclusion being that "*it is not expedient or practicable at present to continue negotiations*".

Regarding union as a general proposition, Dr. Campbell Morgan in a recent book thus expresses himself:

> I have been watching the papers, the religious papers and others, and I see here and there that there are movements on foot for getting together, in order presently to form one denomination. So far as I am concerned, *it leaves me cold.* There is something better. What is it? Not to attempt to create a visible uniformity, but to recognise the spiritual unity that exists. We need a restored vision of the Church, apart from our ecclesiastical differences, God's great nation, supernational, international.

The Presbyterian of the South laments the spirit shown by advocates of church union, alleging that they "spend most of their time and effort in criticizing the churches for not getting together at once and the remainder in finding fault with those who do not agree with them . . . Finding fault with the churches will never bring them together." Obviously this writer concludes that as long as this spirit prevails, union is impossible. The churches which the writer has in view are evidently not ready for union and he suggests a better plan that "the man should live quietly by his neighbor, show himself neighborly, respect his neighbor's rights and be ready to join him in any effort for their common good or for the good of a cause in which both are interested . . . When some such plan is adopted the real unity of the Chris-

tian Church will be shown and in many cases, no doubt, this will bring about union. . . . A united determination to love one another and work in Christian harmony will do more for the advancement of the Kingdom of our Saviour than anything else that can be done."

A former minister of St. James' United Church, Montreal, in the congregational church paper some time ago referred to Church Union in rather surprising terms:

> But I think a ten years' respite from all Church Union movements will do us good. We have had too many of them recently and the record of their failure is very discouraging. In Canada, we are trying a great experiment. If, by God's grace, we bring this expedition to the sunlit plains of peace, then let others follow the trail that we have blazed.
>
> Meanwhile, let them do their own work, in their own appointed place, by their own appointed methods. Unity is what is needed today—unity in liberty, unity in variety; comradeship in devotion to the will of God—the unity that has its roots in Christian sympathy and Christian service.

Again Rev. W. Courtland Robinson, editor of the Presbyterian, Philadelphia, quoting one whom he designates "a young man and a scholar":

> We foresee more heart-searching, and it is not too much to predict that if there comes a union movement here like the tragedy in Canada there will come out of the welter a 'continuing Presbyterian Church' purged and chastened in numbers and wordly power, but closer to the real needs of people and more confident in the power, glory, and sufficiency of the Lord of the Church.

There is therefore not only a subsidence of enthusiasm but also apparently a change of view. It has been a mystery to us how some most zealous advocates of church union have been able to live with easy conscience in the sin of disunion with which they have charged others who could not see that unity required organic union. They seem to be resting easy, however, and are not so fervid now in their championship of this cause. It is dawning upon them that organic church union is not such an imperative general obligation as their former declarations asserted, and, particularly, that all the ills of the Church will not be cured by this loudly-proclaimed efficacious remedy.

"Two things," said Kant, "fill me with
breathless awe;
The starry heavens and the moral law."
But I know a thing more awful and obscure,
The long, long patience of the plundered
poor.—*Quoted.*

In work for God there are commonly three stages: first impossible, then difficult, then done.—*Hudson Taylor.*

UNION IN CANADA

The editor of The Presbyterian Magazine, the monthly published by the Presbyterian Church in U.S.A. has considerately responded to our request for the privilege of commenting upon a remark of his in a recent editorial in which he referred to the Union in Canada. The editor expressed his desire to be fair by presenting both sides of the question but said that our communication was longer than space permitted. He would however make excerpts. We preferred that whatever appeared should be completely from our pen and therefore submitted a briefer letter. This appeared on the first page of the magazine as follows:

DEAR EDITOR:

Perhaps you would allow me a reference to a sentence, to be more specific, an adjective, used in your article "Rural America". Speaking of organic church union you state that "the noble experiment of the United Church of Canada has set the example . . ."

To say the least, there is a difference of opinion about this experiment. Sir Henry Lunn, an eminent Methodist who has devoted his fortune to the promotion of organic church union, after visiting Canada where he associated chiefly with representatives of the United Church and could not be considered prejudiced, returned to England to warn his brethren of the Methodist Churches in their plans for union to "avoid the tragedy of Canada".

Union has not been complete. Of The Presbyterian Church in Canada there has been left outside of the United Church almost half of its membership in 1924, six months prior to union. The membership was then 379,762. At the end of 1931, it was 180,680, while the recent Dominion census gives the number of Presbyterians in Canada as 870,482, making it the third Protestant body in Canada. One consequence, therefore, of Union in Canada is the disruption of a vigorous and prosperous Church which it may be said has been rent in twain.

This result could have been anticipated; for when two votes four years apart were taken in the Presbyterian Church, the first was so inadequate and the opposition so strong that the Assembly decided it would be unwise to proceed with union, and the second vote made it very clear that the opposition had grown apace and should have been regarded as strongly confirming the Assembly's determination to await the development of sentiment in harmony with its deliverance of 1905, that "union of the Churches to be real and lasting must carry the consent of the entire membership."

It may be well for the Presbyterian churches in the United States and throughout the world to understand that The Presbyterian Church in Canada was the pioneer in union. Fifty-five years ago it succeeded

in uniting the different branches of Presbyterianism into one body known since as The Presbyterian Church in Canada. In view of that pioneer example of union, that part of The Presbyterian Church in Canada which did not go into union with the Methodist and Congregational Churches in 1925 is deserving of charitable consideration, particularly at the hands of those branches of the Presbyterian Church in the United States and elsewhere which, after more than half a century after the truly noble experiment of their fellow *Presbyterians* in Canada in 1875, are but now negotiating for union with each other.

W. M. ROCHESTER,
Editor, The Presbyterian Record.

OUR NAME ABROAD

As indicative of our endeavor to respond to every request for information about our Church and the union movement and the appreciation of our correspondents we give the following from Vermont, U.S.A.:

"We can hardly thank you enough for your prompt and invaluable assistance in our debate on church union. We deeply appreciate the generous contribution of time and effort, involved in the extremely helpful letter you sent, and Dr. Scott's book proved exactly what we needed.

"It may interest you to know that the debate was held, as scheduled, before a large audience representing three congregations, Baptist, Congregational, and Presbyterian, in our neighboring city of Barre, as well as delegations from Christian Endeavor societies in the surrounding districts, and that the decision was awarded to the affirmative. However we felt that the decision was by no means a disheartening defeat, as the vote of the judges gave the negative one out of three ballots, and on the ballots cast there was a difference of but twenty-five points between the teams, the decision being based on the point-scoring system; and this with an audience and judges previously strongly inclined to the affirmative side! At least, we were able to present the unfamiliar and unpopular side of the question to a large number of people who previously had thought little about it, and to arouse a question in many minds, perhaps, as to the real value and desirability of the much-boosted union movement.

"Quite aside from the question of debate the members of the negative team enjoyed the opportunity of obtaining a clearer understanding of the situation in Canada regarding the Presbyterian Church and the United Church. Perhaps our feeling illustrates the very point brought out again and again in Dr. Scott's book, as well as in your letter, regarding the true meaning of "unity" for, although we all happen to be Baptists, we entertain a genuine sympathy and spirit of brotherhood with the continuing Presbyterians in Canada, beyond that realized with some of the members of our own denomination, with whom, according to the theory of "obtaining unity by practising union", so advocated by our worthy opponents, we should be more in fellowship! Thus we have demonstrated, to our own satisfaction, at least, *that unity* is entirely possible without organic union, *and not at all guaranteed by such union.*

"May we thank you again for all your help, and express our joy in the common fellowship we share in standing for freedom and democracy, and for the eternal truth of God's Word. We pray the blessing and power of His Holy Spirit may be with your Church in all its work. 'Not by might, nor by power, but by my SPIRIT, saith the Lord of Hosts.'"

Another communication is given in evidence of the interest taken in the report of the Census as it concerns the Presbyterians in Canada. This is from a minister in the Southern Sates with whom we have been in correspondence for several years:

"I sent out three hundred copies to papers and private officials and it has already been published in thirty-two secular papers with very favorable comments."

ROBERTSON MEMORIAL LECTURES

Dr. James Robertson, known as The Great Superintendent, finished his course on January 4th, 1901. By resolution of the General Assembly the following year it was decided that a fund should be established to be called The James Robertson Memorial Fund. The amount then determined upon was $10,000. Of this $2,000 was to be given to Mrs. Robertson, widow, and the balance to constitute the foundation of a lectureship on Home Missions. The interest on this sum was to provide a course of lectures on Home Missions to be given every year in each of the theological colleges of the Church. The lecturer for this course was to be appointed year by year by the Home Mission Committee. The General Assembly last year, upon an overture from the Synod of Manitoba, decided that the Senates of Montreal College and Knox College in conference with the General Board of Missions, be asked to arrange for lectures dealing with Home Mission work in Western Canada. In other words the Assembly restored in our Church The James Robertson Memorial Fund. The explanation of this action lay in the fact that in 1925 the money for this purpose passed into the United Church. Now the lectureship has been restored and the committee in charge appointed as the first lecturer, Rev. J. S. Shortt, D.D., Barrie, Ont. Accordingly three lectures were given by Dr. Shortt in Montreal College, November 22nd, 23rd and 24th, and three in Knox College, Toronto, November 29th, 30th, and December 1st.

The first lecture embraced the early life of Dr. Robertson through the early days in Scotland, the emigration to Canada at the age of sixteen, his career as a country schoolmaster, his studies at Toronto University and Princeton Theological College, and his ministerial work at Norwich, Ont., and Knox Church, Winnipeg. Attention in this lecture was also given to the biography by Dr. C. W. Gordon in comparison with the biographies of other great men and the influence exerted by the study of the lives of leaders in Church and State.

The second lecture was engaged with Dr. Robertson's work as Superintendent, his visits to pioneer settlements and the hardships endured. His gifts as a home missionary, organizer of churches, and administrator were extolled and illustrated by many incidents. This lecture was enriched also by the recital of personal experiences of the lecturer and other students and ordained ministers who had served under Dr. Robertson.

The last lecture dealt with the later development of missionary organization in the West as illustrated in the appointment of synodical superintendents and the new phases of the work incidental to development. Missionary methods have followed very closely the lines laid down by Dr. Robertson which, in addition to his forceful personality, contributed so greatly to success.

SYNOD OF MANITOBA

The Synod of Manitoba met in First Church, Winnipeg, on Tuesday, Nov. 8th, with a good attendance of ministers and elders. The retiring Moderator, Rev. D. Johnstone, preached from Matt. 6:10, *Thy kingdom come*; and, having constituted the Synod, called for the election of his successor. The choice of the Synod fell on Rev. H. M. Coulter of Neepawa, who conducted the business of the Synod in a very efficient manner.

Rev. Dr. Robert Johnston, Moderator of the General Assembly, and Rev. W. M. McKay, Synodical Missionary, were present throughout and took a deep and helpful interest in the proceedings.

Whilst the various reports presented to the Synod reflected the serious economic stress of the times, yet a spirit of optimism prevailed, and thanksgiving that all our fields were manned and facing the situation with hopefulness and courage.

The Synod found time to hold a conference on Church Life and Work with special reference to Evangelism. Many members took part in the discussion, including the Moderator of the General Assembly, and the following resolution was adopted:

> The Synod recommends that Presbyteries within the bounds take into consideration the recommendation of the General Assembly to encourage the spirit of prayer amongst our people, and, at the most convenient time, to arrange for special preaching services, by exchange or otherwise, that people may be led to decision for Christ, and that spiritual life may be quickened and deepened.

At the public meeting on Wednesday evening everyone was thrilled by the great address of the Moderator of the General Assembly on *The Work and Outlook of the Presbyterian Church;* also by Dr. H. R. Grant's address on Dr. Robertson, the Great Superintendent, as he knew him in the last decade of his life and service.

The Synod adopted an overture, prepared by Hon. Judge McKay, for transmission to the General Assembly, praying that in view of the Census returns, the Assembly take steps to have the general property of The Presbyterian Church in Canada readjusted.

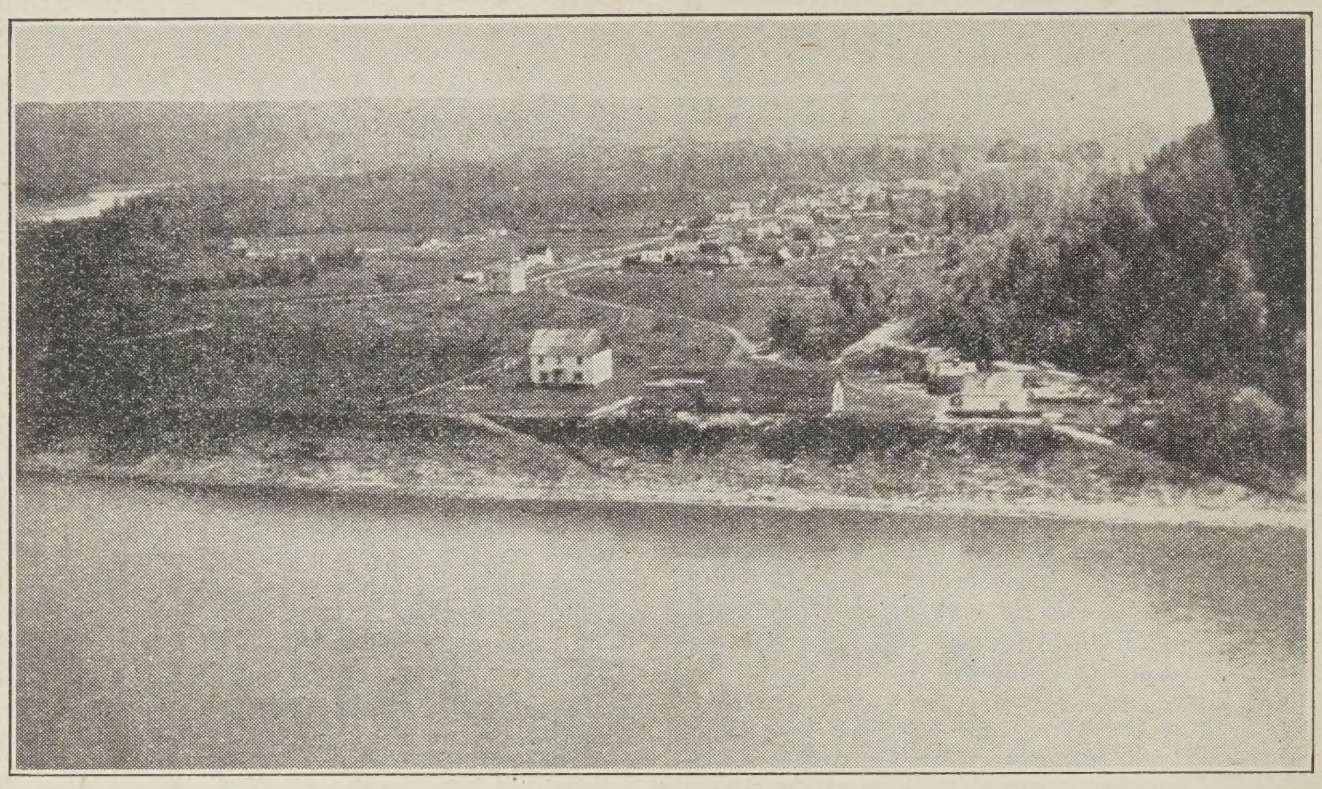
The next meeting of the Synod will be held in the Presbyterian Church, Norwood, Winnipeg. As 1933 marks the fiftieth anniversary of the erection of the Synod of Manitoba, the Committee on Arrangements was instructed to prepare an appropriate service to celebrate the jubilee of the Synod.—*D. J.*

THE LORD'S DAY ALLIANCE

Rev. J. W. MacNamara, D.D.

The Executive Committee of the Board of Administration at a meeting held on November 23rd received a communication from The Lord's Day Alliance of Canada pointing out that at the present time the Society finds itself without sufficient means to carry on its work, and must secure greater financial support from those who are interested, if it is to continue. The letter recalled the origin of the Society which resulted from a meeting held in Ottawa on April 20th, 1888, of representatives of different religious bodies called together by Dr. W. D. Armstrong in obedience to instructions by the General Assembly of The Presbyterian Church in Canada. It is clear therefore that The Presbyterian Church in Canada took an active interest in the work of the Alliance from its inception. The Executive therefore decided to place the matter before the membership of our Church through the columns of the Record expressing the hope that in view of the importance of the work carried on by the Alliance, and the necessity of continuing the organization, our people will endeavor to contribute to its support to the best of their ability.

Again I am sorry I cannot add to the number of Records. There are really only three in the mission who pay for them but the other three and the extra copies you have so kindly sent are appreciated by others who cannot afford to get them. The majority of our people are on relief. Perhaps by another year conditions will be different."—*Cor.*



FORT MCMURRAY, ALBERTA. FROM THE AIR.

The Athabaska River is shown at the bottom of the picture. The water at the top left is The Snye and the Clearwater. The latter flows toward the left this side the hill in the back distance. This hill is the north bank of the Clearwater Valley. The one showing along the wing of the plane at the top right is the south bank of the same valley. These hills are 200 feet high, covered with luxuriant vegetation, and are underlain with asphalt, petroleum, and salt. Materially minded McMurrayites can literally say, "I will lift up mine eyes unto the hills from whence cometh my help".

FORT McMURRAY

Rev. G. H. Gunn, B.A.

Having now got pretty well along with my 'bushwacking' job of getting together my winter's supply of firewood for the little church and manse, I now "take my pen in hand", typewriter in this case, to give you a brief account of our operations, and of conditions here generally. . . .

Our work here is progressing very satisfactorily indeed, taking into consideration all the circumstances and conditions. Fort McMurray, as everybody acquainted with the history of the place knows, is not an easy place in which to do church work. First of all, it is located just south of N. Lat. 57., in which has been rightly called, "The Far and Furry North"; and, as everybody acquainted with the situation also knows, just south of 57, in "this Canada of ours" in some localities at least, is pretty much like Kipling's "Somewhere east of Suez, where the best is like the worst, where there ain't no Ten Commandments, and a man can raise a thirst". In these regions, to a large extent, religion and conventional proprieties of civilized society are openly flouted. This is especially true of many of those who have been raised here, or who have been in the North for a long term of years; and when the new arrivals come, and we have many such now among us, the majority of them seem to take their cue from this careless and irresponsible element and settle down to a way of living in which the Church and the sanctity of the Sabbath have no place whatever. Numbers of these people have come from outstanding Christian families, and when in their home communities would be known as exemplary citizens, observing all the forms of decorous living, and would be found more or less regularly in some place of worship on the Sabbath day. Here it is different. Like the prodigal of the parable, they seem to think that, having got into "a far country", they can cast all these obligations and restraints of civilized life aside and do as they like; and what they like is, all too frequently, "not unto edification". I am happy to be able to testify, however, that among these people, both old timers and new arrivals, we have a sprinkling of staunch souls who stand for what is right and true, who by precept and example are endeavoring to make the place what it ought to be, instead of allowing it to make them what they ought not to be; and, with this good leaven as a nucleus, and a little necessary fostering and necessary organization through the medium of a permanent-

ly established Protestant church in the community, I think McMurray should soon achieve a better reputation.

To be quite fair and candid, in apportioning the responsibility for the undesirable features of the above described condition, I would say that the Churches themselves must accept a considerable share. Had they been on the job a little earlier, and a little more continuously, these conditions would not have prevailed to anything like the extent that they now do. But this part of our great western-mission-field has had scant attention from any of the Churches.

Fort McMurray was established as a trading post of the Hudson's Bay Company sixty-three years ago, though, as a matter of fact, the site was occupied as a trading post seventy years earlier than that; yet, save for the occasional visits of missionaries passing through it, no missionary work of any kind was carried on here until quite recent years. The Roman Catholic Church was the first to open a mission, a very humble affair, where visiting priests held occasional services. The large institution with resident clergy which they have now was commenced only about six years ago. The Presbyterians were the second religious body to come in. Mr. McTavish, who with his wife taught the public school, opened a work here in 1912 and a couple of years later built the little church in which we now worship. Mr. McTavish carried on this work until about 1922 when, upon his withdrawal, a number of different missionaries supplied the field during the summer months until 1925. In that year, as a result of Church Union, we lost our property and were compelled to retire from any active missionary effort on this ground. The United Church took over the work and sent in students—just for the summer months. The Anglicans, strange to say, although having the largest number of adherents next to the Roman Catholics, never had a church here until a year ago, nor any but occasional services until the past summer, when they had a student for a little over three months.

The net sum of this history is that since 1922 until now, ten years, with the exception of a small union Sunday School, the only Protestant preaching these people have had has been confined to four months each summer. They were left entirely to their own devices for the remaining eight months including the shut-in days of a more or less gloomy and tedious sub-arctic winter. Under the circumstances, it is not altogether to be wondered at that they have lost interest in the Church and have learned other ways of putting in the Sabbath than that of frequenting the courts of God's house and singing the praises of the Most High.

As I said, however, at the beginning of this letter, our work is progressing very satisfactorily indeed, and there are many encouraging features. The people are gradually taking more interest. Despite the many handicaps of unattractive premises, inadequate equipment, etc., the attendance at the church services has been increasing. Last Sunday the little church was filled to overflowing, a number not being able to get in for lack of proper seating accommodation.

In the Sunday School we are having the same experience. Every Sunday we have had new scholars until, I think, we have practically exhausted the possible supply of Protestant children in the town, not to speak of one little Catholic girl who is a most regular and interested attender. This being a union Sunday School, I might add that teachers, officers, and scholars are recruited equally from all the Protestant denominations.

We are just now in the throes of trying to get up a Christmas tree, and program for our little folk of the Sunday School, and, with our slender resources, I fear it is going to be some undertaking. Should you happen to see Santa Claus or any of his agents down your way. please tell them not to forget our little flock at McMurray.

AMONG THE CHURCHES

Waterdown, Ont.

In 1930, Knox Church, Rev. J. C. Ross, minister, observed its centenary. In 1830 Rev. Wm. King of Ireland, who had served in the district for some eight years, organized the congregation. A frame church was erected, the work being done entirely by Mr. King and his congregation. The congregation divided at the time of the disruption in Scotland and those identified with the Free Church formed a separate congregation in 1844. A stone church was erected which is now the Sabbath School building. In 1877 the congregations were united and it was agreed to occupy Knox Church, the other property, St. Andrew's, passing into private ownership. The present fine edifice was dedicated on November 10th, 1901, and it is the anniversary of this event which is celebrated. The services on this occasion were conducted by Rev. Dr. Rochester, Editor of the Record.

The gratifying announcement was made on this last occasion that Miss Mary Little had left the sum of $500 to the congregation to be invested and the interest to be devoted to the maintenance of the church. On similar conditions her brother, Mr. T. J. Little, left $1,000. In both cases it was stipulated that should Knox Church cease to continue as a Presbyterian Church the money is to revert to The Presbyterian Church in Canada. Both these donors took a keen interest in the church and rendered valuable service during their lifetime, Miss Little having been a member of the Ladies' Aid and the W.M.S., and Mr. Little a trustee and member of Session.

Cardinal, Ont.

In celebration of the 55th anniversary of St. Andrew's Church special services were held with Rev. Dr. D. MacOdrum, First Church, Brockville, as the speaker in the morning and Rev. Dr. N. A. McLeod, Moderator of Synod, in the evening. A special feature of the morning service was the dedication of the new organ with Dr. J. D. McPhee of Port MacNicol at the instrument. Special thank offerings were taken at the services in aid of the church funds. The absence of Miss Ross, a patient in Victoria Hospital, Montreal, who for so many years occupied the post of organist and choir leader, was greatly regretted. The choir in expression of its regret sent her flowers and a letter. Over two hundred sat down to supper on Monday evening at which Rev. Albert H. Barker, minister, presided, and addresses were given by the local ministers, interspersed with musical selections provided by Mrs. W. MacLean and friends from South Mountain. Assisting in the musical services on Sunday were Mrs. Dr. J. D. McPhee and Dr S. P. McPhee.

Smith's Falls, Ont.

Westminster Church has almost reached its centenary. The 99th anniversary of the founding of the Presbyterian cause there and the 4th of the opening of the present church were celebrated recently. Rev. Malcolm Campbell, D.D., responded to the invitation of the Session to conduct the special services. In the morning Faith was the topic, the faith that can remove mountains. In the evening he presented the Gospel message as set forth in Luke 15. Large congregations marked the occasion and a special offering of $2,000 was contributed. On the Monday evening following the members of the congregation and their friends to the number of four hundred partook of supper and enjoyed later a delightful program of music and addresses. The speaker of the evening was Rev. H. R. Pickup of Renfrew whose theme was, *Church Life and Work.* He appealed to the congregation to shake themselves free from the gloom of the times and to think, speak, and act hopefully. In such times dependence should be upon God, and His special message should be continually before us "not by might nor by power but by my spirit, saith the Lord of Hosts."

Centreville, Ont.

Yet another 99th anniversary was that of the Presbyterian Church here. Fine weather prevailed and the church was crowded at both services. Rev. J. C. Grier of St. Andrew's Church, Lindsay, was the speaker at both services. On the Tuesday following, for the social gathering at supper with the fine program there was an attendance of over 500. The program was given by local talent assisted by the members of St. Paul's Choir, Peterboro. The address of the evening was given by Rev. Thomas Dodds of Corunna, Ont. The minister, Rev. H. R. Williams, presided at this gathering. The fine church in which this congregation worships was erected seventy years ago.

Kirkwall, Ont.

The anniversary celebrated by the Presbyterians in Kirkwall was the 99th of the founding of the cause there. It is not possible for us to give the history of this congregation. This record is being prepared for the centenary next year. This church was the home church of the late Dr. D. G. McQueen of Edmonton whose family was one of the pioneers. A large congregation assembled in the morning and in the evening, the services being conducted by Dr. Rochester, Editor of the Record. This congregation is the associate of West Flamboro and is under the care of Rev. C. A. Mullin.

On the Wednesday following, what is an annual event, a Scotch supper was held. On this occasion the church was filled and a splendid entertainment was given by the Bluebell Quartette of Galt, Ont.

Millbrook, Ont.

Grace Church observed recently its 75th anniversary with Rev. Dr. A. T. Barr of St. Paul's Church, Peterboro, occupying the pulpit. The morning congregation filled the church but the accommodation was insufficient in the evening. The minister of the United Church, whose services had been withdrawn for the occasion, assisted in the evening. Over three hundred assembled on the Tuesday night following for the usual social gathering at supper and the program following. The special feature of this entertainment was a lecture by Dr. Barr, *A Tour Through Manxland.* The anniversary service and the weeknight gathering were regarded as the most successful ever held.

Charlottetown, P.E.I.

On Sunday, the 13th of November, during the morning service, mural tablets were unveiled and dedicated, in the presence of a very large congregation, to two former ministers of St. James Kirk. One to the memory of the Very Reverend William Snodgrass, D.D., minister of the congregation from 1852 to 1856, was unveiled by His Worship the Mayor of Charlottetown, Judge William Snodgrass Stewart, a namesake of and baptized by Dr. Snodgrass. The other to the memory of the Reverend Thomas Duncan, D.D., minister of the congregation from 1856 to 1876, was unveiled by Mrs. A. Lord, the oldest member of the congregation and an intimate friend of the Duncan family. Mr. A. W. Hyndman, nephew of Dr. Thomas Duncan, represented

the Kirk Session in the ceremony. The dedication was performed by Rev. R. Moorehead Legate, minister of the Kirk. The tablets are of oak with inscription incised in gold, and were sent out from Scotland by the sons of those commemorated, Mr. W. G. Snodgrass, Bridge of Weir, Renfrewshire, and the late Reverend George Duncan, D.D. , minister of New Abbey Parish, Dumfries.

Innisfail, Alta.

At the special services in observance of the 40th anniversary of the founding of St. Andrew's Church, the congregation had the privilege of hearing the Moderator of the General Assembly, Dr. Robert Johnston. The minister, Rev. J. A. T. McLagan presided. The service was held in the evening with a large congregation in attendance. The service of praise was marked by several special contributions by the choir. The history of the church as given in the bulletin for the day thus refers to its origin: "St. Andrew's Presbyterian Church, Innisfail, may be said to have taken its beginning forty-one years ago in Manitoba College, Winnipeg, when Rev. Dr. Robertson, The Great Superintendent, entered the room of a recently graduated student of that institution and in his short, crisp way said, 'You are to go to Alberta and open up Red Deer, take the train tomorrow and report to Mr. Herdman, Home Mission Convener of the Presbytery of Calgary for further instructions.' This young man was Rev. James Buchanan, M.A., the first minister of St. Andrew's who came to Innisfail in 1891. In that year the present manse was completed and the year following the church was erected and opened by Rev. Chas. W. Gordon. The first communion roll was formed in 1892 and of the number then recorded only a few remain. Of the original group Mrs. J. A. Simpson is the sole survivor.

Following Rev. James Buchanan other ministers were Rev. John Fernie, Rev. D. Spear, Rev. W. F. Allan, Rev. Dr. J. S. Shortt, and Rev. Peter Fisher. Mr. McLagan's ministry began in Nov., 1929.

Hespeler, Ont.

The 77th anniversary of St. Andrew's, Rev. G. T. Marshall, minister, was observed by special services conducted by Rev. J. B. Thomson, Dufferin Presbyterian Church, Toronto. A choir of forty-two lead the services of praise and rendered special music. The service commemorated not only the founding of the church but the dedication of the present edifice twenty-two years ago.

Whitewood, Sask.

Knox Church had the pleasure of hearing the Moderator of the General Assembly on Monday, November 7th, the first visit of a Moderator in the fifty years of the congregation's history. The setting was a truly western winter scene for on his arrival Dr. Johnston saw the prairie covered with a white blanket to the depth of two feet. A good congregation, some of whom drove twelve miles, faced the blinding storm to hear him. His visit and his message will not be forgotten by the Presbyterians at Whitewood and district. He further endeared himself to the community by visiting, after the service, a number who on account of sickness could not be present.—*Com.*

West Monkton, Ont.

Sunday was a red-letter day in the history of Knox Presbyterian Church when the seventy-fourth anniversary was celebrated. Special services were held morning and evening in charge of Rev. William Moore, B.A., of Brussels. The choir also contributed special music. At the morning service, a record of the church during the past seventy-four years was read by Mr. Joe Adair, Jr., grandson of the oldest living pioneer, Mrs. John Adair, now in her ninety-third year.

The church was first organized as a mission station, probably under the leadership of Rev. Thomas Findlay of Mitchell, and complete organization was effected in 1856 with a congregation consisting almost entirely of Scottish pioneers. Eleven years later in 1867 the first edifice was dedicated. The celebration was continued on Tuesday evening and took the form of a congregational supper and concert. The minister is Rev. J. A. Pritchard.—*Com.*

Barnesville, N.B.

Few of the districts over which the Blue Banner now floats have had such a chequered career as has Barnesville in New Brunswick, which, along with its sister points of Titusville and Saltsprings, forms a mission charge in the Presbytery of St. John, N.B.

The town of Barnesville is set amid scenery of rare beauty. Forest-covered hills, well-watered meadows and fertile fields, close to lovely Loch Lomond, make an ideal retreat for one who wishes to enjoy to the full communion with nature. A magnificent highway connects with the seaport town of St. John, ensuring easy access to the privileges of city life.

The district was originally settled by Presbyterians from the north of Ireland. In 1838 a church was built and a minister called, Rev. Charles Atkinson of the Church of Scotland. However, for some reason or other, the pastoral relationship was dissolved and after some time the congregation was reorganized as the Reformed Church, or Covenanter Church, and a minister called in 1846, Rev. J. R. Lawson.

Mr. Lawson, who was a native of Rathfriland in Ireland but educated at Paisley in Scotland, seems to have exerted a great influence on the spiritual life of the dis-

trict. That influence still exists in a very real fashion. During the trying times of 1925 and afterwards, the Presbyterian Church in Barnesville owed its existence to the help, financial and otherwise, given by the members of the Covenanter Church. That church (the building) is now disused, except for monthly meetings through the winter of the British and Foreign Bible Society, to which all communions are invited. The Covenanter cause in Barnesville, largely through death and emigration, has declined and the few remaining members worship in the Presbyterian Church, which holds the same doctrinal standard, The Westminster Confession.

Although only a mission, it is an inspiring thought when we consider that the Blue Banner, raised in 1838 over the rugged hills and virgin wilderness of South Stream, as the name then was, is still flying, and that the influence of John Calvin is still very real and powerful in the district.

During the past summer, the field was under the charge of a student from The Presbyterian College, Montreal, Mr. A. A. Rattray. His work will be continued during the winter by a deaconess, Miss Hazel Deane, who has already occupied this field during two very successful winters.—*Com.*

Glace Bay, N.S.

St. Paul's congregation rejoices in a history of sixty-six years during which period there have been but six ministers, Rev. Alexander Farquharson, Jr., 1867 to 1875; Rev. Allan MacLean, 1877 to 1878; Rev. James A. Forbes, 1881 to 1903; Rev. D. M. Gillies, 1903 to 1906; Rev. F. W. Tingley, 1927 to 1931. The last of three, Mr. Tingley, is now minister of St. John's Church, Cornwall, Ont. His place was not filled until the induction recently of Rev. C. S. Miller, formerly of Rosemount, Montreal. Sunday, November 20th, was observed as the sixty-sixth anniversary when three special services were held at each of which Rev. S. Buchanan Carey of Baddeck preached. Special attention was given to the musical service by the choir under the leadership of Mrs. Edgar Muggah.—*Com.*

Toronto, Ont.

The Session and Board of Management of St. John's Church, of which Rev. Rupert G. Stewart, B.D., is minister, placed before the congregation an extended program covering seven Sabbaths beginning with November 20th. The first three Sabbaths were devoted to anniversaries and the fourth was a missionary rally.

On the first Sabbath, services were conducted by Prof. R. B. Y. Scott, Ph.D., son of the founder of the congregation; on the second Sabbath by Dr. Thomas Eakin of Knox College in the morning, and the minister in the evening. The third Sunday was observed as Sunday School Anniversary and one who has long been identified with work among the young, Rev. M. B. Davidson, Central Church, Galt, preached morning and evening, and addressed the Sunday School in the afternoon. The Missionary Rally on the fourth day was marked by messages from Rev. Hugh MacMillan of Formosa, and Dr. Robert Johnston, Moderator of the General Assembly.

It was a four-fold anniversary, the forty-fourth of the founding of the congregation, the twenty-fourth of the opening of the present church, the twenty-fourth of the ordination of the minister, and the fourth of his induction in St. John's. The remaining three Sabbaths announced were to be marked by the sacrament of the Lord's Supper at both services on December 18th, the Christmas service on the 25th, and the recognition of the New Year, on January 1st, with a special call to observe the week of prayer, Jan. 1-7.

The beginning of St. John's Church was the service conducted in a frame cottage on Broadview Ave. forty-four years ago, by the late Rev. J. McP. Scott.

A circular letter by the president of the Missionary Association draws attention to the Record as the Church's messenger of devotional thought and news of the Church's work and as meaning so much in stimulating and sustaining interest in the Church's missionary enterprise.

(*Continued on last page.*)

A SLIP

However keen the eye that scans the printed page at some time for one reason or another an error will escape attention. Such a slip marked the December Record. The proper word appeared in the article but not in the heading. Sunbury Church was called Sudbury. The name, Sunbury, appeared in the article but the heading, the prominent feature, had "Sudbury". The Presbyterian Church, Sudbury, would therefore be somewhat surprised to see this picture and the Presbyterians at Sunbury might well be grieved that their church was wrongly designated.

THE SCOTTISH COVENANT

A special conventicle was held in Westminster Presbyterian Church, Hamilton, to commemorate the 375th anniversary of the signing of the first Covenant of the Scottish Reformation. The service was conducted by Rev. Austin L. Budge, convener of the Historical Committee. Early forms were observed, the congregation remaining seated while singing and standing during prayer. The singing was without musical accompaniment, Mr. John Macdonald acting as precentor. Mr. Budge spoke from Luke 1:32, *He shall be great, and shall be called the Son of the Highest.* He reviewed the Reformation in Scotland, referring particularly to the signing of the Covenants. The first Covenant was a landmark in history and embodied the rights and liberties claimed by the Covenanters, and we today enter into this heritage.

THE FAR PAST

A unique memorial of Dr. John Geddie, our pioneer missionary to the New Hebrides, was presented to the congregation of First Church, formerly Prince St. Church, Pictou, N.S., by the minister, Dr. Frank Baird. The memorial is a beautiful mahogany grandfather's clock, the workmanship of John Geddie when a young man busily assisting his father who came to Pictou from Banff, Scotland, in 1816 to carry on his trade as clockmaker. Dr. Baird said that he had discovered this old timepiece in one of the homes, and quite by accident. It was identified by the name 'John Geddie' engraved upon the dial, and had been transmitted by gift from the Geddie family to the present owners some eighty years ago. Having been satisfied that this was the handiwork of the young man who later became the honored missionary, Dr. Baird took steps to secure it for the church. He had it thoroughly renewed in all worn parts and the original color restored. Then he placed it in the vestry where it could be seen from the vestibule by all entering or retiring from the edifice. As far as could be learned the clock has been running one hundred years. The case of rich mahogany in two shades is very beautiful. The highboy top is supported by mahogany columns crowned with brushed-brass capitals. The occasion was embraced to remind the congregation of the outstanding facts of Dr. Geddie's career. From infancy he was associated with Prince St. Church, now First Church, to the time of entering the ministry in 1837. It was in this church at a meeting on November 3rd, 1846, that he was designated for work in the New Hebrides. There he labored until 1872 and earned the well-known commendation of his work in the Island of Aneityum, an island of about 4,000 inhabitants, cannibals:

When he came to Aneityum there were no Christians; when he left there were no heathen.

Dr. Baird paid further tribute to Dr. Geddie by quoting the words of his friend and schoolmate, Sir William Dawson, President of McGill University. Sir William, writing of him who was his schoolboy companion, spoke of his commanding place among the missionary princes of the Church, saying:

> In the Kingdom of Christ, the good that men do lives after them, and may go on growing and extending till the end of time.

In presenting the clock Dr. Baird did so in these words:

"The clock, seen and heard for the first time today in this Dr. Geddie's initial church home, made with his own hands, a thing of beauty and a joy forever, is intended as a reminder and a memorial of one of the great and good men through whom Nova Scotia has blessed the world. It is hoped that its presence here in the church, for all time to come, will prove to be a living link with one of the church's greatest ornaments, and, by calling attention in a concrete and visible manner to a former member, may it be that his zeal for the Gospel and the salvation of the souls of men shall inspire the young, and all who see it, to similar sacrifice and good works for today, and the days to come."

MINISTERIAL JUBILEE

It was the privilege of Rev. Geo. MacArthur recently to celebrate his jubilee as a minister of our Church. On October 17th he completed his fifty years of service in that capacity. This long ministry was spent in Ontario, first, at Finch where he was ordained in 1882, and afterwards at Cardinal in the Presbytery of Brockville, where he served for twenty years and filled the post of Clerk of Presbytery. Subsequently he moved to the West where in the Presbytery of Regina in particular he was of great service to our Church throughout the disquieting period of the union movement. Recognition of his jubilee was made by the ministers of Ottawa with elders, relatives, and personal friends who assembled at luncheon in the University Club of the Capital. Mr. MacArthur was the recipient of many messages from Church courts, ministers, and former fellow students. Tributes were paid him by Dr. Johnston, Moderator of the General Assembly, Dr. Norman McLeod, Moderator of the Synod of Montreal and Ottawa, Dr. Geo. E. Ross, Moderator of the Ottawa Presbytery, and others. Mr. MacArthur also received at the hands of Rev. J. M. Kellock of Vernon, whose father was for many years a personal friend of the veteran minister, a beautiful Bible suitably inscribed, the gift of the Ottawa Presbytery.

A DEPARTURE

The Presbytery of Toronto upon motion of Rev. A. F. MacGregor at the November meeting recommended "that a portion of an hour at each meeting of Presbytery should be devoted to a timely address or sermon to be given by ministers in turn". The first of these messages was presented by Rev. A. L. Howard of Georgetown on the subject, *The Ruling Influence of Lovable Men.* This was a very helpful message and was warmly welcomed.

NO HURRY

I've paid my dues to the D.A.R.,
Colonial Dames and the Eastern Star,
The P.T.A. and the V.D.C.,
American Legion Auxiliary,
College Alumnae—that check's been made,
Country Club statement is due and paid,
Everything's settled—a clean, wiped slate.
My church pledge? Well, it will just have to wait.

Dorothy Brown Thompson in Church Federation. Quoted in The Christian Leader.

BOOKS

BOOK OF COMMON WORSHIP

E. P. Dutton & Co., 286-302 Fourth Ave., New York, $1.50.

The title page states that this is for use in the several communions of the Church of Christ. The book is edited by Bishop Wilbur T. Thirkielf, L.L.D., Chairman of the Commission on Worship of the Federal Council of the Churches in America, and Rev. Oliver Huckel, S. T. D., Pastor of the Congregational Church, Greenwich, Conn. Upon examination of this we believe that devotional literature is enriched by this contribution and ministers, individuals, and families will find in it a real aid in devotion. The ideal of the editors is well carried out in endeavoring to make a "Book of Common Worship that shall be inclusive of the genius and methods, the spirit and faith of the several communions which, according to the oft repeated words of the Apostles' Creed, comprise. 'The Holy Catholic Church, the Communion of Saints' ".

* * *

DAYS FROM A YEAR IN SCHOOL

By Elsie Abbott. Fleming Revell Company, $1.25.

This vivid story of school life has come from the press in good time to serve as a holiday gift and it comes highly commended. William Lyon Phelps expresses his appreciation thus: "I have just finished reading Mrs. Abbott's book. She has made the whole year, the life of the school, and the Head, and the boys and herself vivid. I am happy in the experience".

* * *

THE KING'S GUESTS

By Campbell N. Moody, B.A. D.D. H. R. Allenson Limited, 7 Racquet Court, 114 Fleet St., London E. C. 4, 3/4 net.

Presbyterians, so deeply interested in Formosa because of the pioneer effort of Dr. Geo. Leslie MacKay and the extensive work carried on in the northern part of the island by our Church, will welcome fresh information about the beautiful isle and particularly chapters from life such as Dr. Moody presents from experiences in his life and work as a missionary. Dr. Moody labored in Southern Formosa under The Presbyterian Church of England. Ill-health compelled the return of both Dr. and Mrs. Moody with uncertainty of their being able to take up the work again.

* * *

IS CHRIST POSSIBLE?

By Phillip Whitwell Wilson. Fleming H. Revell Co., New York, $1.75.

The title is startling and will immediately evoke questions as to the author's meaning. In a word, it is a new life of Christ; new because it is additional, and new also because it comes with the distinct stamp of personality. It is Christ in history and in experience. The book is historical and interpretative, the aim being to set forth the universal Christ as the revelation of infinite love. The author's personal belief is expressed in the statement that "he who stakes his life on Jesus of Nazareth will never have reason to regret it."

* * *

NOT EVERY ONE . . . .

By Edith Ratcliffe. H. R. Allenson Limited, 7 Racquet Court, 114 Fleet St., London, E.C. 4. Paper 1/6, Cloth 2/6 net.

This is another book written to promote better acquaintance with Christ with a view to bringing his teachings, principles, and example to bear upon modern life with respect to such outstanding problems as war for the settlement of disputes, competition in business, treatment of the criminal, the rights of subject nations, and amassing of wealth. The book is valuable not only for these discussions but for the appended Bibliography.

MR. JAMES RODGER

One there was in our Church whose frequent and regular attendance upon General Assemblies was marked. It would seem that his was a constant figure there and that an Assembly would not be an Assembly without him. He was by no means a spectator. His voice was always lifted in expression of his convictions and these convictions were strong and well defined. Equally constant was he in his place and in the activities of various boards. Prior to Union he was a member of the General Board and of the Church and Manse Building Fund. Since 1925 he has been continuously a member of the Board of Administration and, since last Assembly, Chairman of the Board. When the Church Extension Fund was organized in 1826 he was the first chairman and continued in this post. No more will his presence mark our councils or his voice be heard in our Church assemblies. Mr. Rodger answered the last call on Tuesday evening, November 22nd, at his home, 4151 Western Ave., Westmount, Que., after an illness of but a few days at the age of seventy-nine years. He was born in Montreal, the son of the late David Rodger. After completing his course at Montreal High School he entered the service of the well-known firm of Gault Bros., wholesale dry goods merchants. His ability and application earned rapid promotion and upon the death of Mr. Leslie Gault he became President of the firm. For more than fifty years he was an elder in the Church, first, in Erskine where he served as Clerk of Session, and of late in Knox Crescent. The union in 1925 found him identified with those pledged to maintain The Presbyterian Church in Canada. His benevolence expressed itself not only in generous contributions to the Church but in participation in philanthropic endeavor over a wide area. For

many years he was President of the Protestant House of Industry and a director of the Moore Convalescent Home. The business district of Montreal will miss one who was a familiar figure there for over half a century. He is survived by Mrs. Rodger and three daughters. At the funeral service his minister, Rev. David Scott, paid a warm tribute to the deceased both for his business ability and for the place he held in the religious and philanthropic realm saying in part:

"Wherever true and interested Presbyterians meet for worship today throughout the length and breadth of Canada, they will meet oppressed by a keen sense of loss. In Mr. James Rodger, taken from us during this last week with such startling suddenness, The Presbyterian Church in Canada has lost one of her most trusted leaders, one of her most generous benefactors. He knew the Church as few know it, (be they clergy or laity) he loved it with a great love, and in all the problems that have faced the Church since 1925 it had in him the wisest and trustiest of counsellors . . . None worked harder or more faithfully than he in rallying our broken line in 1925, while we can only guess at the extent of the monetary help that he afforded the Church then and since. We know of many a princely gift but we do not know all, nor ever shall, for he was secretive in his philanthropy . . . But we here in Knox Crescent Church have more intimate memories of him. It was here that he came seven years ago, with breaking heart, no doubt because of the severing of tender ties, and it was characteristic of him that the same zeal that he had shown through an eldership of forty-five years in his former church, he manifested anew, in unimpaired degree, in this church. . . . We were blessed to have such a man in our midst, supporting us by his counsel and his prayers, putting those powers which God had given him at the service of his Kingdom; and this he did, not because of any overwhelming confidence in his own powers, but because of his humble trust in the Holy Spirit of God which perfects and uses for divine ends the weak efforts of men."

A word from the Moderator, Rev. Dr. Robert Johnston, conveyed in a telegram to Mr. Scott, minister of Knox Crescent Church, may be added to this tribute:

"Did not hear of James Rodger's death until after the funeral. Please convey to your congregation and his family my very sincere sympathy and, may I add, the sympathy of the whole Presbyterian Church. A valiant warrior has fallen in our ranks, a loyal churchman, and a great soul."

REV. G. GRAY MacROBBIE, D. Sc.

At the General Assembly in Hamilton in 1930 a voice was heard of such vigor, considering the age of the speaker, that it astounded the Assembly. It was not only strength of utterance but the clearness of thought that impressed his listeners. Now that voice is stilled. In his eighty-eighth year Dr. MacRobbie passed ayay on Sunday evening, November 20th. He had given fifty-four years of active service in the Presbyterian Church and during that long period served at Mandaumin where he was ordained, Tillsonburg, Ridgetown, Shelburne and Nelson, with intermittent service in various places in his later years. He was born in Puslinch, Ont., and received his preparatory education in Galt. Then for a time he taught school and later completed his collegiate work in Toronto University, Knox College, and Princeton Theological Seminary. His scholastic attainments were recognized by the bestowal of the degree of Doctor of Science. He took an active part in promoting the union of the Presbyterian Churches in 1875, but remained with the Presbyterian Church after the union of 1925. His wife and one son predeceased him, the only survivor of his family being Mrs. J. W. Garrett, Toronto. His personality was marked by a powerful physique, a rich gift of speech, genial qualities, and enthusiasm.

MRS. A. COURTNEY

At the early age of thirty-six Mrs. Courtney of Cape North, Cape Breton, passed away. She was closely identified with and very active in the church and a generous supporter. She was a member of the choir, Women's Missionary Society, and the Ladies' Aid. Her devotion was particularly shown when those at the time of union remaining with the Presbyterian Church were without a church and without a minister. Her fidelity and energy at this time greatly helped and hers was a large part in securing a new building which now stands free of debt. Her passing is therefore a great loss both to the congregation and to the community. She is survived by Mr. Courtney and eight children.

MR. NEIL SEDGEWICK MATHESON

St. James' Church, Truro, N.S., in particular, and The Presbyterian Church in Canada, has suffered a very distinct loss in the death of Mr. Neil Sedgewick Matheson, which occurred in Tatamagouche on November 10th, some two months after he had gone there suffering from a serious malady. Mr. Matheson was born in Tatamagouche sixty-five years ago. In his early days he went to South Africa and for some time had an official position there. Returning to Nova Scotia he lived for several years in Pictou, later removing to Truro. In business he was widely known and highly esteemed. Of him his minister said, "With an inherited love for the church he gave himself unstintedly and ungrudgingly to its service. He was a member of the choir, assisted in the church school, and served on the Board of Manage-

ment. In character he was kindly, generous and upright." He is survived by Mrs. Matheson and two daughters.

MRS. MARY EILZABETH McLEOD

At the age of sixty-nine years Mrs. McLeod passed away on November 8th at her home in Truro, N.S., after an extended period of failing health. Quietly efficient, mentally serene, unobtrusively unselfish, she passed out of life as she had walked through it, leaving behind not tears, but a benediction. She was a member of St. James Presbyterian Church, Truro, and the funeral service was conducted by her minister Rev. C. Ritchie Bell.—*Com.*

MR. WM. ISBISTER

Mr. Isbister passed away at Wingham, Ont., at the advanced age of ninety-two years. He was born at Costa in the Parish of Evie, Orkney Islands, in 1840, and at fifteen years of age came with his parents to Canada. The voyage extended to five weeks and three days. It was his privilege with Mrs. Isbister, also a native of Scotland, to celebrate in February last the 60th anniversary of their wedding. For seventy years Mr. Isbister took an active part in the life of Wingham and vicinity. He was a member and faithful attendant of St. Andrew's Church.

MR. NEIL MacLEAN

Mr. MacLean, whose death took place suddenly when at work at his usual calling in the mines, was for twenty-eight years an elder in St. Paul's Church, Glace Bay, N.S., and was a well-known and respected citizen. He was in his sixty-first year. His devotion to his church was exemplary and though a member of several other organizations his church was always given first place.

MR. THOMAS FRASER

Bar River church, Ont., sustained a great loss in the death of Mr. Thomas Fraser. He was a faithful worker in the Church and as Senior Elder gave willingly to the limit of his time and strength to the work of the Church. He served both gladly and diligently. He was born in Scotland in 1851 and when his call came was in his eighty-second year.

MRS. JESSIE REID

Mrs. Reid, widow of the late Hector Reid, passed away on November 15th after a short illness at the age of eighty-five. For fourteen years she had resided in Hensall, Ont., where she had been closely associated with the work of Carmel Presbyterian Church. This was but a continuance of services rendered when in Manitoba where she was made a Life Member of the W. M. S. of First Presbyterian Church, Kenton. She is survived by two sons, and one daughter.

T. J. McCONNELL

Knox Church, Cannington, sorrows over the passing of Mr. McConnell, a member of Session for thirteen years. While health permitted his place in the sanctuary or at meetings of Session was rarely vacant. His business career in Cannington extended over twenty-seven years during which period he earned the esteem of his associates as well as the regard of the members and adherents of Knox Church. He was called early to his reward being but in his fifty-ninth year. He is survived by Mrs. McConnell, and two sons.

REV. W. M. MORRISON

Though not a minister of our Church at the time of his decease, Mr. Morrison who died on November 18th, at Pasadena, California, had served our Church for some time, first in Ontario and later in Prince Edward Island. His health having given way he went to California but the struggle was unequal and he quietly passed away at his home. He was a native of Scotland where he completed his studies at Glasgow and inspired by the life and work of David Livingstone entered upon foreign mission service by joining the Livingstonia Mission in Central Africa. Sickness necessitated his surrendering his work and he ultimately came to Canada. In Pasadena, in Dr. Robt. Freeman's church, he taught a large Bible Class and served in other ways. He was deeply interested in The Presbyterian Church in Canada and corresponded regularly with the Editor of the Record throughout his residence in California. He embraced every opportunity to place our Church in its rightful position in the community where he lived and throughout the Western States. He was sixty-one years of age.

There survive, Mrs. Morrison, three sons and three daughters. Two of the sons are in the ministry.

BEAN IAIN THORMAID NACH MOIREANN

Fhuair Bean Iain Thormaid bas air an aon la deug de mhois mheadhonach an fhoghair aig avis cheithir fichead bliadhna agun a h'aon. Bha i na bean air an robh eagal an Tighearna bho chionn fhada agus ioghantach math air faithealadh meadhonau grais gu Crioch a beatha. Be an deidh a bha aice air an t soisgeul a bha dha cumail cho tric a feitheamh aun an tigh an Tighearna. An latha muir dfhuair i bas choisich i tiomchioll air tri mile gu talla anns an robh cornneamh winigh thaingealachd air a cumail, agus sann aig a mheadhon grais sin a fhuair an teachdaire gruamach i. Thoisich oirre le pian na stamaic agus b, eadar a toirt gu tigh Dhomhnull moireastean agus annan sin chriochnaich i a turns troimh fhasach nan trioblaidean. Bha i na bean air an robh mor mheas agus a ghleidh a creidibh an aghaidh dearbhaidhean agus

mealaidhean leis an robh oidhirp air a dheanaibh air son a cuir air seacharan bho dhochas an l soisgeul. Bha an t seirbheas adhlaic air a cuartachadh aig an dachardh air a chladach a tuath. Bha an t Urramach Calum Gilliosa a ministeir anns an tigh oireadean anns a mhein a tuath ach chuiveadh fios a an Urramach Gilleasbig MacIlleathean, Ingonish agus rinn esan an Searmon adhlac. Ghabh e mar bhonn tiagaisg briathran an Abstoil. Chomhrag mi deagh chomhrag chriochnaich mi mo thurus ghleidhmi an Creidimh Chuidich an l'terramach Gilleasbig C Friseal aig an t seitbheas. Bha am meas a bha aig na huile air bean Iain Mhic Askill air fhaicinn anns a mhor Shluagh a chriunnich gus an speis agus an durachd dheireanach a thoirt do am banacharaid. Dfhag I gus an call do labhairt a chaoidh a companach. Aon mhac, agus dilhis nigheanan, a thuilleadh air braithrean agus peathraichlean agus tha ar durachd a dol thuc nain bron trom.

Dealraichidh nam fireanan mar a ghrian ann an rioghachd an Athair.

MR. J. MORTON YOUNG

The Presbyterian Church, Weston, Ont., lost an earnest worker in Mr. J. M. Young who answered the call of the Great Master and entered into His rest. The late Mr. Young was born in Scarboro and was never very far removed from his birthplace, living for a number of years in the vicinity of Toronto and Weston. Being of a modest and unassuming disposition he naturally formed a large circle of friends who will miss his kindness and wise judgment. As a member of the Session and of the Board of Management of the church he loved so well he rendered faithful and untiring service for many years. At the time of his decease he was Missionary Treasurer and representative of the congregation in Toronto Presbytery.—*W. MacD.*

The Christian Reformed Church
Dr. Henry Beets, Grand Rapids, Mich.

In full statement of title this book is The History of the Christian Reformed Church in America, including pioneer days with their early struggles, its institutions, beliefs, distinctive principles and practice. So closely allied is this body in doctrine and government with our Church that this history will prove of great interest.

"It is evident, then, that the Christian unity for which Paul pleads is something far deeper than assent to a common creed, or union in a form of worship, or fellowship in a common task. It underlies all these. It is a unity of heart as well as of mind. It is a unity of sentiment and of mutual love."

Meditation is the fertilizing element that enriches the soil of the mind.—*Wells.*

GENERAL COMMITTEE ON EVANGELIZATION
Suggestions for Week of Prayer
CONSECRATION

Sunday, January 1st, Ourselves.

Body, mind and spirit and all that we are and have to the service of God and our fellows; confession and penitence; thanksgiving; prayer for an abiding sense of the Father's love, the presence of Jesus, and the guidance of the Holy Spirit.

Monday, January 2nd, Home Life.

In the relation of husband and wife; parents and children; members of the family; young people, mind and body, friendships; the aged and infirm; the poor, defective, and delinquent; homeless; family education and recreation; private devotions and the family altar.

Tuesday, January 3rd, Churches.

Ministers and students; office bearers and leaders; organizations; missionary, educational and social service; God's purpose for the Church and the world.

Wednesday, January 4th, Business and Industry.

Leaders in business; employers and employees; fellowworkers; unemployed; the various occupations and professions; business organizations, boards of trade and commerce; labor unions, etc.

Thursday, January 5th, Community Life.

Neighbors in city and country, and strangers; our duties as citizens and of all employed in the public service; the prisoners and their families; community recreations, libraries, etc.

Friday, January 6th, International Relations.

The unity of the human race as made by God and redeemed by Christ; rulers and statesmen; diplomatic relations; "peace on earth goodwill among men".

Sunday, January 8th, Evangelization.

Guidance of the Holy Spirit; clear and faithful proclamation of the Gospel and of Christian truth as it affects belief and life; earnest and frequent prayer for the world in its need and for the workers; cultivating dependence upon God.

THE RECORD

"Some of our people are miles apart and we do not see one another often. We have not had a preaching service since 1927. Any of us fortunate enough to possess a radio, or a friend who has one, has some chance to hear a Presbyterian service once in a while."

"With a changing church roll it takes time to collect for the Record and care in distributing. A bundle placed in our poorly attended church would find their way to the scrap heap. The Record is much enjoyed and words of appreciation are often heard. Many enjoy the quotations on the last page."



REV. W. DAVIS AND FAMILY

Mr. Davis explains the picture thus: By the storm-front-door of their missionary residence "Mud-Flats", Taonan, Manchuria. Children home from boarding school.

HOLDING MANCHURIA

Rev. W. Davis

Difficulties abound in this distant field under the care of our Church, and in further portrayal of the situation, supplementing the information given by Rev. A. Reoch, Mr. Davis tells of conditions: One of our outstations has been completely cleaned out by the bandits but notwithstanding we are opening up a new station. Wang Ie Miao was the head of the new railway service which reached out to the Solun Mountains, foothills of the great Khingan Range which features in the present developments of international relations in these parts. Summer floods took out some of their not-too-well established bridges. Their funds are low and they have therefore gathered all the rails, ties, and other moveable material and brought them back to Pai Cheng Tze, their base station, and have abandoned till next spring the line from Ge Gen Miao to Wang Ie Miao, both Lama Temples (Miao means temple). This is the first blow to the boom at Wang Ie Miao which was spoken of as likely to be the Capital of the great new province to be carved out of the north-western part of Manchuria and the eastern part of Mongolia. The new province will no doubt materialize some day and then, as others are saying, Wang Ie Miao is to become a second Taonan in these parts. It would at least have a more inspiring situation in the midst of a lovely, fertile, well-watered valley surrounded by delightful hills with mountains beyond.

To have their railway shrink sixty li from them was bad enough, but the banditry was worse through the country-side, and the island of safety about the town grew smaller and smaller. Our new Korean preacher, Mr. Li, and the Chinese colporteur arrived at Wang Ie Miao on September 15th to find that the bandits had despoiled the town the day before. These preachers walking into the town were a "seven-days wonder" to the frightened inhabitants. Inns were without food and would not take guests. Finally the cart driver who had brought them from the railroad offered them his house and humble fare. For this they were indeed grateful. At once they set out to preach and sell portions of Scripture and before their work was done they were the centre of a crowd of 500 people hanging on their words of comfort and message of salvation. Fifty of them asked that their names be taken down as inquirers or converts, but Mr. Li urged delay. Many offered their forsaken shops as a mission centre. They chose the south-east corner of the main cross street where the central watch-tower of the town is located and there is room for a church and prayer-room, for two preachers and their families, and a private courtyard.

At another place in our field a local Christian has just rented premises for a chapel and his brother in another town has promised to make up any deficit for necessary repairs. They are begging for a worker who will reside there.

The one-thousand-mile trip into Inner Mongolia, planned for last July, has not yet been undertaken. Mr. Ma and I with our Mongolian and Tibetan books hoped to get transportation on the truck of a Turkish Trading Company and had so arranged. However we were not allowed to board the truck but the driver took our letter of inquiry to our own Mongolian friends with the expectation that he would be back in a week or two with arrangements for our entering into the country. This was three months ago. Motor troubles, floods, bandits, etc., have interfered and it is not known yet what has become of the head of the firm who accompanied the truck on its journey inland. Two other foreigners have been reported kidnapped and held for ransom. The driver of another truck spoke breathlessly of our good fortune not going with them on the ill-fated trip. Nevertheless that trip must be made sooner or later.

The head Reading-Lama of Ge Gen Miao and the young student, Mr. Bao, who led us to the shelter of his Lama's uncle's home last spring, called on us today. They assure us of a place to stop any time we can come their way. Their great autumn festival this year was seriously interfered with by political conditions and the bandits.

INSTITUTIONAL WORK, TYNDALE HOUSE, MONTREAL

Rev. G. H. Donald, M.A., D.D.

Your Committee has reason to thank God for the wonderful opportunities of work and service among the men and women, boys and girls, in the neighborhood of the Settlement during a period of acute depression and unemployment. The Settlement has justified its existence as never before. It began with an act of faith and in a fervent hope that has been amply fulfilled. Practical and spiritual results are evident. God has used our workers, who began in faith and continued with zealous devotion, to bring His love and power into many hearts and homes. Proof of these facts will be found in the following reports.

There has been increasing attendance in every department. It is more than ever evident that the accommodation is inadequate. The rooms are small and crowded night after night. There is no doubt that if the growing needs of the community are to be met larger premises will have to be acquired at an early date. The Committee realizes that our Church and the community are passing through difficult times, but firmly believes that the needs of the Settlement will directly appeal to all who read this page, and that in the near future funds will be forthcoming necessary and sufficient to provide a building more suited to our requirements. Meantime our work is limited and hampered by insufficient room.

Notwithstanding these limiting conditions, splendid work has been done from week to week by a devoted band of workers, many of whom are volunteers, and the Settlement has more and more become a bright spot in a desolate land. May God be thanked who gave our Presbyterian Church this priceless chance of service.

Sunday Evening Services.—Mr. George A. Holland reports that at the Sunday evening services St. Paul's injunction to Timothy to "preach the word" has been faithfully carried out, in the confidence that God's promise spoken through His prophet will be fulfilled—"My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

At these Sunday evening services the attendance has been good and the interest has been maintained. A special service was held for parents and children on the 13th of December, at which there were one hundred and six present.

Sunday School. — Again our Sunday School shows an increase in membership, the attendance, in all departments, having passed the long-desired objective of one hundred, throughout the fall and winter. Five of these pupils received awards for perfect attendance.

In the Sunday School, as in other branches of the work, we are enabled to carry on through the faithfulness of volunteer workers. In addition to the regular workers, a staff of five teachers from the Campbell Memorial Church volunteered to keep the Sunday School open during the months of July and August, while the regular workers were at camp.

This year also shows an increase in giving, the total contributed by the whole Sunday School for all purposes being $43.93.

For the Boys' Department Mr. Henry Johnson reports as follows:——"We are glad to report a healthy condition in the Boys' Sunday School. Attendance is approximately fifty per cent. more than at this time last year and we are nearing the capacity of our present quarters. This is directly due to the sincere work of Messrs. Harold Brown, Arthur Nancekivell, Preston Robb, Arnold Johnson and Ted Broome, with the occasional assistance of Messrs. Orley Mason and Walter Markham. Our only set-back in the year was the resignation of Dr. Allison Holland, our Superintendent for the past years. His efforts are reflected in the present condition of the school and we wish to express our appreciation of his work and our regret at his loss owing to increased hospital responsibilities.

Women's and Girls' Work.—Miss Murray's report confirms the prevailing opinion that the need for the type of work carried on at Tyndale House is greater than ever before in its history. Evidence of this need is to be found in the ever-increasing numbers in attendance, and is more and more marked among the adult groups, whose members bear an extra weight of problems, anxieties and responsibilities, upon shoulders already over-burdened. Appreciation of the opportunities offered for relaxation, recreation, study, worship and prayer is frequently expressed by grateful members of the clubs.

The Mothers' Meeting is crowded to capacity week after week. During the year forty-two meetings were held with an average attendance of 57.7. The business meeting is followed by a varying program, which once a month takes the form of a Gospel Service. This group enjoys giving a little each year to one or two favorite causes, and during the year raised $89.00 for various purposes. Two new features of the work among women this year are a weekly Bible Study Class and a swimming period at the Y.W.C.A. A sewing and knitting group also meets weekly.

Girls' Work, in addition to the usual features, includes classes in physical education at Tyndale House and swimming at the Y.W.C.A. The regular groups, including the Mission Band, hold weekly meetings in the House throughout the cold weather and out-of-doors when the days are warmer. The Library, Thrift Club and Clothing Department form an active part of our work.

We are fortunate in keeping many of our

old-time helpers among the volunteer workers and in adding new ones from time to time.

Men's and Boys' Work.— Mr. W. H. Brown reports that during the year 1931 the Men's and Boys' Department of Tyndale House has increased in numbers to an extent commensurate with space and equipment available. While numbers are not always an important gauge of accomplishment, yet quiet steady growth is one indication of development. On the other hand, though it is difficult to measure the more spiritual attainments, there is also a noticeable advance in this respect.

This is true particularly in our boys' work, where better attendance, closer attachments and a deepening respect and loyalty for the institution are in evidence. And, happily, this element of harmony and accord shows up most vividly in the older boys, some of whom are already facing all the new and strange problems of the boy making his start in the industrial world. Of these, a number are attending our Sunday School regularly.

Another feature of the work of the past few months is the development of two basketball teams, for the 'teen-age boy at work, and younger men. These have entered the Basketball League of the Presbyterian Sunday Schools, and it is through the association with the boys of other Sunday Schools that we hope for the instilling into the minds of these youths ideals and principles consistent with the teaching of our Christian institutions. For it is through the medium of organized and well-guided competitive games within the border of our Church that the power of suggestion for better things finds free sway.

The Men's Club, too, has evinced throughout the year a splendid spirit of fellowship and keenness of interest in various activities. Here, too, a firm cementing of common ties to the Club and Tyndale House is shown by a steadily increasing enrolment, especially of younger men, and by regular attendance. Carpet Bowling has broken away from the narrower confines of Tyndale House to friendly games with neighboring churches.

A thoughtful review, accordingly, of the various achievements of our boys' and men's groups shows an increasing loyalty and respect, and a quickened response to the efforts expended on their behalf. We believe that the outlook for the future is even brighter than we can vision and that the reflections cast may extend to an ever wider and deeper place in the life of the community as time goes on.

Summer Camp.—Space will not permit a detailed story of the days spent at Tyndale Camp—"a peaceful spot where nature's gifts abound". But we ask our readers to think of the quiet rest that came to many a weary mother, the boundless joy of little children free to romp and play in the fresh air and sunshine and to bathe at will during the heat of the day, thus receiving a renewal of bodily health and vigor. Think also of the benefit to older girls, who while receiving a store of renewed health and vitality were also given, under capable volunteer leadership, training of practical value and teaching that should prove of inestimable worth in the moulding of character.

Boys and Men.—As a result of an expansion in our boys' work last year, the number of boys at camp more than doubled that of previous years and indications point at present to a further increase in the boys' camp next summer. The importance of these days at camp cannot be overstressed, for it is the companionship engendered round the dining-table, the friendly intercourse inherent in the camp-fire circle, and the spontaneous daily round of camp life that brings us nearest to the heart of the boy. Two week-end parties were held for men. These, as well as all other campers, enjoyed the morning service at the Presbyterian Church of St. Andrew's East. May we mention in passing the continued kindness and friendliness of Dr. Ballantyne's congregation to the campers.

Special Party.—Something quite unique and of greatest importance was a short camping period for aged men and women. These campers were the most appreciative of all. Every care and attention were given to them, and their complete enjoyment of every moment, their appreciation and love of the quietness, beauty and peace of this short holiday in the out-of-doors, is something that will never be forgotten by those in charge. One hopes it may be possible to have a much larger party in the future. In all there were 146 women and small children, 30 girls, 55 boys, and 23 men, a total of 254 who attended our Summer Camp, an increase of 43 campers over last year.

We are grateful for the many kindnesses received from the friends interested in our work and for the help given our staff by many volunteer workers both at the Settlement on Seigneurs Street and at the Camp at St. Andrew's East and we pray that with God's blessing we may continue and increase the work He has given us to do.

* * *

SCOTT INSTITUTE, TORONTO

Rev. M. Zeidman

First, we wish to state that the workers have given their best and utmost "in singleness of heart, as unto Christ; not with eye-service, as men-pleasers; but as servants of Christ doing the will of God from the heart". We have worked in season and out of season, for weeks and months without a day of rest, from early in the morning until late at night.

Our reward of this service is the success of the work in which we are engaged, the blessing of God in our hearts, and the good-

will and good wishes of the community in which we labor. The work among the Jewish people has reached new high peaks in attendance. Our missionary endeavors have been ardent, manifold, and extensive.

The following activities have been carried on during the year ending March, 1932:—Sunday School with an attendance of 1,737; Sunday Social Hour, 2,612; Sunday Evening Evangelistic Service, 3,078; Mothers' Meeting, 807; Nursery Meetings, 643; Girls' Club, 268; Boys' Club, 154; Young People's Society, 444; Bible Class, 711; Prayer Meeting, 1,042; Specials, 519; Visits, 118; Mission Band, 107; English Classes, 35; a total of 15,275; and if we include the 12,351 Jewish and Gentile enquirers, and the 679 men at the evangelistic services for the unemployed, we get a grand total of 28,305. Taking into account the people who have come to the "soup kitchen", we estimate that at leas 220,000 have passed through the doors of the Scott Institute during the year.

At Christmas time, almost 100 Christmas hampers were distributed, and entertainments held for mothers and children.

Throughout the months of May and June we held evangelistic open air meetings on College Street, where hundreds of Jews listened, eagerly and attentively to the Gospel story, and the good news of Jesus, the Messiah, the Son of David, and the Son of God.

The Summer Home at Grimsby Beach, which is free from debt and is now owned by our Church, carries on fresh air work during July and August. Over 200 mothers and children were guests at this summer home, where they gained in strength and health, and many received a new lease of life. Here we minister not only to the physical but also to the spiritual needs of our guests. Every morning, table worship is conducted by the children themselves; and in the evening a sing-song and twilight service concluded the day's activities. After the children have retired, Miss McArthur, our deaconess, gathers the mothers on the verandah, and there in the quiet of the evening, they listen to the still small voice of the Spirit of God, and the Word of Life is made plain to them.

During the year, three young women and two men confessed and acknowldeged Christ as their personal Saviour and Redeemer. We hope, in the near future, to have a baptismal service, at which some of these will come out in open confession.

Our work during the year has been far-reaching, and we have made tremendous inroads in the Jewish community. In this respect the Scott Institute holds a unique position in missions to Jews.

We have succeeded in breaking down barriers and prejudices to such an extent that we are now receiving contributions from Jews,—we wish to mention two outstanding ones. A short time ago we received a donation of sandwiches from a local influential synagogue. A prominent Jewish Zionist promised to contribute for ten weeks $5.00 each week for the furtherance of our work. These facts indicate the influence that the Scott Institute exerts on the Jewish community.

Our handicap is the lack of at least two workers who could do in addition to personal evangelism some visitation in the Jewish homes. This in brief is the work your missionaries are doing in the Scott Institute. In conclusion I wish to pay tribute to my faithful and devoted co-workers, Miss Caroline McArthur and Miss Millicent Walker, who are doing invaluable work in this corner of the Lord's vineyard.

The Soup Kitchen.—At the request of the Toronto Presbytery and the persistent urging of the general public we again opened the soup-kitchen at the Scott Institute where we served, last year, about 150,000 meals, distributed over 30,000 articles of clothing, supplied over 600 emergency baskets of groceries to poor and destitute families, and provided over 2,000 beds for homeless unemployed young men.

This year beginning November 11th we have served to date (March 12th) 90,473 meals to men, women, and children, provided 1,247 emergency baskets of groceries, also given out 1,188 articles of clothing, and supplied 1,236 beds for homeless young men.

All this work is being done by voluntary contributions of the general public in the city of Toronto, through the publicity given to our work by the *Toronto Evening Telegram.* Time nor space will permit us to give here a detailed account of this charitable work,—a book would have to be written—and people wishing to know more about it may write to the Scott Institute and ask our workers to address them on this phase of work at young people's societies, church services, missionary and prayer meetings.

The work of the Scott Institute is being noted by the press, broadcasted over the radio, and talked of in lodges, clubs, bridge parties, offices, shops, and factories. It will go down in history as the contribution of The Presbyterian Church in Canada to the relief of the people at a time of world-wide and national crisis, unemployment, and distress.

* * *

NEIGHBORHOOD HOUSE, HAMILTON

Rev. Frank Kovacs

The work of this institute being preeminently social one may safely say that it stands unique among the organizations of its type. But it is more. The basis of all the activities outlined in our report for the past year is every-day connection with God. Be it a Sunday evening service, or a baby clinic, the missionaries and workers convey messages of Christ. Since the

House has not been established, nor conducted along definite denominational lines, but serves rather the whole community, what is known as the Beach Road district (surrounded by railways, factories, etc., like a little village), our Church may well congratulate itself for having in due time stepped in to take hold of the population through the young. The Neighborhood House is doing a really constructive work in the part of Hamilton where it is most needed. The attendance at the various activities being about 50 per cent. Non-Anglo-Saxon, and that part composed of 17 different nationalities, the importance of the House in such polyglot neighborhood is evident. In most departments the work advanced; especially marked was the progress among the boys, but it must be stated with regret that after having fostered it for several years, and having supplied a large number of girls for it, the Girl Guide movement deemed it wise to take the troop away to a nearby location. Such is the disadvantage of entrusting an outside organization with the care of our young. But the Neighborhood House has learned long ago what self-sacrifice means and while it was bled frequently by similar operations, it always grew back into its proper size and importance in the affected department.

Outside of the minister in charge and the two full-time workers, a part time boys' worker is engaged and nine volunteers who assist in work with various groups from one to three periods per week.

The total enrolment in Sunday School and various clubs at present is 454. The total attendance at all activities during the last year was 25,716, the average monthly attendance being 2,338, the greatest attendance (monthly) 2,967.

Activities include a weekly church service; Sunday School; mothers' club; five clubs for girls of different ages, always well attended and interesting program provided; Girl Guides removed during the year; four clubs for boys, two of them being under the guidance of the Big Brothers' Movement; Saturday playtime for children under ten, baby clinic under the direction of the Babies' Dispensary Guild and piano lessons; kindergarten five days a week.

This year, as usual, the Daily Vacation Bible School was held with an enrolment of 159 and an average attendance of 99. Following up the success of the previous Vacation School's Bible Lesson series, this time a course was given in the New Testament, the lessons being grouped around the life of Christ. The encouraging result justified the effort of the paid and volunteer workers. After Bible lessons, memory work and song-time followed and handwork of various types.

Aside from the regular work, men and women of the neighborhood claim the attention of the workers with their various problems.

PLEDGE AND PERFORMANCE

This is considered in the light of one congregation's experiment for one year. The experiment was inaugurated by the minister of Royce Avenue Church, Toronto, Rev. H. A. Berlis, in hearty co-operation with the members of Session and Board of Management and the women's organizations. The full story of this was given in the issue of the Record just one year ago and may be found on page 8, January, 1932. The special effort was born of financial stress and wearisome experience of deficits. Emphasis was upon the following:

1. Devotion to God and not on money.
2. Weekly offerings. See I Cor. 16:2.
3. Church attendance.
4. Congregational visitation by pairs of visitors.
5. Sermons on stewardship.
6. Pastoral letters giving information of the Church's needs and its missionary work.
7. A congregational gathering around the tea table, a review of receipts for the past year, an address by a neighboring minister, and circulation of a leaflet answering objections to pledges.
8. Loyalty Sunday when people were asked to pledge their contributions for the ensuing year, managers and elders distributing and collecting voluntary-offering cards signed by the people in their pews.

The pledges for current revenue amounted to $144 weekly and for missions $28.15.

Again for 1933 the procedure of the previous year was followed and the Editor had the privilege of attending and addressing the congregation to the number of over two hundred as they assembled round the tea table on the evening of November 24th. Bearing in mind the congregation's bitter experience of unemployment and the decrease in incomes, it was most gratifying to hear the minister report that for ten months the contributions to current revenue averaged $135.75 per week, an increase of $24.63 per week over the past year. For missions for ten months the average was $24.06 per week, an increase of $8.29 per week for the past year.

For Current Revenue the increase was $1,286.72, or 28%; and for Missions $311.29 or with the One Step Forward Movement gift $389.89 or 57%.

The gathering of the 24th was presided over by Mr. L. B. Beath, and addresses were given by the minister, the chairman, Mr. Weston, chairman of the Board of Managers, and Dr. Rochester, Editor of the Record. The supper was served by the Women's Association, the expenses of which were met by voluntary offering, and musical contributions were made by Mr. I. Bruce Jamieson, Miss Ruth Long, and John S. Downey.

One fact deserving special note in this connection is the abandonment by voluntary agreement on the part of all organizations concerned of the method of raising money by bazaars, and similar methods.

Children and Youth

LITTLE FOXES

The writer of the Song of Solomon, which you will remember follows the book of Proverbs and Ecclesiastes, warns us of the destruction possible by the effort of little foxes who raid the vineyards. These are his words:

> Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes.

Insects and small animals may work great havoc and so may little faults. In the West in a certain district of southern Manitoba where, following three harvestless years, there was a promise of abundant returns this year for the eager farmers. Suddenly however there appeared great swarms of grasshoppers which stripped the fields of every vestige of green and confronted the tillers of the soil with another season of destitution.

Somewhere, where these insects have become a great plague, as the locusts in the days of Pharaoh, thousands of miles of sheet iron fence have been erected along certain lines. By this means the grasshoppers are stopped in their progress before they learn to fly and are then destroyed. What an expense this must be for those concerned, but the outlay is as nothing compared wth the saving. These people rightly judge the loss that may befall them by the ravages of the hungry grasshoppers when appearing in great numbers.

We shall go to another realm to find an illustration. In the state of Nebraska great damage was wrought by a little animal, known as the gopher, very much like our chipmunk but found chiefly on the prairies, which is a great burrower, and goes down deep into the earth to make his home. About this little fellow I recall an incident on the prairie. I have in mind the picture of a little lad, shoeless, stockingless, garbed in trousers and shirt only, and a very large brimmed straw hat, with a line dropped down a gopher's hole as one would cast it into the water when fishing, endeavoring to capture a gopher; and as I watched he caught one in the noose when it dangled down in the hole. When the boy turned to me and my companion for a moment, the gopher took advantage of his captor's inattention and down he went again. As he went head first the boy could not pull him out with the string. He held as best as he could however and reached down to lay hold of his captive. I remember that whilst he held the string taut in one hand he had to reach down a long distance before he grasped the little animal and drew him out. So the story from Nebraska is that one of these little animals caused a break in a canal by boring his way through the bank. Through that break, made bigger and bigger by the passage of the water, the flood poured and farms to a great distance were flooded. The little tunnel made by the gopher was soon widened into a breach of 200 feet and that within a comparatively few minutes. Hundreds of acres of land and promising crops were covered by the deluge.

Insects and little animals therefore may be terribly destructive. Do you wonder that someone has warned us against them? On the other hand the little hero of Haarlem will never be forgotten. We are not sure how true the story is but it is a story and it might be absolutely true. The lands of Holland were taken from the sea by the erection of great dykes or walls of earth. This little lad, according to the story, discovering a tiny leak in one of these earthen walls, plugged it with his finger and kept watch and ward for a long time before he was relieved and the damage repaired.

The efforts of the feeble may be as helpful as they may be hurtful or destructive. The spirit of the Master when possessing us will lead all, whether small or great, to avoid the harmful and be as helpful as their powers will permit.—*R.*

WOOLSACK

This name means exactly what one would naturally think, a sack for holding wool. The name is applied however to a sack filled with wool which serves as a cushion for a seat in the House of Lords in London, England. This seat is occupied by the highest dignitary in the realm, next to the King, the Lord High Chancellor who is a member of the House of Lords, and holds the position of speaker of that body and confidential adviser to His Majesty. 'Woolsack' therefore came in the course of time to mean the high office occupied by the Lord High Chancellor. When it was said that some man had attained to the Woolsack it meant that he had become Lord High Chancellor of England. The woolsack is a large square bag of wool covered with red cloth on a seat without back or arms.

The history of it is interesting. It carries us back to the days of Queen Elizabeth when it was first introduced in the House of Lords as the Chancellor's seat. It had a meaning too, for it was a reminder of a law which forbade the sending of wool outside of England because that article was at the time the main source of England's wealth. Any of our young friends who visit the House of Lords in England and see the woolsack will know what it means and something of its history.

> Though the mills of God grind slowly,
> yet they grind exceeding small;
> Though with patience He stands waiting,
> with exactness grinds He all.—*Longfellow.*

A RETURN JOURNEY

Over eighty years ago a young man, in his early twenties, accompanied by his wife and little child a few weeks old, set out upon a long and very hazardous journey. He was a farmer living in the central part of the United States who became quite dissatisfied with his location. His determination to leave and find a home elsewhere was fixed by a very trying experience. In order to secure a little ready money it was necessary for him to take advantage of work a long distance from his home. He joined a surveying party carrying on work in the western part of the state and served them first as cook and later as flagman. The winter was one of the bitterest known even to old settlers. On the day when he started for his home the thermometer had fallen to the lowest yet. On the first night out he and a companion found shelter in a cabin but with little food for themselves and the horse they led. It was thirty-five miles to the next cabin, failing to reach which they would have to spend the night in the open. They set out before daybreak next morning carrying as their lunch some biscuits baked by the lady of the cabin where they had spent the night. By noon this lunch was frozen solid. His companion on the way very nearly perished with the cold for he had been riding the horse. It was only by buffetting him, arousing him to anger, and hauling him off the horse that the one of whom we tell this tale saved his fellow-traveller's life. However, stern resolution and dogged effort brought them at last to safety. The young man's mind now was made up. He was not going to live in a climate so severe. He had heard of the balmy Pacific slopes and, more definitely, of the great state of Oregon which was being widely advertised. In the early spring therefore with his wife and child he set out and joined the great throng that had answered the call of the West and pressed with steadfast face toward the Pacific.

This journey was very dangerous too, though not so much so by reason of the cold. Across the dry plains the heat was intolerable. The dust, in some places six inches deep, rose in a cloud as soon as the foot of man or beast touched it, and in this stifling atmosphere they pushed steadily forward. There were perils of disease for dread cholera carried off many, of crossing rivers, ascending and descending mountains, and other trying experiences of the road; great storms of wind and rain were faced and fought. On the plains the buffalo threatened their safety. What is known as a stampede, when a great herd of these animals would rush blindly forward ignoring everything in their pathway, more than once almost swept them away. They would hear the thunder of these maddened beasts and would simply wait in dreadful suspense to see whether they would pass by or overwhelm them. The Indians too, in a number of cases, showed themselves hostile, and the life of the little party was saved at one time only by the presence of mind of the woman who quietly through the flap of the wagon-cover handed her husband a rifle. Then the Indians took to flight.

This venture was not undertaken with modern, swift and comfortable means of travel. The outfit was a wagon drawn by two yoke of four-year-old oxen, and he had in addition one yoke of cows, and one extra cow. This last, having strayed, was the only animal lost on the whole trip. What a slow-moving caravan this must have been. Notwithstanding all the hardships of the way the little party reached Oregon and found a new home for themselves, not far from where the city of Tacoma now stands, after covering a distance of over 2,000 miles and spending five months on the road. A photo in the book from which this tale is taken presents to view a large and comfortable house set in beautiful and spacious grounds, the reward of their pilgrimage and their labor.

This young man, as one would judge even from the story here told, had strength of character. A weakling would not have proposed, much less carried out, such an enterprise with all that it involved. In addition to what one would infer about him, namely, foresight, courage, hardihood, he possessed other qualities. He was devout, true, and independent. He had learned to smoke when young but one day came to the conclusion that he was better without tobacco and without any hesitation threw his pipe and tobacco away and never smoked again. He was temperate in all things and attributed his good health and strength in old age to this practice. On the farm it was the common habit to swear violently at the oxen and to treat them cruelly. He took an entirely different method, speaking quietly to these faithful animals and treating them kindly. In this fashion he was an example. When on the long trail the party came to rest he always unyoked the oxen so as to give them the full benefit of complete release.

Many years passed during which he joined the company in search of gold in the Yukon, stormed with them the awful Chilcoot Pass, and made his way into the interior. He did not remain long there and eventually returned to his home.

Now to state the event suggested by our heading, A Return Journey. He decided at the age of seventy-six, fifty-four years after he started on his first journey, to travel the same route eastward and to do so with the same kind of equipment with which he made the original trip westward. He first built himself a wagon out of the remains of several that had crossed the plains in the early years between 1843 and 1852, all old material except some woodwork. The box with the bed of the wagon was shaped in the old style known as a "prairie schooner" because in the early days this was made in the form of a boat,

and was actually used as a boat to cross rivers. Then he secured a yoke of oxen, one, a seven-year-old, named Twist, and another, a five-year-old, that had never been broken to the yoke, called Dave. This time, however, he did not end his journey at his old home in Iowa, but crossed the continent to Washington, D.C. Another photo shows this prairie schooner on the White House grounds, Washington, November 29th, 1907.

What was his object in making this journey? He had a high purpose in view, namely, "to perpetuate the memory of the old Oregon Trail, and the heroic men and women who literally fought their way over dreary wastes," a peaceful battle but very real nevertheless. He chose the ox-team instead of a motor-car as a reminder of pioneer days and a means of attracting attention and arousing enthusiasm. His idea was not merely to go back over the old trail but to have its course marked permanently. His plan therefore was to erect monuments at various points and to do this he needed public support. This he secured by the interest in himself and his equipment, by his persuasive addresses, and earnest appeals.

The erection of memorials is a very old practice but in this instance there were very unique features. In the Bible we have records of memorials to commemorate a journey, a victory, a deliverance, or for some other reason, the main purpose being to give glory and honor to the name of God. Ezra Meeker, the name of the man of whom we are writing, did not express this high ideal particularly but he did want the present generation to learn from the character of the pioneers and of God's providence in their life.

Now we have all completed a journey. It was concluded at midnight on December 31st, 1932. It had all the experiences, the joys, the victories, the dangers, that mark a journey anywhere across the land. We may not erect memorials of wood or stone but we should not forget the past. It is good again and again to make a return journey in thought, and to learn from it such lessons as it carries for our guidance, comfort, good cheer, and success by God's blessing and under His guidance.—*R.*

YOUTH'S VENTURE

The Individual Responsibility Club of the First Presbyterian Church, Brockville, Ont., has launched a monthly paper entitled *Our Church News.* The first edition, the Christmas number, received a speedy reception from members of the congregation and the girls are being highly commended and congratulated on their new venture.—*Com.*

The merry laugh, the bright smile, are gifts of God to be used, not repressed or forbidden.—*Geikie.*

HOME MISSION WORK

The Sunday School of the Church of Saint John and Saint Stephen, Saint John, N.B., Mr. F. A. Corringham, Superintendent, is supplying free of charge Sunday School Graded Lesson booklets, Beginners, and Primary Bible Stories, and Intermediate and Junior Quarterlies and illustrated papers, The Challenge, and Young Canada, to between eighty and ninety children of the new Presbyterian settlers in the southern part of New Brunswick. Mr. Sidney Shepherd, the Secretary of the Sunday School, has received many expressions of appreciation from the parents of these pupils and the school intends to continue this service as a part of their contribution to the Home Mission work in this part of the province.

S. S. AND Y. P. CONVENTION

Brockville Presbytery

The place of assembly was St. Andrew's Church, Cardinal, and the date, Wednesday, November 23rd.

The attendance was not so large as on previous occasions but very satisfactory reports were presented. At the afternoon session Rev. A. W. R. McKenzie, Moderator of Presbytery, presided. Three reports were heard with interest and, following a helpful discussion, a re-arrangement of departments was adopted. These were, Senior and Teen-Age girls, Mrs. Davidson, Iroquois; Young People's Association, Mrs. John Gray, Ventnor; and Home Department Mrs. Andrew Melville. In presenting his annual report the President, Rev. Albert H. Barker, contrasted the years 1930 and 1931. The report for the Presbytery showed an increase in church membership from the Sunday Schools and contributions to missions. The ordinary funds however had fallen off somewhat and the number entering for memory courses showed a decrease. Mr. Barker commended the Church's publications and supported his commendation by a display of the various helps. He also urged more serious attention to memory work.

The officers are, Hon. Pres., Rev. A. W. R. MacKenzie; President, Mrs. Clare, Kemptville; 1st Vice Pres., Mr. E. A. Cook, Prescott; 2nd Vice-Pres., Mr. John Gray, Ventnor; 3rd Vice-Pres., Miss Lockerby; Secretary-Treasurer, Mrs. John Dobie, Spencerville. Mr. Barker urged that his name be not included in the nominations for President as he had held that office for five years.

The superintendents of departments are as follows:

Teen-Age Girls, Mrs. Davidson, Iroquois.
Teen-Age Boys, Mr. Kenneth Riddell.
Home Department, Mrs. Andrew Melville.
Cradle Roll, Miss Helen Seeley.
Y. P. A., Mrs. John Gray.
Junior Boys, Mr. Elmer Hunter.
Junior Girls, Miss Frances Moxon.

Missions, Mrs. R. Lindsay.

At six in the evening the delegates were entertained at tea by the Sunshine Class of St. Andrew's. A vote of thanks expressed the appreciation of the company. The addresses at the public meeting following were by Rev. A. W. R. Mackenzie, Rev. W. Merrilees, Rev. Dr. J. Taylor, and Messrs. Campbell, Cook, Pelton, and others. The music was provided by the Iroquois Choir under the direction of Mr. Merrilees. A series of resolutions including votes and thanks concluded the gathering.

NO CHANGE

When Abraham Lincoln was nominated for the high position of President of the United States a deputation from the great convention, of which he was the choice, waited upon him at his home and formally notified him of the nomination. There was great joy in Mr. Lincoln's home town and naturally a celebration was arranged. Several interested parties offered to supply all the *liquor* necessary for the occasion, but when Lincoln heard of this he expressed himself clearly and firmly against the proposal, saying:

"No, we have never had such things in our home, and I am not going to begin now."

"THE WIZARD OF THE NORTH"

(On the Centenary of the Death of Sir Walter Scott.)

No land in all the world but would be proud
Among her gentlest hearts to give thee place.
No minstrel e'er so gen'rously endowed
With simple love of thine own rugged race.
The feud, the foray, pageant, battle, chase,
The tournament, the knightly armoury,
The warrior's heart in thrall to beauty's face,
The spells and sacraments of gramarye,
Over them all the web of poesy
Thou weavest with a lightliness sublime,
That men, as through some tender tracery,
May see, and love, the rudeness of old time.

What though the pride of all the world should fade,
The years will tend the garland on thy head!

STUART C. PARKER.

I have discovered a thing, very little known, which is that in one's whole life one can never have more than a single mother. I never discovered this until it was too late. It is thirteen years ago and seems but yesterday, and every day I live it sinks deeper into my heart.—*Sel.*

Temperance, self-control, kindness, industry, steadiness and solidity are the main conditions of success.—*Geikie.*

International S. S. Lessons

(From Peloubet's Notes)

LESSON—JANUARY 8
Jesus Begins His Work
Mark 1:12-20.

GOLDEN TEXT.—The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe in the gospel.—Mark 1:15.

TIME and PLACE.—The Temptation, January-February, A.D. 27, in the wilderness of Judæa. The imprisonment of John the Baptist, March A.D. 28, at Machærus to the east of the Dead Sea. The calling of the four fishers, April-May, A.D. 28, on the shore of the Sea of Galilee.

PARALLEL PASSAGES.—The temptation, Matt. 4:1-11; Luke 4:1-13; the imprisonment of John, Matt. 14:3-5; Mark 6:17, 18; Luke 3:19, 20; the calling of the four fishers, Matt. 4:18-22; Luke 5:1-11.

SUBJECT.—JESUS FACING HIS TASK.

I. THE TEMPTATION, vs. 12, 13.
   Driven by the Spirit.
   The three temptations.
   The victory.
II. THE MINISTRY BEGUN, vs. 14, 15.
   The imprisonment of John.
   The return to Galilee.
   The preaching in Galilee.
III. THE FIRST DISCIPLES CALLED, vs. 16-20.
   The call of Simon and Andrew.
   The call of James and John.
   Heeding Christ's summons.

LESSON—JANUARY 15
Jesus at Work
Mark 1:21-45.

GOLDEN TEXT.—My Father worketh hitherto, and I work.—John 5:17.

TIME.—April and May, A.D. 27, the first year of Christ's ministry.

PLACE.—Capernaum, and some unknown place in Galilee.

PARALLEL PASSAGES.—Matt. 4:23, 24; 8:2-4, 14-17; Luke 4:31-44; 5:12-16.

SUBJECT.—THREE MIRACLES AND THEIR TEACHINGS.

I. THE HEALING OF THE DEMONIAC, vs. 21-28.
   Amazing teaching.
   A new authority.
   Our Lord's great fame.
II. THE HEALING OF PETER'S MOTHER-IN-LAW, vs. 29-31.
   The great fever.
   The healing touch.
   The complete recovery.
III. MANY MIRACLES, vs. 32-45.
   A blessed evening in Capernaum.
   Our Lord's prayers.
   The healing of the leper.

LESSON—JANUARY 22
Jesus Forgiving Sin
Mark 2:1-12.

GOLDEN TEXT.—The Son of man hath power on earth to forgive sins.—Mark 2:10.

TIME.—May-June, A.D. 28, in the second year of Christ's ministry.

PLACE. — Capernaum, Christ's headquarters, on the northwest shore of the Sea of Galilee.

PARALLEL PASSAGES.—Matt. 9:2-8; Luke 5:17-26.

SUBJECT.—RELEASE FROM POWER OF SIN.

I. ZEAL IN BRINGING OTHERS TO JESUS, vs. 1-4.
   Christ's popularity.
   "Borne of four."
   Undaunted by difficulties.

II. JESUS PERCEIVES THE REAL DISEASE, vs. 5-9.
   Our Lord and faith.
   The root of the matter.
   Spiritual greater than material miracles.

III. JESUS THE CONQUEROR OF SIN, vs. 10.12.
   The wonderful command.
   The obedience of faith.
   The amazement of the multitude.

LESSON—JANUARY 29

Jesus and the Sabbath

Mark 2:13—3:6.

GOLDEN TEXT.—The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is lord also of the Sabbath.—Mark 2:27, 28.

TIME.—May-June, A.D. 28, the second year of Christ's ministry.

PLACE.—Capernaum.

PARALLEL PASSAGES.—The call of Matthew, Matt. 9:9; Luke 5:27, 28; Matthew's feast, Matt. 9:10-17; Luke 5:29-39; the walk through the grainfields, Matt. 12:1-8; Luke 6:1-5. The man with the withered hand healed, Matt. 12:9-14; Luke 6:6-11.

SUBJECT.—WELL-KEPT SABBATHS.

I. A COMMAND AND TWO QUESTIONS, Mark 2:13-22.
   Matthew heeds the Lord's call.
   Jesus calls sinners.
   Jesus and the ceremonial law.

II. FOOD ON THE SABBATH, Mark 2:23-28.
   The disciples in the grainfields.
   The Pharisees' criticisms.
   The Sabbath made for man .

III. HEALING ON THE SABBATH, Mark 3:1-6.
   The withered hand healed.
   The heartless criticism.
   How to use Sunday.

LESSON—FEBRUARY 5

Jesus Chooses the Twelve

Mark 3:7-35.

GOLDEN TEXT.—I have chosen you, and ordained you, that ye should go and bring forth fruit.—John 15:16.

TIME.—The Twelve were called in midsummer, A.D. 28, in the second year of Christ's ministry.

PLACE.—They were called on the Horns of Hattîn, a hill west of the Sea of Galilee.

PARALLEL PASSAGES.—The thronging of the sick, Matt. 12:15-21; Luke 6:17-19. The choice of the Twelve, Matt. 10:2-4; Luke 6:12-19; Acts 1:13. The warnings to the Scribes and Pharisees, Matt. 12:22-45; Luke 11:14-36. The visit of Christ's mother and brothers, Matt. 12:46-50; Luke 8:19-21.

SUBJECT.—BEING DISCIPLES OF CHRIST.

I. JESUS TEACHING AND HEALING, vs. 7-12.
   The great multitude.
   The pressure of the sick.
   Teaching from a boat.

II. THE CHOICE OF THE TWELVE, vs. 13-19 *a*.
   Christ's companions.
   The work of the Twelve.
   The characters of the Twelve.

III. RISING OPPOSITION, vs. 19 *b*-35.
   The doubts of Christ's friends.
   The hostility of the scribes.
   The visit of his mother and brothers.

OUR CHURCH CALENDAR

General Assembly

Peterborough, Ont., St. Paul's, June 7, 1933.

Synods

Toronto and Kingston, Toronto, St. John's, May 2.

Hamilton and London, London, Elmwood Ave., April 24.

Vacancies

Little Harbour-Pictou Landing, N.S. Mod. Rev. Norman D. Kennedy, First Church, New Glasgow, N.S.

Sault Ste. Marie, Ont., St. Paul's, Mod. Rev. G. K. Bamford, 1048 Queen St. E., Sault Ste. Marie, Ont.

Marshfield, Mt. Stewart, etc., P.E.I., Mod. Rev. G. C. Webster, Charlottetown, P.E.I.

Cranbrook, B.C., Knox, Mod. Rev. James Youngson, Nelson, B.C.

Cobourg, Ont., Mod. Rev. C. G. Graham, Colborne, Ont.

Stirling, Ont., Mod. Rev. Bertram Nelles, Madoc, Ont.

Leaskdale and Zephyr, Ont., Mod. Rev. N. F. Sharkey, Sonya, Ont.

St. Andrew's, N.B., Mod. Rev. F. W. Tingley, St. Stephen, N.B.

Alvinston, Ont., Mod. Rev. E. J. Kerr, Watford, Ont.

North Bay, Ont., Mod. Rev. R. W. Ellis, Burk's Falls, Ont.

Leamington, Ont., Mod. Rev. H. M. Paulin, 403 Victoria Ave., Windsor, Ont.

Fredericton, N.B., St. Andrew's, Mod. Rev. G. E. Knight, Harvey Sta., N.B.

Montreal, Kydd Mem., Mod. Rev. Dr. I. A. Montgomery, 3590 Vendome Ave., Montreal.

Montreal, Scott Mem., Mod. Rev. W. Orr Mulligan, 361 Melville Ave., Westmount, Que.

Oshawa, Ont., Mod. Rev. H. Carmichael, Whitby, Ont.

Caledon, Ont., Mod. Rev. W. W. McRae, Box 334, Orangeville, Ont.

Calls

Montreal, Outremont, to Rev. Wm. McLean of South Mountain, Ont.

Glace Bay, N.S., St. Pauls, to Rev. Chas. S. Miller of Montreal.

North Sydney, N.S., St. Giles, to Rev. A. Neil Miller of Scott Mem., Montreal.

New Westminster, B.C., Gordon Church, to Rev. D. J. Donaghue, Belmont, Ont. Accepted.

Marshfield, Mt. Stewart, etc., P.E.I., to Rev. John A. Pritchard, Monkton, Ont.

Inductions

Port Perry, Ont., Oct. 6, Rev. D. A. Ferguson.

Lunenburg, N.S., Nov. 22, Rev. A. J. Sinclair.

Ingersoll, Ont., Nov. 25, Rev. H. H. Turner.

Glace Bay, N.S., Dec. 1, Rev. Chas. S. Miller.

Brandon, Man., Dec. 2, Rev. J. F. Wedderburn.

Rose Bay, N.S., Dec. 9, Rev. W. A. Cunningham.

Montreal, Que., Dec. 15, Rev. Wm. McLean.

Hastings, Ont., Jan., Rev. Samuel H. Hill.

CHURCH UNION IN CANADA

The Executors of the late Dr. Ephraim Scott's estate are anxious that a copy of Dr. Scott's last book, "Church Union in Canada", shall find a place in every home in our Church. It was Dr. Scott's last gift to the Church he loved and served so well. To this end, the remaining copies of this valuable book will be given away to all who mail to Presbyterian Publications the cost of parcelling and postage, 15 cents per copy, cloth bound, and 10 cents per copy, paper bound. Address your requests to Presbyterian Publications, St. Andrew's House, 73 Simcoe Street, Toronto, Ont.

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Owing to the resignation of Rev. Karam Guergis of Tisdale, Sask., Rev. R. G. McKay of Prince Albert is acting Clerk of the Presbytery of Prince Albert.



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At the December meeting of the Presbytery of Sarnia, Rev. Donald MacInnes, B.Th., Forest, Ontario, was appointed Clerk, succeeding Rev. A. J. Sinclair, B.A., who was recently called to Lunenburg, N.S.

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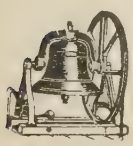
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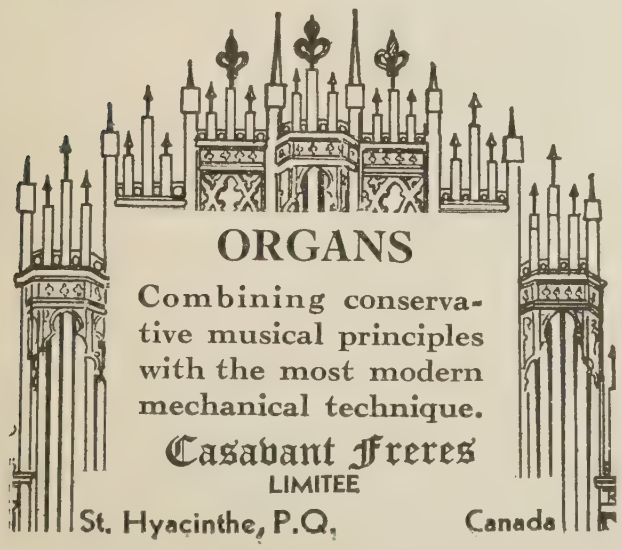
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AMONG THE CHURCHES

(*Continued from page 14.*)

Ottawa, Ont.

On Sunday, November 27th, the eighty-eighth anniversary of Knox Presbyterian Church, Ottawa, was celebrated, the preachers being Rev. Dr. Robert Johnston, Moderator of the General Assembly, and minister of the church, and Rev. Dr. Geo. E. Ross, Moderator of the Ottawa Presbytery and minister of Erskine Church, Ottawa. Rev. A. G. Cameron of Deseronto, a former Knox Church old boy, assisted at the evening service.

Knox Church has for eighty-eight years filled a large place in the Capital and its influence has been felt to the farthest ends of Canada. Members of Parliament and Senators from every province of Canada have made it their place of worship when attending the sessions of Parliament. Among the members have been men and women prominent in the life of the city. Its ministers have occupied high places in the councils of the Church. Dr. Wardrope, Dr. McLaren, Professor Ballantyne, and the present minister, Rev. Dr. Robert Johnston, have been Moderators of the General Assembly, while Dr. McLaren, Dr. Ballantyne, and Dr. E. Lloyd Morrow were called to chairs in Knox College, Toronto. Other former ministers, Rev. F. W. Farries, Dr. D. M. Ramsay, and Rev. R. B. Whyte were also prominent in the life of the Church at large.

This eighty-eighth anniversary marked the last services held in the old church on City Hall Square. On December 11th the congregation moved into the Sunday School Hall of the new building at the corner of Lisgar and Elgin Streets facing Confederation Park. In connection with the anniversary services a special communion was celebrated at the morning and evening services on December 4th, to which were invited all former members of Knox Church, especially those who withdrew in 1925 to join the United Church of Canada. A very large number accepted the invitation and nearly eight hundred sat at the Lord's Table. Former members of Knox Session, who had withdrawn in 1925, joined in dispensing the elements. The preacher was the minister, Rev. Dr. Johnston. The services were largely attended and were very deeply touching. Many were bidding farewell to the house of God which had been their church home since infancy and there were many tear-stained faces as memories of other days were recalled. It was indeed a memorable occasion. To make a permanent record the following resolution was unanimously adopted by Kirk Session on December 5th:

"During the five years that our esteemed pastor, Rev. Dr. Robert Johnston, has been with us, he has commended himself as a faithful ambassador of Christ, but at no time has he more perfectly interpreted the spirit of the Master than in the solemn and sacred service of December 4th.

"The occasion was unique for two reasons: First, the people of Knox Church are about to turn a corner on the road of life as a congregation, for next Sabbath they worship in their splendid new edifice. Feelings of confidence and trust in the guidance of the Almighty God as they face the future were mingled with sadness as they bade farewell to the building whose very stones are dear to them. Second, many of our erstwhile colleagues and fellow-worshipers, who had withdrawn from the Presbyterian fold to enter the United Church, were sitting with us around the table of the Lord. Fond memories of other days when we were co-workers were tinged with regret at the subsequent division in our church life.

"It needed therefore a Master's hand to touch the heart strings and to heal the wounded spirits.

"We feel that, though our minister was burdened with the onerous duties and responsibilities of the Moderatorship of the General Assembly, his lips were touched with a live coal from the altar of the Lord. His words were aptly chosen and so appropriate that there was quite manifest a spiritual earnestness and intensity of emotion that drew us closer together and caused us to realize that we are all children of the Heavenly King. Sabbath Day, December 4th, will loom large in the history of Knox Church.

"Be it, therefore, resolved that we as a Kirk Session do hereby express to our Moderator our sincere appreciation of the distinctly spiritual atmosphere thus created, and that we extend to him a hearty vote of thanks for his services on this difficult and trying occasion and that a copy of this resolution be incorporated in the minutes." —*Com.*

RECORD NOTES

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THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, FEBRUARY, 1933 No. 2



MISS BESSIE MACMURCHY,
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The Presbyterian Record

VOL. LVIII. TORONTO, FEBRUARY, 1933 No. 2

THE BUCHMANITES

The religious sensation of the period, in a certain area at least, has been created by a company known as The Oxford Group, whose members visited some of our leading cities, Montreal, Ottawa, Toronto, and Hamilton. The reports of their activities reached every part of the Dominion and corresponding interest in their character and work was awakened. Crowds waited on them in the Assembly halls of the large hotels in which their public meetings were held, churches were well filled when members of the group appeared in the pulpit at the regular services, and the press very fully reported their meetings and their messages, and heralded their alleged successes.

Judgment upon the character of this group and their work has ranged from unqualified approval and highest commendation, on the one hand, to sharpest criticism and severest condemnation on the other. Some years ago President Hibben of Princeton University, after investigation, denied to Buchman, and his followers, the freedom of the University; yet at a meeting of the Federal Council of the Churches of Christ in America in December last the President of Princeton Theological Seminary, Dr. J. Ross Stevenson, represented the movement as a return to primitive Christianity in its simplicity of faith, righteousness, fervor, and fellowship. The President of McMaster University, Hamilton, is reported to the effect that such was their gracious influence that if he could he would pay the return fares of all of them to the Old Land, a deliverance perhaps a little unhappy in its suggestiveness. It would have been more logical for him to say that in view of their great and good work he would be ready to pay, if he could, all the expenses of a protracted stay. His approval was however evidently wholehearted. The President of the University of Toronto, Dr. Cody, is said to have described the company as The Salvation Army in evening dress. If commendation this is, it is somewhat restrained. The Detroit Free Press discusses the leader, Dr. Frank Buchman, under the suggestive interrogation, "Saint or Salesman?", and another critic asks, "Is this another modern racket?". Such are some of the extremes of judgment evoked.

That the movement or group should invite approval and win adherents is not strange. High ideals in morals are expressed in their four absolutes, honesty, purity, unselfishness, and love; they point to changed lives and the fruits of repentance in restitution and reconciliation; they establish intimate relationships with apparently happy and helpful fellowship; they are zealous and many regard them as truly sincere. Those who consider the Church to be cold and formal and who constantly, though very vaguely, insist upon the need of a revival, welcome the group, and the universal experience of sore trial, as history shows, is propitious for any individual or company promising relief from heartache, fear, unhappiness, and the sense of helplessness.

Then too the group is fortunate in the name it bears for this designation relates it in the minds of some to that celebrated Oxford movement about a century ago, and leads others to assume that the group comes with the official commendation of the great English university. True, they have labored in both Oxford and Cambridge, but without any official relationship to these honored seats of learning.

The name, *The Oxford Group*, was first adopted or given, when a group from Oxford went to South Africa in 1928. If priority of service should warrant their bearing the name of any university, then properly they should be *The Princeton Group*. Their proper name is *Buchmanites*, for they are the followers of Dr. Buchman, as Wesleyans were the followers of John Wesley. That name however does not so readily and cordially recommend them as *The Oxford Group*. In this connection one has remarked that their adoption and retaining this name is quite inconsistent with their profession of *absolute* honesty.

The movement was born of the genius and fervor of a Lutheran minister in the U.S.A., Dr. F. N. D. Buchman, who at the age of twenty-four was ordained to the ministry of that Church. He seems to have suffered form disquiet and uncertainty in his experience as a Christian, and in his service as a minister. In his search for satisfaction he visited Keswick, England, in 1908, and reports that at Cumberland, after hearing a woman speak on *The Cross*, though not remembering anything that was said, he experienced a wonderful change affecting his whole being. Even his body seemed surcharged with vitality. Then began his work amongst students. Though he keeps to a degree in the background, Dr. Buchman is, without doubt, the forceful personality in control of this body of workers.

As to their belief, no definite statement, so far as we have observed, has been made, and any attempt to elicit information in that particular results apparently in the vaguest form of replies.

Their work is promoted by group meetings, personal interviews, and house parties. At the group meetings the chief features are conversation and personal testimony in which the confession of sins has a large place. There is neither teaching nor form of worship in the ordinary acceptance of these terms. The evidence seems preponderant that in these confessions sex has a very large place, and from what happened in Toronto the effect upon many good and pure people is that of abhorrence and repulsion. What goes on at their house parties is variously reported and some of it very adverse.

In expressing our own views of the movement we feel under some restraint. We were denied the opportunity of attending their meetings, but, on the other hand, met their representative who sought the co-operation of the Church, heard others in the church where we worship, read press reports and opinions with something of the history and work of this body, and have been in close contact with those who regularly attended their meetings. Further we feel that caution is imposed because one must always feel the force of Jesus' reproof of his disciples:

> Forbid him not for there is no man which shall do a miracle in my name that can lightly speak evil of me.

Nevertheless there remains the duty of appraisal to the best of one's ability and we are bound to say that our conclusion is adverse. In the distance, when first we heard and read of this company of religious workers, we not only had an open mind but were favorably disposed. First contact however created a most unfavorable impression which has been confirmed by all that we have since seen, heard, and read; and unexpected support for our conclusion, in almost complete and exact statement, we found later in an article in The Statesman and Nation entitled, *The New Revivalism*, and in other publications.

Our experience too has been that of others, particularly ministers, who were at first sympathetically inclined, but after fuller acquaintance were alienated. In Toronto some ministers committed themselves in abject, uncritical surrender to Buchmanite influence, but the ministers of our Church, though they embraced every opportunity to study the movement and to judge it fairly, were constrained at least to withhold their approval, and this we believe to be true of the great majority of the clergy of Toronto.

This needs to be said, that we are surely entitled to fullest information about those who in religious work seek our approval and co-operation, and questions respecting their views of God, Christ, sin, and redemption, the great fundamentals of the Christian faith, should be respectfully heard and faithfully answered. The same applies to the history of the group, their methods, work, and character of their organization. Reticence or secretiveness in these particulars is prejudicial.

Further, with respect to their methods, we must say that it passes our comprehension how any one of average intelligence could compare the group movement as conducted in Toronto, and the house parties as reliably reported, with the meetings in John Wesley's time, as one newspaper correspondent did, or with the assemblies of primitive Christians.

Their claim to the ideal of the absolute in honesty, purity, unselfishness, and love invites question.

Whilst they insist upon their desire to work in and through the Church, in experience this is not evident. The Churches are asked to consent to arrangements, not to co-operate in making them. True they endeavor to secure the approval, in anticipation of their meetings, of the leaders in the Churches, but that is entirely different from wholehearted and thorough co-operation. According to a hearer all the testimonies at a meeting in Toronto decried the Churches. We have been forced to the conclusion that their policy resolves itself into *using the Churches for their own ends.*

Again it was frequently proclaimed that they did not want crowds. If that were the case they took the very means to defeat their own wishes, for they were heralded with almost extravagant newspaper publicity. It would seem as if every minister in Toronto and many laymen received copies of Montreal papers reporting their meetings and with pitcures of those who had commended them. These were followed by expensive invitation cards intended to reach many thousand people. Hotel arrangements were also made in anticipation of large numbers.

They contend, and this is strongly emphasized, that they have no organization, that it would be impossible to join the group, that there are no officers, not even a secretary or treasurer as one said. In this contention the group assumes an unusual degree of credulity on the part of the public.

Who engages hotels and other places of accommodation? If there is no treasurer why insist upon likeness to the primitive body of Christians when even the twelve disciples of Jesus had a treasurer? Who receives the large sums of money that are given to the group, for their expenses are enormous, and they insist that the Lord has not only met these expenses but dealt with

them generously, even magnificently? Who goes to the cashier of the hotel and pays the bills? How was it arranged that a flying column of twenty should have come from Oxford to the help of the large company already in Toronto? All this business cannot be transacted without cohesion, cooperation, and management.

If there is no organization, are we to conclude that it is a one-man body in whom there is a dangerous concentration of authority and power?

Care is taken to announce frequently and widely that no offerings are taken,* that the group depends wholly upon the Lord to meet their needs and the workers' requirements. If dependence is solely upon the Lord why advertise the fact since it is a matter wholly between themselves and the Lord? When gifts are received, they are announced in a casual way, yet explicitly, and thus the duty of others is tactfully suggested. A member of the group is met in the King Edward Hotel by a man of unpromising appearance who produces a large roll of bills from which he gives a generous proportion to his spiritual benefactor. In all this advertising there is the subtlest form of appeal.

A correspondent in The Statesman and Nation refers to money matters in another aspect:

"Another questionable feature to which I have not yet seen attention drawn is the colossal amount of money raised and spent every year in the interest of the movement —and, in the absence of "organization", without published accounts of any kind. 'Teams' of propagandists, many without any visible means of subsistence other than group funds, are being transported across oceans and continents, moving on from one well-appointed hotel to another, or occupying on similar conditions permanent quarters in furnished houses and hotels placed at their disposal; the most luxurious of stationery is constantly in evidence; house parties, luncheons, and At Homes seem to be almost unlimited in number."

Whilst the group is with James as in his epistle he exhorts to confession, they seem to be against him when he says, "Have not the faith of our Lord Jesus Christ, the Lord of glory, with *respect of persons*." This too was apparent, even intrusive, upon first contact. Of Russell's book, *For Sinners Only*, The Statesman and Nation says, "It bristles with 'blues' (the aristocracy) and the movement is marked by 'appalling snobbery', and in it also is a 'sprinkling with peers, princesses'." One cannot fail to note in the group's publicity that the Admiral, the Baroness, the Moderator, and others of high worldly station are not permitted to hide their light under a bushel, and this by those whose standard of honesty is not relative but absolute.

In the confessions which they call 'sharing' the pitfalls are many and the dangers great, not the least peril being the menace to honesty and purity of thought and speech. Confession in their form appears to be essential to salvation. Ferguson, in *The Confusion of Tongues*, says that they exalt confession to a sacrament. Confession one to another of course is recognized as having a place and function for oft it brings relief and secures guidance and help from the sympathetic counsellor.

Broadly speaking, however, the Buchman type of confession, induced under high emotional tension, by subtle art and mass pressure persistently sustained, a species of 'third degree', with sordid, shameful, and corrupting particularity, merits severest reprobation. The explanation of it in part is made by Dr. Shoemaker, a Buchmanite, in a remark reported by Ferguson. Addressing a group in retreat preparing for a campaign, he said, "Remember they (the people) are interested in us as *rotters*. They are not interested in *saints*". This is their doctrine of sharing according to a leader.

All Christians believe in divine guidance, but not as the group seems to accept it by ignoring reason and commonsense, not to speak of Scriptural teaching. Our interviewer solemnly told of their being "guided", in their season of quiet waiting before the Lord, to choose the King Edward Hotel. Thus they seem to have been led to the Chateau-Laurier at Ottawa, the Connaught at Hamilton, the Book-Cadillac in Detroit, and the Waldorf Astoria in New York. We do not say that their meetings should not have been held in these places, but we revolt from the smug complacency of the group attributing this choice to special guidance from God in the quiet hour, apart from personal considerations and the interests of their work. Here the occult has its opportunity and the group invites the odium directed against mesmerists, spiritualists, and the like. God guides but not *always* to the neglect of the eye, brain, experience, and circumstance. Obviously also suggestion is vigorously operative in the quiet times of the group meetings, and incidents recited even in Toronto would be pitifully ludicrous were the issues not so serious. As in the case of fish consigned to the darkness of caves whose eyes disappear for lack of use, so our God-given faculties, under this theory of guidance, must suffer atrophy and perhaps extinction; and still worse, social confusion and contention must prevail when a company of people individually and collectively assert their infallibility.

There remains for us to say that we should be guarded in thinking, much more in speaking, disparagingly of the Church when contrasted in character and work with the group under consideration, or any other. The course of time is marked throughout,

and particularly in periods like the present of widespread distress, by frequent religious manifestations which sooner or later have taken to themselves form and organization. Many movements have come and gone. Some have waxed and waned, a few have flourished, but the Church has remained and thus commends itself because it has stood the test of time. A whirlwind campaign by a company of religious enthusiasts is not to be exalted about the true, steady, faithful work of ministers and their people. Sporadic and ephemeral efforts, however attractive and engrossing for the time being, suffer in estimate in comparison with the year-by-year, in-season-and-out-of-season, sustained labor through the centuries of the various branches of the Church of Christ. Two tests of a movement are ever just, one, harmony between profession and performance, and the other, enduring results. Our judgment in respect to the former is unfavorable to the group. Others may and do take a different view. As to the latter, time will be the final arbiter. The Buchman movement is, up to the present, sporadic. His followers have flitted from point to point over the world, now here, now there, and their welcome and approval by many cannot be denied, but their abiding contribution to the extension of Jesus' kingdom has yet to be disclosed.

Meanwhile let the Church learn from whom it may, but it should enjoy the assurance that if it is leading men to live soberly, righteously, and unselfishly, if it is aiding them to bear their heavy burdens and to face life's stern realities courageously, it is accomplishing its God-given mission. Let us not be thrown off our balance by some meteoric display. It is for us to realize, as Elijah was taught, that God is not in the great wind, or the earthquake, or the fire, but in the still small voice.—*R.*

* * *

*Since this was written, contrary to the claims made in Toronto that no offerings are taken, the report of a Buchmanite house party at Briarcliff Lodge, Briarcliff Manor, N.Y., an hour's run from New York, contains the following:

"The morning meeting had just ended. I saw 400 people empty the big hall, ninety per cent. of them dropping bills into two plates at the door. Most of them were dollar bills. Many were fives. Some were twenties."

Individual dependence and individual independence are absolutely necessary to a well-adjusted balance.—*Call.*

The damps of autumn sink into the leaves and prepare them for the necessity of their fall; and thus insensibly are we, as years close around us, detached from our tenacity of life by the gentle pressure of recorded sorrow.—*W. S. Landor.*

FINANCING THE CHURCH

Rev. W. G. Brown, B.A., B.D.

Yes, I will! After writing the above title I had thrown my pen down on the desk because I realized the prejudice against a mere minister writing anything about finance . When I start anything I hate to quit. After my demon,a la Socrates, had nagged me for being a quitter I picked up my pen and said, "All right, I'll do it".

Financing the Church is not a major problem. We have allowed ourselves to believe that it is. The major problems are interest, faith, knowledge, and self-denial. Is the cause of Christ precious to us? Do we take God at His word? Do we know the needs and the opportunities of the work and have we the will to take up the cross and do and dare for Him? An affirmative answer to these and the financing of the Church becomes a secondary matter, but how? May I mix my thoughts with ink to tell you what I think?

The Budget

Our present Budget is an imitation of the commercial and political budget. It is too abstract, too far away. It is a skeleton. It lacks the psychological and spiritual qualities essential to a Church program. Everything about the Church is spiritual, or should be, its money as truly as its prayers. Let us develop a substitute for the present Budget and clothe it with flesh and blood and make it a living thing. But how? If church financing is to be a secondary problem then the major problem of interest must be solved. But how? Bring your work and put it on the door-step of your people, front and back door, so that it is always before them. But how? By bringing the work into personal contact with the individuals and congregations with a specific piece of work and telling them that you want them to make this their special work. It may be only the support of a frontier Sabbath School or it may be the entire support of such a missionary as Dr. Margaret Strang in the Peace River, or it may be a native evangelist in Manchuria, or a bible-woman in Japan or Formosa. From their special representative they will receive full reports at least twice a year. For all such contributions the congregation will receive full credit in the Budget, But some one says one feature of the work such as Home Missions might run away with too much of your Budget. To offset this I would have a neutral panel for unallocated funds. In a total Budget, say of $500,000, I would have a neutral panel of $100,000 from which adjustments could be made to equalize the necessary percentages. I know both individuals and congregations that are contributing to mission work outside the Budget and to mission work of other bodies because, first, they cannot be assigned special work under our present Budget and their congregations get credit for such contributions; and, second because these

outside bodies see that they get firsthand reports and are kept in close personal touch by regular reports from their worker on the field. What I am pleading for is a living budget, throbbing with personal interest between the donors and the workers on the field. To be able to go to individuals and congregations with such an appeal for specific, concrete purposes in which to invest their gifts in service would mean gifts to the Budget after every appeal.

Budget Allocations

At the last meeting of the General Assembly one of the commissioners said, "Our great problem is with the smaller congregations". Had I been a commissioner I would have taken up that statement. Our problem is not with any type of congregation and no such general statement can be made. Our problem is with every individual Presbyterian who is failing to do his duty. Under the present circumstances surely the rich must give out of their abundance to make up for the poor who must give out of their poverty. It seems childish to me to see a group of men sitting down and by the simplest mechanical scheme that can be devised allocate a certain sum to each congregation. The proper allocation would be for each Presbyterian to do his duty and no congregation has reached its allocation until that has been accomplished. The present system of allocating errs on the side of both asumption and presumption. It smacks too much of the civic assessment idea and lacks the spiritual tang that all church work should have.

Fixing My Own Allocation

Did God leave this great spiritual duty up in the air? He did not. "The tithe is the Lord's". When was that revoked. Don't say that it is legalistic. If that's your objection what about the Sabbath? Is it unfair to the poor and partial to the rich? God, through his prophets, makes it quite clear that the tithe is to be supplemented by free will offerings. If duty is the guide there will be no unfairness to any. But surely this is no time to be talking about a tithe. I said to my own congregation, that has suffered as much as any, "If *all* the people of this congregation, will give a tithe of their income to the Lord's work in 1933, I will guarantee that this church will have the biggest revenue in its history both for local support and for missions." I would not hesitate to put the same challenge to *all* the people in The Presbyterian Church in Canada. Special efforts ilke *The One Step Forward* and *The Two Year Special Appeal* may help us over the present emergency but such spasms only emphasize the present unsatisfactory system of financing the Church. Worthwhile criticism ought not only to show the defects in the old wine skins but to spread out the pattern for the new ones. I realize that it is very bold on the part of a mere minister to do it but I said I would and with all humility I will, and here it is:

Pay Cash and Save Interest

At the earliest possible date I would launch a tremendous campaign to raise double the present Budget in one year. Half of that Budget would be cash in hand for the missionary work of the Church for the following year, and that system would be continued, each year paying for the next year in advance.

Consider these facts. Last year we paid $20,000 in interest on our overdrafts at the banks. With that amount we could maintain forty augmented congregations in our Home Mission field. The thing that saved the situation last year was the response of the people to the special appeal. Had it not been for that our work would have been shot to pieces in 1932. What is going to save the situation in this present year? Think of the anxiety and uncertainty in trying to carry on our mission work under these conditions! Under the system that I suggest we would know exactly what we are doing all the time. Not only would we not pay out interest, we would receive several thousand dollars in interest. The saving would mean at least $25,000 a year. Think what that would mean in our work! Will the people do it? Yes! The people will. If one hundred per cent. of the ministers, elders, deacons or managers, college professors and church officials will take their coats off and get behind such a program with enthusiasm, I have no hesitation in pledging the devotion of the people. People who came through the greatest struggle for spiritual freedom in modern times, as the Presbyterians in Canada have done, will stand behind any appeal that they are convinced is for the highest good of their Church. Secure the unanimous support of the above classes and it can be done.

A real reorganization of our official boards in the light of experience is due, over-due. Next make our theological colleges the spiritual and intellectual centres that they ought to be so that all pettiness and self-seeking may be burned to cinders. Then having been honest with God and with our mission work and our people on our mission fields let us pray for, work for, and expect the greatest spiritual revival that this Church has ever known. The Golden Age of this great Church that God has given us is in the future, IF.

"I should have been glad to have added to the number of our subscribers this year but it did not seem possible and under present conditions I feel we are fortunate in retaining those we have. However we have much to be thankful for. Our congregation is small but it is amazing what they do. I think we are going to be able to meet our allocation and all expenses this year and if we do we shall indeed have cause for gratitude."

THE BUDGET
RECEIPTS TO DECEMBER 31st, 1932

SYNODS

The Maritime Provinces

Presbytery	Paid
Cape Breton and Newfoundland	$ 3,118
Pictou	5,172
Halifax and Lunenburg	2,577
St. John	1,473
Miramichi	554
Prince Edward Island	1,412

Montreal and Ottawa

Quebec	1,613
Montreal	21,824
Glengarry	2,276
Ottawa	12,354
Lanark and Renfrew	2,486
Brockville	1,992

Toronto and Kingston

Kingston	3,540
Peterborough	4,418
Lindsay	1,779
Toronto	58,499
Orangeville	1,043
Barrie	6,996
North Bay and Temiskaming	654
Algoma	486
Saugeen	1,941
Guelph	14,090

Hamilton and London

Hamilton	23,425
Paris	6,673
London	8,951
Chatham	4,720
Sarnia	3,720
Stratford	6,708
Huron	2,963
Maitland	5,094
Bruce	3,125

Manitoba

Superior	825
Winnipeg	2,264
Brandon	1,062

Saskatchewan

Regina	1,961
Moose Jaw	768
Prince Albert	458
Saskatoon	1,495

Alberta

Edmonton	2,628
Calgary	4,979
Red Deer	457
Macleod	575

British Columbia

Kootenay	475
Westminster	6,352
Victoria	2,199

Toronto 2, January 11th, 1933.

To Ministers and
Clerks of Sessions.

Enclosed you will find the monthly statement of the givings of your church to the Budget Fund. Will you kindly note the situation as indicated therein, and have this made known to your congregation?

On behalf of the Budget Committee, we wish to thank all congregations which have contributed to the Budget Funds of the Church during this trying year. Especially do we thank those which have raised the full amount of their allocation and those which have come at all near to it.

Our books close at the end of the present month. Respectfully therefore would we urge that all congregations do their very utmost to raise the full amount of their allocation or to come as near to it as possible, and that they have all monies collected in the hands of the Treasurer before the end of the month.

Our Church cannot continue to go into debt. Expenses during the past year have been greatly cut. Should our books at the end of the year show a shortage in the current expenses, it will be imperative that some special measure be taken to make up the shortage before we can go forward. We therefore earnestly request your utmost personal effort, and the co-operation of your church to the fullest possible extent.

On behalf of the Budget Committee, we remain,

Yours sincerely,

Allan S. Reid, Secretary. James Dutton, Chairman.

"I am sorry I cannot send you anything for the Budget this year as we have had another poor crop. There were two droughts, one in May and one in July. The ground in May got so dry that a good deal of the grain never came up till the rain came. Through June because of the heavy rains the crops looked promising but drought set in in July with very hot and high winds so that the grain never filled. Many of the farmers have made an assignment. I am as hard up as any as I have been giving what ready money I had to help my friends expecting that I would soon get more from my share at the farm. A letter however informed me that there is nothing for me as I expected and I am completely strapped. As long as I can see to read I don't want to be without the Record as it keeps me posted in what is going on in the Church." Enclosed $1.00.

HEARING THE KING

This privilege all who possessed or had access to a radio enjoyed on Christmas day, and His Majesty's voice was heard not in one or a few parts of his wide domain, but to the remotest bounds of the Empire, "to frozen northern zones and to tropical clime, to city, town, village, and farm, to stately home and to humble cottage, there came ringing through the air a royal Christmas greeting of sympathy, kindness, and encouragement". This was the first time that the voice of our King and Emperor was thus far flung. His message was brief, wise, and kind. If words can bind subjects closer to their ruler, none could more fittingly be chosen than those in which the King's message was couched:

"Through one of the marvels of modern science, I am enabled this Christmas Day to speak to all my peoples throughout the Empire. I take it as a good omen that wireless should have reached its present perfection at a time when the Empire is linked in closest union, for it offers us immense possibilities to make that union closer still. It may be that our future will lay upon us more than one stern test. Our past will have taught us how to meet it unshaken. For the present, the work to which we all are equally bound is to arrive at reasoned tranquillity within our borders, to regain prosperity without self-seeking, and to carry with us those whom the burden of the past years has disheartened. My life's aim has been to serve as I might toward those ends. Your loyalty, your confidence in me, has been my abundant reward. I speak now from my home and from my heart to you all; to men and women so cut off by snow, by desert, and by sea that only voices out of the air can reach them. To those cut off from fuller life, by blindness, sickness, or infirmity, and those celebrating this day with their children or grandchildren, to each and all I wish a Happy Christmas. God bless you!"

This event was a marvel the thought of which amazes, and thrills. In early days the swiftest communication with various parts of the Empire was by relays of couriers on foot, or horseback. Signal fires became a means of quickly conveying limited information. Many centuries passed before the tick of the telegraph instrument was heard, and there was a further interval before messages by this means were passed from continent to continent, the result of Cyrus Field's persevering effort. The next wonder was the telephone, and then wireless, and lastly radio. This Christmas greeting therefore from His Majesty directs our attention to the astonishing progress made by science in the realm of communication, and the blessing it has been to the isolated in the far North, or lonely settlers at great distances from their fellows, as bringing them messages of hope and encouragement through the Church, the news of the world, and in many cases timely succor. In this instance however the wonder of radio served to bring His Majesty's subjects from the ends of the earth not so much to sit at the foot of the throne, to hear some regal command, but to gather about His Majesty's person, as he sat in his armchair in Sandringham, to listen to the words of one who, whilst he ruled, had only words of warm affection, good will, and profoundest sympathy.

During the War the King endeared himself to the men of all ranks. He was one of their number and both in spirit and actually shared their hardships and their sufferings. This Christmas broadcast therefore awakened a kindly response in the heart of every listener and strengthened the tie betwen the King and his subjcts. It illustrated the truth that the strength of sovereignty lies not in command, but in love and sympathy. We shall all be better subjects and more duitiful servants of the Crown because of this message.

The broadcast on Christmas morning however brought not only every part of the far-flung dominions into contact with the Sovereign, but into intimate fellowship with each other. The world was encircled so that we heard the British Isles, the Ocean Continent, Africa, and Asia. So we heard London calling Halifax, Montreal, Toronto, Winnipeg, Vancouver, then New Zealand, New South Wales, Melbourne, and Queensland. Next came India, and then Africa. To show that even with those "who go down to the sea in great ships" fellowship is possible we heard from the Majestic in mid-Atlantic, and the Empress of Britain at Port Said on the Red Sea.

Therefore in intimate brotherly relationship and closest fellowship this was the most wonderful of all Christmas days for the Empire.—*R.*

A lady, quite advanced in years, in a comparatively small congregation, writes, "I have done the best I could (for the Record). Find enclosed $32.50. This is an order for 82 copies of the Record, an increase over last year when the number was 75." What a timely example this is for the younger people of our Church when one that feels not only the burden of age but infirmity was able to accomplish so much.

"Enclosed please find $2.80 being amount for seven copies of The Record for 1933. Wish order could be more but fact is our little group grows smaller as years pass. This year once more we have lost another of our members through death.

Thankful to say we did not discuss, should we, or should we not carry on, but are simply doing so. The Record plays its part in keeping us together. With all kind wishes for 1933."

REDUCED FARE CERTIFICATES

The attention of the ministers of our Church is called to the revised regulations of the Canadian Passenger Association, effective January 1st, 1933, under which Reduced Fare Certificates will be issued to all bona fide clergymen exclusively engaged in religious work.

The new certificate, for which there will be a charge of $2.00, will not be limited as to territory, but, generally speaking, will apply between all stations of the participating lines in Canada. The individual trip certificates now issued to cover occasional journeys on missionary duties will be discontinued.

Ministers who desire to avail themselves of this privilege may obtain an application form from the Church Offices, 372 Bay Street, Toronto. This form must be filled in and signed by the applicant and certified to by the Clerk of the Assembly, and forwarded together with express or postal money order for $2.00 as follows:

Applications for certificates for persons residing at points between stations, Armstrong, Fort William, and Sault Ste. Marie, Ont., and EAST, should be forwarded to Mr. C. P. Riddell, Chairman, Canadian Passenger Association, 437 James St., Montreal, Que., and for persons residing WEST of Armstrong, Fort William, and Sault Ste. Marie, to Mr. Jos. B. Parker, Secretary, Canadian Passenger Association, Western Lines, 320 Union Depot, Winnipeg, Man.

J. W. MacNAMARA,
Clerk of Assembly.

THREE IN ONE

The story is told of the unhappy use by a doctor of a wellworn saying. He made an unexpected call upon a lady patient and when the lady expressed her surprise at seeing him, he said, "Well, I was making another call in the neighborhood and I thought I could *kill the two birds with the one stone.*"

By going to Indianapolis, Indiana, U.S.A., in the first week in December, we were able to attend three important gatherings, the Stewardship Council, the Federal Council of the Churches, and the Religious Press Association. The heading of this article might very well be four in one, but the fourth event was not anticipated. When calling at the home of a friend there we met the principal of one of the larger educational institutions. When he was present the conversation turned to the payment by the British of the instalment on the debt to the United States due on the 15th of that month. We were somewhat surprised the next morning to receive an invitation to address the pupils of the Washington High School of which this gentleman was the head. We therefore through the thoughtfulness and broadmindedness of this principal had the opportunity of addressing between 1,000 and 1,200 pupils, in two relays of over 500 each, on this important topic. We were well received and the applause indicated that youth in the United States was inclined, as most of the leading men there and the outstanding journals, to give sympathetic consideration to Great Britain in this relation.

The Stewardship Council aims to develop the sense of responsibility in the members and adherents of Churches of their stewardship under the Most High. It does not confine its message to the right use of money and the duty of generous support of the Church and its missions, but emphasizes the whole of life. It argues that our obligations in contributing of our substance to the Lord's work must have as its basis wholehearted consecration of ourselves to God. Our Church has been represented on three occasions at meetings of this body. First, in 1928, at the World Council in Glasgow, by Mr. G. L. Sutherland; second, in 1931, by the Editor when this Council met in Edinburgh. This gathering in Indianapolis was local, embracing representatives from the United States and Canada only. It should be noted that our Church was the only body from Canada represented on this occasion. One fruit of the Council's work has been the publication and wide distribution of literature upon Stewardship which is available to all applicants at low cost.

The next event was the Sixth Quadrennial Meeting of the Federal Council of the Churches of America, representative of twenty-six denominations in the United States, reporting a membership of more than twenty-two millions. The opening session was conducted by the President of the Council, Bishop Francis J. McConnell of the Methodist Episcopal Church, North. To one from The Presbyterian Church in Canada who had heard with nauseating frequency the confusion of unity and organic union both in Canada and in the United States, and who had noted the emphasis laid upon the report that very soon there would be a union between the Presbyterian Church North in the United States and the Methodist Episcopal Church in that section, the Bishop's deliverance was astounding. A few years ago at a meeting of the Alliance of the Reformed Churches, Western Section, a proposal for the program of a subsequent meeting was made by Dr. Stuart Parker, that one subject be, *The Rights of Minorities in Church Union.* The motion failed to carry but the vote in favor was very large. Bishop McConnell however in

his address set the rights of minorities in the forefront as a matter that was to be considered, and very carefully regarded. He decried in the strongest terms even the very appearance of compulsion to promote union. Nothing could be clearer than his discrimination between "*unity* and *organic church union*", and the emphasis was upon the former. He said, "It is perfectly amazing how well you can get along with another denomination if you have any kind of an opportunity to sit with the representatives of that denomination long enough. . . . . We have learned the important lesson that even if we cannot understand one another fully we can sufficiently to get along with each other. . . . *You cannot get unity amongst the Churches simply by passing a resolution upon it.* You have to think together; you have to live together in terms of Christian fellowship, and then the first thing you know union is simply the ratification of a condition that already existed."

A friend of our Church (?) Dr. C. C. Morrison of the Christian Century delivered an address on *World Pacts.* It was very gratifying to learn from him that the only national signature to any pact that gives a stable guarantee was that of the United States. His consummate capacity for assumption and dogmatic utterance has, apparently, not diminished since he made his infamous deliverance upon our Church.

We were surprised also to hear from Miss Mary E. Woolley of Mount Holyroke, a member of the United States delegation to the World Disarmament Conference, that President Hoover's proposal of a third all-round reduction in armaments saved the conference. This was astonishing in the light of the immense expenditure by the States on war equipment.

Dr. R. E. Speer spoke to us after another address, and said, "I saw you wince." We acknowledged that his observation was correct. The speaker, a minister from Detroit, declared that the European nations were sucking the life-blood out of the United States. We think this was calculated to make a Canadian wince.

On the other hand, however, the Council expressed sympathy with Great Britain and declared that something must be done with respect to war debts.

The Religious Press Association is related to the Federal Council. We have attended its meetings without interruption, except in one instance, for several years. It affords a splendid opportunity for fellowship among those engaged in religious journalism, and is of help to our Church through the numerous contacts it has afforded, relations which have been improved by adding to our exchange list for the Record and by correspondence. The other two gatherings have served admirably in the same way.

THE "OXFORD GROUP" ON TRIAL

Rev. John McNab, M.A., B.A., Toronto

The advance guard of the Oxford Group, Rev. Hallen Viney of Cambridge, England, presented the claims of the group to the Assembly's Committee on Evangelism and our church officials. Dr. MacNamara asked him, "What do you teach?" Mr. Viney stumbled and stuttered and made no reply. Being sympathetic to the coming of the group I suggested that they taught salvation from sin—And Mr. Viney gave a rather hesitating motion of assent to that suggestion.

That question, which was really left unanswered, revealed as some of us later learned one of the several weaknesses of this group that is touring Canada. They really have no definite doctrines. They declare that they have no "taboos." They relate their experiences of being "changed" but they have no teaching ministry. Indeed in one of our largest Presbyterian churches, a man with his wife, who had been " changed" in Montreal, stated that he did not know whether it was conversion or not. The minister had to point out to the congregation that the Presbyterian Church stands for conversion, and not only believes in the act of justification but in the work of sanctification.

There is an unmistakable challenge in the group to an absolute surrender of our lives. Such a challenge is the most helpful thing that comes to us. The standards that they set before us are absolute honesty, absolute love, absolute purity, and absolute unselfishness. Some people sense danger in the word *absolute* and point out correctly that no one but God or His Son can attain unto absolute perfection. Nevertheless if all ministers and religious workers would shake up their churches and classes by a personal challenge to the highest type of Christian living, it might be productive of a revival of religion. First of all we must get right with God.

Having said these things in their favor let me point out that the sad thing is that, within their system, there are two principles of guidance and sharing which enable them to let themselves down easily—"Sharing" is the confession to another of all our sins trivial and great. It must take place "Under Four Eyes". It is a revival of the Roman Catholic practice of confession, but with a distinct difference.—Whereas in the confessional of the Roman Catholic Church the priest hears the story and there it ends, the "sharing" in the "Oxford Group" may be printed in the newspapers or made before an entire congregation. Without such "sharing" there is no remission of sin. Is it not strange that they should oppose the teaching of the New Testament? The first epistle of John says in chapter one, verse nine, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from

all unrighteousness;" and no one can ever claim that the confessional, which has been within the Roman Catholic Church for centuries, has been a source of spiritual power.

The other principle of "guidance" is likewise dangerous, morally dangerous, for it leads to a life that is casual and the type of character that results is responsible to no one. One can excuse himself from engagements or appointments by simply saying that he felt "guided not to go." In a large city church some members of the group arrived to speak. The minister asked them who would speak first. "We never thought of that", they said. Let us have "a quiet time". They brought out pencils and paper and waited. Then the young leader said, "What did you get?" "I got that the lady should speak first"—"So did I", answered the other. One can see that such mechanical "guidance" is largely mental suggestion and is not far removed from the ouija board of the spiritualists.

The technique of the movement is based on a profound knowledge of mass psychology. There is also a thorough understanding of those things in twentieth century cults that have appealed to the people. One hesitates to say it and yet we found within the movement a little of Christian Science, a little of spiritualism and even a little mormonism. The leaders of the movement declared again and again that they did not want large crowds; they wanted to pick their people. The very fact that they declaimed against crowds made many people curious and they came eager to see what the movement held. They were urged to return because you could not see what they were doing, except you followed a series of meetings. This is the centre of the emotional appeal within the movement, repeated visits to hear the self-unveilings of those who give testimony provokes self-analysis or self- introspection. Even their approach to any religious teaching was along psychological lines. When Canon Grensted of Oriel College, Oxford, was questioned with regard to his religious viewpoint, his interviewer said, "I consider there are two necessary things in the Christian religion. The first is our own inner consciousness of God, and the second is the objective reality of God;" and Canon Grensted replied, "I deny that second." That means that for this outstanding teacher of the "Oxford Group," God is purely subjective.

Although we had high hopes for the movement one can only say that the worst cannot be here discussed. The leader of the movement, Dr Frank Buchman, was compelled to leave Princeton University some years ago, because of his "sex-sharings" with the undergraduates and the effect of "guidance" upon their characters. President Hibben declared, "As long as I am President of the University there is no place for Buchmanism in Princeton." Such leading British journals as "The Spectator" and "The New Statesman and Nation" have printed balanced articles that warn the British public against the perils within the movement. The editor of "The New Outlook" in criticizing the movement says, " A meeting for ministers at which matters of sex were discussed will abide as one of the hideous memories of a lifetime."

There now remains a tremendous challenge to the church. The crowds that went to the meetings in Toronto reveal that the masses are looking for spiritual leadership. The people are both hungry and thirsty for a new outflow of vital religion. Will there be a stirring amid the dry bones, and quickening and a new power that will bring a spiritual re-birth to our palsied members? Shall we who are the shepherds in Israel fail our Master in this crisis? When Jonathan Goforth started out to begin our mission in Honan, the founder of the China Inland Mission sent him a significant message, "If you would enter that province for Christ, *you must go forward on your knees.*" So, we too, must go forward on our knees.

THE CHRISTIAN REFORMED CHURCH, N. A.

In an early Record we reported a call from Dr. Henry Beets, of the Church whose name constitutes the heading for this letter. The readers of the Record I am sure will appreciate the information furnished by Dr. Beets in this communication.

Dear Editor,

Among the American denominations which have obtained a foothold in the Dominion of Canada is the above named Church. At various places the ministers of The Presbyterian Church in Canada have been of such help and inspiration to our missionary preachers, and such a feeling of kinship to your group has been felt, that perhaps you and your readers will appreciate a brief account of the history and activities of our little group.

The Christian Reformed Church dates from 1857, when a number of Reformed Hollanders in western Michigan, settled there since 1847, felt called to unfurl a denominational banner of their own. It was but a small group at first, and it went through a real struggle; but it had set its heart on loyally upholding the great doctrinal standards inherited from their fathers of the Netherlands, the country which years ago had opened its doors to the faithful Scotch Presbyterians, your ancestors. These standards are the Heidleberg Catchism, the Belgic Confession of Faith, and the Five Canons of Dordrecht, standards which essentially correspond to the great Westminster Confession and Catechisms.

The language of the group was originally Dutch, and the services in many of the churches in the U.S. still is conducted in that tongue. Such is particularly true of

most of the congregations in Canada, the fruit, as they are, of more or less recent immigration. Nothing but Psalms are used in the Dutch services. In the U.S.A. congregations employing the English language in worship, a metrical version of the Psalter is used, as prepared by a committee of nine Canadian and American Churches, on which the brethren, Murray of Halifax and Dey of Simcoe, represented The Presbyterian Church in Canada.

A distinctive feature of the body just named is its system of week-day catechism classes. From early infancy till the time of making public confession of faith, the youth of the denomination is trained by pastors in historical and doctrinal truths. Part of this catechetical instruction has, as a manual of teaching, the *Compendium* of the above named Heidelberg Catechism. A few years ago a commentary on the Belgic Confession was published and still more recently a Catechism on the Canons of Dordrecht, which goes to prove loyalty to the creed.

The Sabbath services are quite simple, although in recent years the congregations have received a larger share than before in the liturgy. During one of these services the minister expounds one of the fifty-two *Lord's Days* into which the Heidelberg Catechism is divided. In quite a number of places Christian day-schools are maintained.

Strengthened by increased immigration from the Netherlands, slowly the Christian Reformed Church grew to be a body, at present, of two hundred and seventy churches, served by two hundred and fifty ministers. Its total communicant membership is 55,000. In Grand Rapids, Michigan, it planted its Calvin College and Seminary, enrolling in all over four hundred students. Mission work is carried on among the Indians in the Southwest of the U.S.; in China; two Jewish missionary plants, viz., in Paterson, N.J., and in Chicago, Ill., and home mission work within the U.S. and in Canada. In the Dominion the oldest Christian Reformed congregation is located in Winnipeg, while other churches of the group are found in Edmonton, Neerlandia, Vancouver, and Monarch, in the western part of Canada. In Ontario there are churches in Windsor, Sarnia, Chatham, and Hamilton. As already stated, in these various places much appreciated help has been obtained from the ministers of the Presbyterian Church, opening places of worship for the groups as our missionaries were sent to gather into churches the scattered Hollanders of the Reformed persuasion. It will interest the readers of the Record the more when we add that two of its Nova Scotia pastors hail from the little denomination here briefly sketched.

HENRY BEETS, S.C.

Grand Rapids, Mich.

AMONG THE CHURCHES

Chippawa, Ont.

Two dates are given for the organization of the Presbyterian Church at Chippawa. The first date is 1831 with a membership of twelve. The minutes of the Session give December 6th, 1842, as the date of organization with a membership of thirty-nine. The explanation lies in the probablity that the organization of 1842 was a re-organization. Dr. Greig in his History of The Presbyterian Church in Canada states that the Rebellion of 1837-38 proved disastrous to the work of the Presbytery This organization of 1842 was under the direction of Rev. Thomas Christie of Flamboro West, under the Presbytery of Hamilton in the United Secession Church. Public worship was conducted in Chippawa many years before the first date, namely, in 1807 by Rev. D. W. Eastman, a pioneer Presbyterian missionary in the Niagara district, 1801-65. Of course all the branches of the Presbyterian Church in Canada were united in 1875 and the congregation at Chippawa became a congregation of The Presbyterian Church in Canada The present church, the successor to the original frame church, was erected in 1891 during the ministry of Rev. John Young. General improvements were made in 1927-28 when a comfortable basement was built and furnaces installed. At that time also the Sabbath School room was decorated and made suitable for more general service. The first manse was erected when Rev. Wm. Christie was minister and the present manse in 1910 when Rev. Dr. James Mackay, now of St. James London, was minister. From 1849 to 1864 the congregation was united with Crowland Presbyterian church with Mr. Christie in charge. On February 4, 1869, Rev. J. A. F. McBain was inducted into the united charge of Drummond Hill and Chippawa. This union with Drummond Hill was dissolved in 1907 during the ministry of the late Rev. W. B. Findlay. Rev. Dr. James Mackay was the first minister of the congregation as an independent charge. On December 11th the congregation observed its 101st anniversary with Rev. James Wilson of Wychwood Church, Toronto, a former minister, 1893-1900, bringing the special messages for the occasion. On the Monday evening, December 12th, the congregation assembled for supper and for a varied program. On this occasion greetings were brought from Drummond Hill congregation by Rev. W. J. Walker, and Inspector John W. Marshall.

An event in the autumn of 1932 was the unveiling by Dr. Mackay of London of three stained-glass memorial windows. One of these was in memory of Joseph Baxter and his son, J. Frederick Baxter, the gift of Miss Florence Baxter, another in memory of James Henry Hyland, the gift of his wife, Clare Hyland; and the third in memory of Regina Kaumeyer by her niece, Mrs. Oliver Heximer.



THE PRESBYTERIAN CHURCH, RIVERFIELD, QUE.

Not many churches are more beautifully situated than this, standing as it does upon the bank of the river and in such other attractive surroundings. The whole scene is lovely. The stream is the English River, and this gave to the church the name by which it was known until 1912, English River Church. The building is of gray stone and is nearly one hundred years old. The addition at the back was added to provide accommodation for social gatherings. It was completed in 1922 and has accommodation for 100. A vestry, library, and a spacious dining hall with kitchen, are provided in the basement. The design of the old building was sustained throughout the addition. At the same time the church was redecorated and stained glass windows were put in. On the wall of the church is an imposing marble tablet with the names of those who served overseas inscribed. This was the gift of two brothers.

At the time of union the congregation retained possession of the church by a good majority, though with the loss of a large number. There was severe contention over Howick congregation, a small endowment being involved, but it also was held.

A feature in the congregation's history is the fact that Rev. Dr. R. L. Ballantyne, now of St. Andrew's East, Que., served the congregation for two different periods, the first from 1909 to 1911, and the second from 1919 to 1928.

To the right of the picture is what our correspondent describes as "The Little God's Acre", and her home is that standing immediately behind the elm tree, in such proximity to the church that she says neglect of public worship is without excuse.

Halifax, N.S.

The Christmas Service of St. David's Church, Rev. Dr. Colin M. Kerr. minister, and Mr. George Scott Hunter, organist and choir-master, was available not only for the large congregation assembled but for the larger radio audience. Concerning it the Halifax Mail said that it was a service worthy of any metropolis. The service began with the choir singing the call to worship, followed by Christmas sentences and the fine old hymn, *O Come All Ye Faithful.* The prayer was followed by a tenor solo, Handel's, *Comfort Ye.* Next the hymn, *It Came Upon the Midnight Clear,* was sung and this was followed by the story of the Nativity as recorded by St. Luke, read by the minister. Charles Wesley's, *Hark the Herald Angels Sing,* followed the reading. Then the minister announced a group of Christmas carols. Preceding a second group of carols the minister outlined the history of the Christmas carol pointing out that great poets like Milton had shared in the production of this form of song. During the offering the organist played quietly, but soon the voices of singers stole upon the air in the anthem, *O Come Redeemer of Mankind.* The splendid and appropriate service concluded with the favorite, *As with Gladness, Men of Old,* followed by the benediction, the three-fold Amen and the reverent singing of the prayer of the aged Simeon, *Lord Lettest Now Thy Servant depart in Peace.—Com.*

Hamilton, Ont.

At the last quarterly communion service in Erskine Church, the minister, Rev. R. J. Wilson, had the privilege of receiving thirty-one new members, twelve on profession of faith and nineteen by certificate. This constitutes a total of 518 new members added during Mr. Wilson's ministry.

Wilton, Ont.

That the congregation of St. Andrew's is making real progress is evidenced by the home mission spirit revealed by the organization of an adjunct Sunday School at Thorpe School House, four miles from the village. Last Sunday there was an attendance of forty-one. Officers and teachers were appointed from the Wilton membership with Rev. L. M. Sharpe the minister The congregation celebrated its diamond jubilee in the autumn and made improvements to the church to the value of over $200, and the entire obligation has been met. The membership of both Wilton and Glenvale has been substantially increased through the effective work of Rev. G. Morton Sharpe, evangelist, of Newmarket, Ont.—*Com.*

Toronto, Ont.

The steady advance in contributions made by Royce Ave. Church, Rev. H. A. Berlis, minister, to which reference was made in the January number, is now shown by the returns to December 31st: 1930, $779; 1931, $829; 1932, $1,172. This steady increase is particularly gratifying in view of all the circumstances. These figures are for the Budget only.

Brampton, Ont.

On January 8th Rev. J. F. Anderson preached his farewell sermons to large audiences, and on Monday night, ministers and their wives of the United, Baptist, and Anglican Church, and officers of the Salvation Army tendered Mr. and Mrs. Anderson and their two daughters, a banquet. On behalf of the congregation Mrs. J. S. Torrence, presented Mr. and Mrs. Anderson with a landscape painting. Brief addresses were given by the ministers.

Dixonville, Alta.

Further glimpses of pioneer experiences in home mission work are given in a recent letter from Dr. Margaret Strang to Rev. Dr. Mackay of New St. James Church, London. Acknowledging receipt of supplies forwarded from London Dr. Strang says,

"We (that is Dr. Strang and Gerry, a girl who is apparently a visitor) were in Grimshaw a week ago with a car and brought home both the large and small bales from London. I was too busy even to open them till Wednesday of this week. Gerry and I sorted them out. She declared it's just like one perpetual Christmas around this house, with so many bales and parcels arriving. The variety of articles in that bale quite astonished me, but I don't believe there is a single one that we cannot use. Who was responsible for sending the knitting needles? I was just wishing I had a supply. Some of the clothes have already been distributed, especially shoes, stockings, and goloshes, for which there is the greatest need."

That the thermometer registers very low temperature in winter in her district is evident for with respect to the cold Dr. Strang says:

"It was 30 below zero and the house logs cracking and booming like cannon shots at 9 o'clock last night, and I am sure the thermometer has dropped another 15 degrees since then. Gerry went home yesterday for the week-end, so I am alone. Have been up since 4 o'clock writing letters. Had to get up anyhow and keep a fire on or everything in the house would freeze like a stone."

Her varied missionary activities apparently do not slacken. She says:

"I have been on the road for almost two weeks engaged in medical work and relief. On Monday I rode twenty-four miles, and the day before yesterday thirty-four (riding means horseback). At Christmas we were busy with Sunday School Christmas trees and entertainments. Gifts were sent by various churches in Edmonton, Calgary, Exter, etc. We shall open a prayer meeting in a short time in the manse. We are facing a hard winter and feel the need of even more than church services to keep up our courage and to keep our hearts cheerful"

Very modestly Dr. Strang refers to the approaching holiday:

"I shall be looking forward to my trip east next summer. Even though I hardly think I deserve the honor so early in my missionary career. I'm just beginning to realize how really green I am at many things. It would be better perhaps to let some abler and older veteran do my speaking at the Assembly. Anyhow, when I do come, I shall certainly visit London". For this report we are indebted to the London Advertiser.

Chatsworth, Ont.

What was reported of the Latona Church in the Record of December last should be supplemented by a statement of the contribution made by this congregation to the ranks of the ministry. In addition to Rev. R. B. Ledingham, mentioned in the previous article, five others were enlisted for the ministry, Rev. Jas. Skene, Norwich; Dr. James Fraser Smith, our Church's first medical missionary to Honan; Rev. W. D. Grant, Ph.D., who served in various important charges in the Presbyterian Church in U.S.A.; Rev. Dr. W. H. W. Boyle, of winning personality and great pulpit power, became also an outstanding minister of the Presbyterian Church in U.S.A.; Rev. A. P. Ledingham who after his ordination in 1895 served in India. The minister, Rev. J. G. Greig, is hopeful that another recruit for the ministry will be sent forth from this congregation shortly.

It is no accident that all the great religions of the world have assigned a paramount importance to corporate worship.

EVANGELISTIC SERVICES

In accordance with the recommendation of the General Assembly, a two weeks' mission was conducted in Northside Church, Regina, by Rev. A. K. Davidson, of Moose Jaw. The messages were of a deeply spiritual character and the services resulted in a deepening of spiritual life. Helpful co-operation was given by Rev. W. Surman of Cameron Baptist Church and the members of his congregation. Rev. H. R. Horne, Synodical Missionary, also assisted in the service on several occasions.

* * * *

The Presbytery of Lindsay at its last meeting adopted the following recommendations:

1. That the Committee on Evangelism be authorized to make definite plans for a Presbytery-wide evangelistic campaign to end not later than the middle of March next.
2. That each phase of the campaign be governed by local requirements as to place, time, and leaders, after a general canvass of the local situation by each minister and session.
3. That the Committee work in co-operation and conjunction with local ministers and Sessions, and act as a general clearing-house so that, as far as possible, there will be a co-ordination of work throughout the Presbytery.
4. That ministers and Sessions be requested to plan the Winter's work in the local congregations so as to be directly preparatory to such an evangelistic campaign.
5. That all ministers within the bounds be willing to place themselves at the disposal of the Committee for the purposes of this campaign and that congregations be urged to acquiesce in such an arrangement, with regard to their ministers.
6. That this work be prosecuted with as small a financial outlay and obligation as is consistent with the end in view.

FIELDS WHITE

These were the words used by the Master commending to His disciples the call of the needy about him. The urgent requirement was workers in the harvest field who, following the example of the Master, would minister both to physical and spiritual necessities. A letter from the West presents both sides of the situation that should prove an irresistible appeal to the Church to open her treasures both of men and means. Incidentally it illustrates how welcome are our missionaries, even our inexperienced students, and how valuable their services:

"Money is very scarce here. These people were all on relief last year, I think. They have good crops this year but the price is so low and they have so many debts to pay. I would like to subscribe for the Record myself but cannot till I begin teaching again next year, and then, if it is like this year, I can't for the district had no money so I have had to charge everything even postage.

"The services this summer meant a great deal to us. My little boy accepted Jesus as his Saviour publicly and united with the church at the communion service. Often we have to live in districts where it is impossible to get any service in the English language. This is the first time since 1925 we've had the privilege of attending the services of our own Church."

LANTERN SLIDE DEPARTMENT

Scenes from the Mission Fields

1. The Budget Set—What Our Church is Doing—At Home and Abroad.
2. Canada, Churches and Institutions.
3. British Guiana.
4. Thirty years in Bhil Land, India.
5. Across India and the Gwalior Mission.
6. Manchuria, China.
7. Japan and the Koreans.
8. Formosa.
9. Canadian Indians—The Little Brown Brother.
10. India—Land of Light and Shadow—Bhil and Gwalior Fields.
11. Formosa—Gem of the Orient.

For Mission Bands

1. Happy Days in India.
2. Over the Sea to Formosa.

Formosa—"Gem of the Orient" was issued to mark the Diamond Jubilee of the North Formosa Mission. It consists of about 60 pictures.

The other sets are all smaller, having from 20-30 pictures.

Any of the above sets may be obtained from the Provincial Secretaries. There is no charge except the transportation both ways, and the cost of slide in case of breakage. A brief lecture is provided with each set, but additional information may be found in the Church publications. Send applications early and please return promptly.

BRITISH COLUMBIA—
Mrs. Mary Turner,
1066 East 18th Ave., Vancouver, B.C.

ALBERTA—
Mrs. W. Carmichael,
Carstairs, Alta.

SASKATCHEWAN AND MANITOBA—
Mrs. J. W. Hedley,
2358 Broad St., Regina, Sask.

ONTARIO—
Mrs. A. W. Talbot,
8 Biggar Ave., Toronto, Ont.

QUEBEC—
Miss H. D. Rhind,
1179 St. Mark St., Montreal.

MARITIME PROVINCES—
Mrs. S. W. McCulloch,
664 Prince St., Truro, N.S.

ST. JAMES SPEAKS TO ST. JAMES

Rev. C. Ritchie Bell, minister of St. James' Church, Truro, N.S. a short time ago gave a message to his congregation under the above arresting title.

Is there nothing in a name? Is it true that churches are influenced in any way by the names which have been adopted by them? Our church is called St. James'. Does that mean that a few years ago our people were attracted to the good St. James of the New Testament, and wished to do him honor by practising the peculiar theories he seemed to like best? Does it mean, also, that we ought to be acquainted with the mind of St. James, so that we might be better advised of his teachings?

This man, James, was one of the most practical people of the early Church. He was not in any sense a theologian. He was not a philosopher. He was not a mystic. He was an ardent exponent of common sense. Not meaning that a theologian or a philosopher, or a mystic may not also have common sense; but James made common sense a specialty.

James liked to stick pretty close to the practical duties of our everyday life. He was not much of a hand at definitions, but once he attempted to define religion. He wrote: *Pure religion and undefiled before God is this: to visit the fatherless and the widows in their affliction, and to keep oneself unspotted from the world.*

James wanted the Christian Church to be an inclusive organization intended for the people. He didn't want it to be a rich man's church or a poor man's church, but a big, friendly, warm-hearted church where everybody would feel at home and want to have an equal share of its privileges and obligations.

St. James' Presbyterian Church of Truro is trying to keep up with St. James the Sensible, in endeavoring to maintain a people's church.

Its privileges are within the reach of every man who wants to claim them. Its responsibilities too are accessible to every man who wants to help carry them.

One of the meanest attitudes the rich can ever assume toward the poor is to act toward them as if they were of no account to the world; as if they had nothing to put in, as if their miserable little five-cent piece was too insignificant to be counted.

At. St. James' church the widow's mite is considered honorable. The poor man's service is respected. It is time for all of us to prove whether a sentiment like that proposed by St. James the Apostle can be made practicable in St. James Presbyterian Church.

What thou wilt,
Thou must rather enforce it with thy smile
Than hew to it with thy sword.—*Pearce.*

VAIN REPETITION

Against this in prayer we are warned by the Master when He cited the example of the heathen. "Use not vain repetitions", said He, "as the heathen do". By vain repetitions is meant needless, useless repetition. God does not hear us because of our much speaking.

In another realm, namely, public worship, we have observed repetition which is needless, burdensome, and unduly prolongs the service. Not infrequently the minister will read a full verse of the hymn, and then the passage of Scripture upon which the hymn is founded. The organist then feels it incumbent to play the whole verse. In this way two verses are added to the hymn. It may be desirable at times to read a verse for the purpose of emphasizing some aspect of the thought of the hymn. Unless this is essential the verse should not be read. The object in the organist playing the entire verse is conceivably to acquaint the congregation with the tune to be sung, but if that tune is familiar and has been sung over and over again why play the full verse? Is it not sufficient to sound the note or be content with one bar, to indicate to the congregation the tune chosen? An example of this unnecessary service by the organist was witnessed once when two verses of *Nearer my God to Thee* were to be sung, one early in the service and one later, and only two verses. For the first verse the organist played the entire tune so familiar to all. When the time came for the second verse again the music complete was rendered. The idea of the minister was to make the service as brief as possible. The time spent however in playing and singing the two verses would have been sufficient to allow for the use of the entire hymn had the organist been content to inform the congregation of the tune by rendering a few notes at the most. Observe a congregation and see how impatiently the worshipers endure this vexatious delay. The other practice greatly contributes to the warmth and earnestness of worship in song.—*R.*

ORGANS AVAILABLE

Mr. P. E. Campbell, 114 Pitt St., Cornwall, Ont., advises that he has two organs in good condition available for any needy congregation, a Bell organ 55 x 28 x 54 in., and a Karn 46 x 27 x 58 in. Applications may be made direct.

"The plan of having the elders take subscriptions for the Record when delivering communion cards for December is working out well. One elder reports that some in his district never heard of the Record before. Our thanks are due to our minister for getting them started."

BOOKS

A Summary of the Gospels

Loraine Boettner, Professor of Bible, Pikeville College, Pikeville, Ky. W. B. Eerdmans Publishing Co., Grand Rapids, Mich. Orders taken by the Record.

Various harmonies of the Gospels have been published and this book may be regarded as coming under that category with this difference that here the contents of the Gospels are given in the order of time as an uninterrupted story from the four records. Manifestly this has meant much labor on the part of the author but it is labor to profit and the book should be welcome to all Bible students.

* * *

Le Théâtre Classique en Angleterre, dans l'âge de John Dryden

Prof. W. Harvey-Jellie, M.A., D.D., Dr. es Lettres. (The classic Theatre in England in the time of John Dryden). Librairee Beachemin Limitee, 430 rue Saint Gabriel, Montreal, Que. Paper, 75c.; cloth, $1.00, postpaid.

Our knowledge of French is not adequate to present a just estimate of this work. The title however commends it to those interested in literature and particularly the drama. The fact also that this book constitutes the thesis which won for the author his literary doctorate at the University of Montreal is proclamation of its high merit. Copies may be secured by addressing Prof. W. Harvey-Jellie, 3025 W. Sherbrooke St., Montreal, and enclosing price.

* * *

Over Land and Sea with the Apostle Paul

Rev. A. A. Acton

Revell & Co., New Work—$1.75.

The author, formerly a minister of our Church in Hull, Que., and later in Hamilton, Ont., but now in New Jersey, U.S.A., is a Canadian who had a brilliant course both in Arts and Theology at Queen's, supplemented by special work at Princeton. In this book, Mr. Acton presents the man Paul, his missionary methods, his part in the 'great controversy' his care in the founding of churches, his whole-souled evangelism. Prof. E. F. Scott of Union Theological Seminary, says of Mr. Acton's work, "He has given us a life-like picture of the man who may be fairly ranked as the very foremost of the servants of Christ. The book is of highest religious value and is based on real scholarship.—*C. L. C.*

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness, speak approving, cheering words while their ears can hear them and while their hearts can be thrilled by them.—*Henry Ward Beecher.*

HON. MR. JUSTICE D. INGLIS GRANT

Mr. Justice Grant whose death took place on the morning of New Year's day was first a distinguished member of the Ontario Bar and later of the Judiciary. The ability he displayed at the Bar led to his joining an outstanding Toronto firm, Johnston, MacKay, Dods and Grant. In 1921 he was created a K. C., and in 1925 was appointed to the High Court of Ontario, and two years later to the Court of Appeal. At the first session of the court after the Christmas vacation, Chief Justice Sir Wm. Mulock paid this high tribute to the deceased:

"The Honorable Mr. Justice Grant, a man of ceaseless industry, had for months and until a few days before Christmas continuously sat in court exercising his clear, sound, and strong judgment in the administration of justice, and we all expected to meet him here in court this morning.

"But in the early morning of the new year, death placed his icy hands upon him and the river of time has borne him away to the infinite sea."

Mr. Justice Grant was a son of the manse, his father being Rev. R. N. Grant, D.D. of Orillia, well known as a writer under the pen name of Knoxonian. His early education was obtained at the public and high schools of Orillia and his law studies were prosecuted at Osgoode Hall where he graduated with high honors in 1893. Two years later he was called to the Bar and followed his profession in his home town until 1911 when he removed to Toronto. He was a devoted member and officer of the Presbyterian Church retaining his pew in Orillia, where he had a summer home, whilst a member and elder in Calvin Church, Toronto. His services to The Presbyterian Church in Canada previous to and subsequent to 1925 were most helpful. Besides being a man of high character and deep devotion with broad sympathies he was strongly attached to the Presbyterian Church, a thorough believer in a practical way in the sovereignty of God in human life. His death means a great loss to Calvin Church where he was so well known and so highly esteemed.

The funeral service, marked by great simplicity, was conducted by the minister, Rev. J. Wasson, who spoke briefly but fittingly and sympathetically of the virtues of the deceased and the place he held in the community, the Church, and in the affections of a host of friends. A favorite hymn of the departed, *O God Our Help in Ages Past*, was sung. Six justices of the Supreme Court were honorary pallbearers. The remains were taken to Orillia for interment.

Mr. Justice Grant is survived by his wife, formerly Miss Mary Evelyn Dennis, and one son, Douglas Irving, one sister and two brothers.

A. G. PEPPARD

Great Village, N.S., suffered a severe loss in the sudden passing of Mr. Peppard, whose death took place recently at the age of sixty-seven years. He was busy with his evening work when the call came. The greater part of his life was spent in the community and as an elder in the Church he gave himself in ardent devotion to its service. He is survived by three sons and one daughter.—*Com.*

MR. AND MRS. COLIN PATERSON

Stanley Church, Westmount, Que. in particular, and the whole Presbyterian Church of Montreal, suffered greatly by the death of Mr. Paterson. He had served in the eldership in that city for thirty-four years, successively in Taylor, MacVicar Memorial, St. Giles, and, last, in Stanley. He had a keen independent mind, a strong sense of duty and was loyal to his friends and the Church.

The further loss to Stanley Church lies in the death three months to the day after Mr. Paterson's demise of his devoted wife, Jenny Humphrey. Mrs. Paterson was a loyal and wonderful helpmeet to her husband in all his Christian work. Hers was a glowing personality, always bright, ever smiling and radiating love and good cheer. She was a leading member and officer in the W.M.S. and a great worker in the Ladies' Aid. In fact she was foremost in all good work in the congregation. Devotedly she nursed her husband during a long illness extending over five years; then there was a short respite, and her call came. They are survived by a large family, all members of the Church which their parents loved so well.

MR. JAMES HODGE

Mr. Hodge whose sudden death took place a few weeks ago was an elder in the Church in Cardinal, Ont., and a faithful member of the Board of Management. His passing is a severe loss to the congregation.—*Com.*

REV. GEORGE KYLE BAMFORD. B.D.

Widespread sorrow was felt, but particularly in his congregation and throughout the city over which deep gloom was cast, when it was announced that Mr. Bamford had passed away at Plummer Memorial Hospital, Sault Ste. Marie, on the evening of December 23rd. Although ailing for some months, an energetic and tireless worker, he refused to give up until his medical advisers ordered a complete rest. Only a few weeks after this his death took place.

Mr. Bamford was born in County Antrim, Ireland, and spent his early years in Belfast. In 1910 he came to Canada and served as student missionary at Baysville, Ont., Kensington Church, Montreal, Webbwood, Ont., South Porcupine, and St. Paul's, Sault Ste. Marie. His arts course was taken at McGill and Pittsburg Universities, and his theological training in Western Theological Seminary from which he graduated in 1921 with the degree of B.D. He served in New Salem, Penn, and St. David's Toronto, and was inducted minister of Westminster Church, Sault Ste. Marie, in May, 1928. He is survived by Mrs. Bamford, formerly Miss Hazel Reid, Pittsburg, and three children.

At the funeral service which was conducted by Rev. F. B. Horne of Renfrew, Ont., minister in charge of the congregation, assisted by Rev. A. G. Rintoul, Sudbury, Rev. W. M. Mackay, Weston, Rev. Dr. A. V. Brown, Sault Ste. Marie, Rev. J. VerStraate, Soo, Mich., and Rt. Rev. Rocksborough Smith, Anglican Bishop of Algoma and president of the local Ministerial Association which attended in a body. Rev. J. VerStraate, who preached the funeral sermon, paid a worthy tribute to Mr. Bamford's life and work.

At the last solemn rites, Westminster Church was filled to capacity, and there were many tears shed, for Mr. Bamford was greatly beloved not only by his own congregation but by the entire community, and those to whom he ministered in sickness and trouble felt that they had lost a true and generous friend and adviser.

MR. JOHN N. MACKENZIE

Mr. Mackenzie was an elder in Knox Church, Ripley, and throughout his life was active both in all that concerned the Church and public interest. For many years he was prominent in municipal life and was a member of the County Council of Huron. His death took place on December 21st, at the age of seventy-five years. He was a native of Canada, his birthplace being Ashfield Township, County of Huron. He is survived by Mrs. Mackenzie, four sons, and two daughters, one son being Dr. F. Scott Mackenzie, Principal of Montreal College.

MISS MARGARET FRASER

Miss Fraser, an old and much esteemed resident of Goderich, passed away at her home on December 1st in her eighty-second year. While her health permitted, Miss Fraser was an active worker in Knox Presbyterian Church. She was a charter member and, at the time of her death, the Honorary President of Knox Church Auxiliary, W.M.S. She was the daughter of the late Mr. and Mrs. Donald Fraser, and in her early years was deeply interested in art and music.

MRS. DR. IRVING

There passed away on December 1st, at St. Mary's, the last member of a notable family, Mrs. Dr. Irving, sister of two former Moderators of the General Assembly, Rev. Donald H. Fletcher, D.D. of MacNab Street, Hamilton, and Rev. Colin Fletcher, D.D. of Thames Road.

Born in Scotland in 1843, she came to Canada at the age of eighteen, and for several years shared the gracious ministry of her brother in Scarboro and MacNab St, Hamilton, in both of which congregations her sterling worth of character and her quiet unassuming service are still fondly remembered by many of the older members. In 1880 she was married to Dr. Irving of Kirkton, and later of St. Mary's. In the latter place she has been one of the most highly esteemed citizens for nearly half a century and has left a memory that will be fragrant for many a day.

There are those who think the autumn the finest part of the year with its glorious riot of color and its abundant fruitage. Certain it is that a saintly life like hers has a peculiar richness and beauty in the golden autumn. One never thought of "the sere and yellow leaf" in her winsome and radiant presence, but rather of the bountiful harvest and the wonderful goodness of the Lord.—B. K.

REV. GEORGE MACARTHUR, B.A.

How swift the changes in life! So late as in the January Record we reported the jubilee of Mr. MacArthur's ministry and now it is our painful duty to report his death. He passed away at Arnprior, Ont., at the home of his daughter, Mrs. Hugh Cochrane. He was a native of Ontario, his birthplace being near Tiverton. He was born in April, 1856, and was in his seventy-seventh year. He retired from active service in April last year.

As a student he served the Church at Lake Megantic, Que., where he learned to preach in Gaelic. He was ordained in 1882 at Finch and later served in a lengthy ministry of twenty years in Cardinal, Ont. He then removed to the west where he ministered to the congregations of Maryfield, Arcola, and other places in Saskatchewan. At this time he did valiant service for the maintenance of the Presbyterian Church before and after the disruption of 1925. He is survived by two daughters, Mrs. Cochrane of Arnprior, and Mrs. Glover of Ottawa. The funeral service was held in St. Andrew's Church, Arnprior, and interment made in the Auld Kirk cemetery, Pakenham. Mr. MacArthur was held in high esteem by his brethren in the ministry for his gifts and faithful service and was beloved by all.

WILLIAM MATTHEW GORDON

St. John's Church, Winnipeg, lost by death on December 1st two most respected and beloved elders. Mr. Gordon was born at Golspie, Sutherlandshire, Scotland, seventy-two years ago, and came to Winnipeg in 1882. He was identified with St. Andrew's Church and, forty-six years ago, when only twenty-six years of age, was ordained an elder. For fourteen years he was superintendent of the Sunday School. When he went to the St. John's district twenty-seven years ago he united with St. John's Church where again the Sunday School enjoyed his greatest interest. At the time of his death he was joint-superintendent. In 1924 he attended the convention of The Presbyterian Church Association in Toronto and did much to maintain the cause of St. John's of which he was also a trustee. He is survived by Mrs. Gordon, three sons, and two daughters

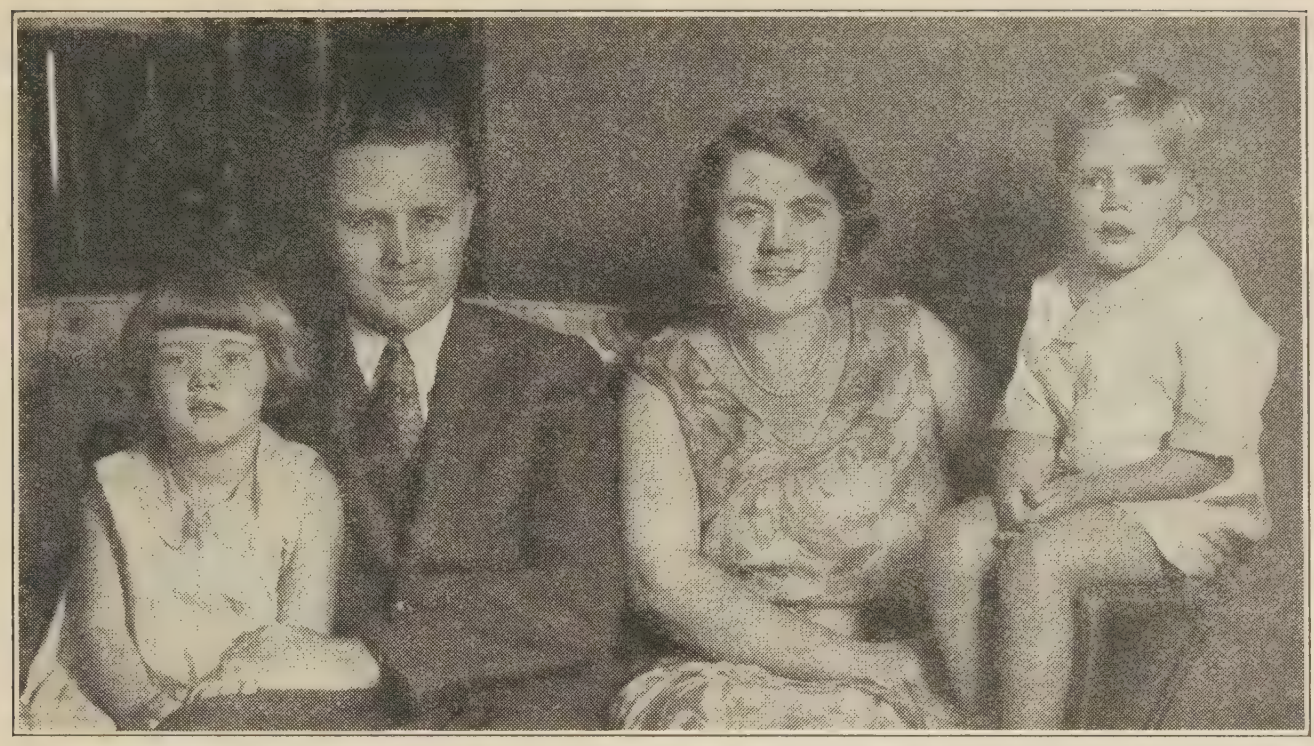
MR. COLIN MACKENZIE

Mr. MacKenzie, the second elder of St. John's to pass away on December 1st, was the victim of an accident, having been struck by a taxicab, death being instantaneous. He was a native of Scotland having been born in the Island of Lewis eighty-two years ago. Having moved to Glasgow he united with Cowcadden's Free Church, his special interest being the weekly meeting for prayer and the choir. Fifty-four years ago he was ordained an elder and upon coming to Winnipeg in 1907 joined Riverview Church where he remained until 1925 when he united with St. John's. He was a firm believer in the power of prayer, was regular in attendance at the midweek-meeting, and faithful to his duties as representative elder. It was while he was on his way to a meeting of Presbytery that his death took place. Two daughters and one son survive.

Within eight hours of each other therefor two elders of St. John's, who had unitedly served one hundred years, were suddenly called away.—R.S.H.

REV. GEORGE CLAREMONT TAYLOR

Mr. Taylor who was minister of Maisonneuve Church, Montreal, passed away at the King Edward Hospital, Hamilton, Bermuda, on December 16th. Owing to ill health he was given six months' leave of absence and had been in Bermuda only three weeks when the end came. He was born in Ayr, Scotland, and came to Canada when seventeen years of age. He was educated at Dalhousie and Pine Hill, Halifax, N. S. Before graduation he spent many years in the West. His first charge was Prince St. Church, Pictou, N.S., from which he went to Zion Church, Charlottetown, P.E.I., where he remained thirteen years. There he was instrumental in securing a number of young men for the ministry and was active in public affairs. In 1914 he enlisted for the Great War as a private and after some experience in action was appointed a chaplain. He was a victim of gas from which he suffered long. In the union dispute he preserved his own church with several others on the Island, although in his own congregation he lost all of his Session but two. Next he accepted a call to Calvin-Westminster Church, Montreal, and after two years came to Maisonneuve. He was a good preacher and spoke fearlessly upon what he believed to be right. He is survived by his mother.—J. G.



REV. HUGH A. AND MRS. MacMILLAN AND THEIR CHILDREN

Mr. and Mrs. MacMillan have completed their furlough which was extended six months beyond the usual period during which Mr. MacMillan was loaned to the Student Christian Movement, a service which took him over the whole Dominion. They and their children left Toronto on Tuesday night, January 3rd and sailed from Vancouver on the Empress of Japan, on the 14th. Mr. MacMillan's work in Formosa began immediately after his arrival in October, 1924. He then undertook educational work in the Middle School and at the time of his furlough was in charge of the Theological College. In this connection his picture appeared with the teachers and students in the August number of the Record, 1931. When Mr. MacMillan was appointed his support was undertaken for a number of years by his fellow students in Knox College. Mrs. MacMillan is a graduate of the Toronto General Hospital, and supplemented this training by a course in Social Economics at the University.

EDUCATIONAL PROBLEMS IN FORMOSA

Extracts from an article in the Japan Christian Year Book by Edward Band, Principal of the Tainan Boys' School.

The population of Formosa now exceeds four and a half millions. Of these less than 5% are Japanese, 90% are Formosans (i.e. the descendants of Chinese settlers who crossed over mostly from Fukien, Province of China) and 4% consists of the hill tribes of Malay origin. The latest figures are as follows:

Japanese	225,953
Formosans	4,209,689
Aborigines	
Savage	141,254
Civilized	63,689
Koreans	721
Chinese	45,600
Europeans	172
Total	4,677,221

Since Formosa became a Japanese colony in 1895 the government has provided a large number of well-equipped schools of all grades, elementary, middle, high schools, and colleges. Two years ago, to crown the whole system, the Imperial University of Taihoku was opened. A glance at a few statistics taken from official reports will show how far these institutions are meeting the needs of the main divisions of the population:

Elementary Education

The Japanese children are taught in the usual type of "shogakko", regular Japanese primary school. The Formosan children attend separate public schools, kogakko, though a few are admitted into the shogakko. For the savage children special schools are established at large police stations in the hills. Elementary education is compulsory for the Japanese children only. For children of school age actually attending school the latest figures give the following:

	Boys	Girls	Total
Japanese	98.93%	98.57%	98.75%
Formosan	48.52%	15.99%	32.96%
Savage	76.97%	68.09%	72.81%

These figures show that the Japanese, 5%of the population, have excellent provision made for their children, and that the savages, 4% of the population, are quite well cared for; but for the Formosans, 90% of the population, the educational facilities are considerably less. All the teaching in the elementary schools is given through the medium of the Japanese language. The Formosan children, after six years in the public schools, have sufficient knowledge of the Japanese to take their entrance examinations for the middle schools, and girls' high schools, and, having once entered, their record compares very favorably with the Japanese pupils.

Secondary Schools

Omitting a few normal, commercial, and technical schools, the government secondary education is provided for by 22 schools, ten boys' schools, and twelve girls' high schools. In these there are 8,424 Japanese pupils, and 5,053 Formosans. That is to say that one in twenty-seven of the total Japanese population attends a secondary school, compared with one in 833 of the total Formosan population, and yet the Formosans are not inferior in ability. Why then are so few Formosan applicants accepted? There is no lack of desire on the part of Formosans for secondary education. The application lists show that out of 2,990 Japanese applicants, 1,661 were admitted, while out of 3,292 Formosan applicants 788 were admitted. That is to say, for Japanese pupils one out of two, but for Formosan pupils one out of four is admitted. Many Formosans are thus unable to get into their own secondary schools in Formosa, and are compelled to go to Japan for an education.

The high school, three colleges, and the university show similar figures. In these institutions there is a total of 1,021 Japanese students compared with 335 Formosans. It is interesting to notice that out of numerous Formosans studying in Japan 599 are in high schools and universities. This means there are more Formosan college students in Japan than in Formosa itself, a somewhat strange anomaly.

By this time the reader will probably have arrived at the conclusion that higher education amongst the Formosans is permitted but hardly encouraged. A further difficulty awaits the few who do graduate, finding suitable employment.

Unemployment

Unemployment is universal but in Formosa it has its own peculiar problem. There is no dire destitution rising out of unemployment among the Formosan lower classes. The Japanese laborer cannot compete against the Formosan who can always "under-live" him. So, with the exception of the small shopkeepers, very few of the Japanese lower classes come to Formosa. It is the educated Japanese in search of employment who create a problem for the Formosans. After thirty-seven years' rule in Formosa the authorities have created only six higher officials among the Formosans. This is an educational report, however, so we shall confine our remarks on unemployment or non-employment to the teaching profession.

Except for the public (elementary) schools the teaching profession is practically closed to the Formosans. The girls' high schools have a few Formosans teaching needlework, but there are scarcely any other Formosan teachers in the government secondary schools. In the ten government middle schools, out of 202 teachers four are Formosans; in the twelve girls' high schools, out of 208 teachers eleven are Formosans, nine being visiting teachers. Some of the Formosans have graduated from the colleges and universities of Japan and would be quite suitable for secondary school work but the government does not think fit to employ them.

The outlook for young Formosans with a secondary education is far from encouraging. They are taught to be loyal to Japan, but the excellent teaching on patriotism would be more acceptable if the pupils knew that on leaving school they had more opportunity of serving the state.

Christian Education

Compared with the government institutions, the work carried on by the Christian schools in Formosa is on a relatively small and low scale. Apart from a Roman Catholic girls' school there are the following secondary schools:

2	Boys' Middle Schools	with 500	pupils
2	Girls' High Schools	" 300	"
2	Theological Colleges	" 50	"
2	Women's Bible Schools	" 100	"

One in each case in the English Presbyterian mission and the other our Canadian Church mission.

Everywhere in Formosa there are evidences of the efficient working of a government system of education avowedly nationalistic in its aims, considering that its highest duty lies in imposing Japanese civilization on the Formosans, delivering them from the old Chinese regime and translating them into the Empire of Japan. In other countries a different type of humanistic education may prevail, attempting to deliver people from the dominion of ignorance into some desired state of enlightenment. But that is not a good enough ideal for Christian educators, who cannot forget the need of all mankind, not merely for enlightenment, but for redemption. Our only valid reason for carrying on Christian education lies in our belief that it is God who has delivered us out of the dominion of darkness, and has transferred us into the Kingdom of His dearly-loved Son, in whom we have our redemption, the forgiveness of our sins; and in that Kingdom the first shall be last, and the last first.

No man shall rule another, because all shall be ruled by God, and no man shall be called teacher because all shall be taught by His Spirit.

"It is quite incompatible with the Christian idea of God to deny to any race the opportunity of realizing its true manhood. Each race will unfold the possibilities of its human nature in its own characteristic way; to impose uniformity or compel one race to conform to the ideas and standards of another is to rob the world of the rich variety which is part of God's purpose in making men different."

BEYOND THE QUARTER CENTURY

The following report by Rev. Wm. Rennie on work done in Hakodate, Japan, has been kindly sent us by his brother, Mr. Thos. Rennie, of Wm. Rennie Co., Toronto, an elder in Rosedale Church. Mr. Wm. Rennie has labored in this field for twenty-six years and the article was prepared for the Presbyterian Church of Hakodate on the celebration of its fiftieth anniversary:

On coming to Hakodate I lived in a boarding house on Motomachi near the old Commercial School. Being an independent missionary I taught English in the Middle, Commercial, and Marine Schools. I attended three prayer meetings, the Presbyterian, Congregational, and the Methodist. The Sunday School in the church has fluctuated in attendance, having been at its best perhaps in Mr. Tezuka's time. Mrs. Tezuka came to my own Sunday School on Shioini Cho in the afternoon, where she sang hymns and told Bible stories to the children. About this time our Sunday School moved from Shioini Cho to the church to secure better accommodation. Then Mr. Tezuka left for Canada to study theology.

The Christmas entertainment of the Church was well attended. A young man living in my house on Shioini Cho, with a friend of his, on one occasion, played the mandolin, while the little daughter of the proprietor of the Gotoken sang, *When He Cometh, When He Cometh.*

A Bible class in English was held at Shioini Cho. The effects of this class was felt in the church by an increase of the membership.

Mr. Copp, who became English teacher in the three schools, Commercial, Marine and Middle, played the organ at the morning service. Usually he would come to my house for dinner and then play at the afternoon Sunday School. At times when the congregation was without a minister the members would take their place in the pulpit, and do what they could to edify their hearers in the word of God. Dr.Pierson of Nokhenshi paid occasional visits preaching to the congregation for their edification. Rev. Uemura of Fujimi Cho, Tokio, paid at least one visit. In addition to outside visitors coming to our church, I may say that members and adherents to the number of five made a trip abroad to do evangelistic work. They visited Shikabe, Ikusagawa, Onuma, and Mori, preaching on the streets and holding meetings in buildings for children. On other occasions I myself paid visits to Esashi and Setena to do evangelistic work. At home in Hakodate I went to the night fairs on Daikoku Machi, Aivi Cho, Nishakawa, Machi, Tasisango Cho, and Ebesu Machu, preaching at two or three points in the evening. The results of this street work was not easy to estimate, but one case was known of a young man becoming a Christian and going to Aoyama Gakum to study for the ministry.

During the twenty-six years of my stay in Hakodate, I have formed friendships that I appreciate.

LEPER WORK

Dr. Gushue-Taylor

This is being written from Hong Lim (Horin) one of our stations on the east coast. Four days ago I left Taihoku to visit the east coast in the interest of our Leprosy Colony collection. The first three days I spent at Karenko including Sunday where I spoke at two Sunday services.

An incident happened this noon which I shall relate. I was taken by Dr. Tiu Chhit Long, one of our enterprising elders, to call on the chief Japanese Government official of the district. After hearing of my mission, this official remarked, "You always find the Christian Church in the lead in matters of social service."

I have just been asked to address the local church at a meeting this evening. Wherever I go I find intense interest in this work for those afflicted with leprosy. It is most interesting to be able to combine the colony work with visitation of the churches. There is here a young Formosan lady teacher who has been working in the church very acceptably for five months. I dropped in at the church at about 4.30 this afternoon and found her surrounded by a group of a dozen or more children preparing for Christmas festivities.

CHURCH UNION IN CANADA

The Executors of the late Dr. Ephraim Scott's estate are anxious that a copy of Dr. Scott's last book, "Church Union in Canada", shall find a place in every home in our Church. It was Dr. Scott's last gift to the Church he loved and served so well. To this end, the remaining copies of this valuable book will be given away to all who mail to Presbyterian Publications the cost of parcelling and postage, 15 cents per copy, cloth bound, and 10 cents per copy, paper bound. Address your requests to Presbyterian Publications, St. Andrew's House, 73 Simcoe Street, Toronto, Ont.

THE BIBLE SOCIETY

In spite of financial difficulties, the Bible Society in Canada continues its work with unabated vigor. There has been practically no diminution in the number of Colporteurs employed, and in practically every Province in Canada they go steadily on with their work.

Reports have been received of remarkable activity on the part of Dr. Roscoe Heine in the area of Windsor, Ont., and also in the Beauharnois Canal District. Dr. Heine, who speaks many languages, is able to converse with the New Canadians in their own tongue, and has conducted services, emphasizing the work of the Society, in Finnish, Hungarian, Ukrainian, Jugo-Slav, and German.

Dr. Heine reports that "the Beauharnois Company are doing much in their kindness to help the poor, but only a multi-millionaire could cope with the poverty in these places".

Not only does Dr. Heine conduct services for men at work, but he also conducts services for those out of work, and reports that these men in their sorrow have not forgotten God. He gets many requests for Bibles and Testaments from these men.

In the West, Colporteurs speaking many languages, carry on, and report unexpected success in unexpected places.

A World Conference

The three great Bible Societies of the world—the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland—held a conference in the Bible House, Queen Victoria Street, London, late in July last year. The meeting was presided over by Sir Alexander Glegg, Chairman of the British and Foreign Bible Society.

This was the first International Conference of the three Societies ever held. It was characterized by the utmost friendliness and cordiality.

It was decided that no union of the three Societies was practicable or advisable, but important results were arrived at in the line of much closer co-operation.

The work of the various Societies in every part of the world was reviewed, and the situation in China came in for special consideration. In this connection it was resolved that the three Societies should endeavor to work towards the formation of a China Bible Society, which might take a considerable share in the evangelization of that country, and ultimately in the world-wide work of Bible circulation. It was decided to appoint an Advisory Council to meet in Shanghai to deal with the present situation, and on this Council it was decided to invite a considerable number of Chinese to serve.

British and Foreign Bible Society in Canada and Newfoundland, 16 College Street, Toronto 2, Canada.

REDEMPTIVE HOME, TORONTO

M. McKinnon, Superintendent

During 1931 this Home cared for 41 girls and 27 children. Thirty girls and 24 children were received during the year.

Nature of case: Maternity, 27; discipline, 3.

Religious denominations: Presbyterian, 16; Anglican, 7; United Church, 6; Baptist, 1.

Discharged during the year, 28.

Returned to parents or guardians, 16; secured positions, 9; married, 1; returned to school, 1; began training as nurse, 1.

Children adopted, 13; foster homes, 8; under care of Home, 6.

We are encouraged greatly because of the response our girls have made to religious training during the year. Each one has made a firm resolve to live a life worthy of a good citizen.

The spiritual change in their lives is wonderful and we fully realize the power of God helping us fulfil His commands.

The girls are grateful to the Home for giving them a fresh start toward making life a success.

RECORD NOTES

"Not being able to attend Church because of my infirm condition may I tell you how gladly the Record is received each month and its pages carefully perused for all the valuable information it contains."

* * *

A minister writes:

"I have had a personal canvass made of the families of our congregation for subscriptions for the Record. You will be pleased to learn that up to date we have more than doubled the subscriptions for 1933. The canvass is not quite complete at the time of writing and we can look with confidence to obtaining a few more. If each congregation where the subscription list is small would undertake a like task then 1933 would indeed be a record year for the Record."

* * *

"Enclosed find Money Order for $2.25 for copies of the Record. We find this very interesting and the five ladies who subscribe are our W.M.S. members. We have only five families who are regular workers, but we do what we can and try to keep in touch with the work of the Church."

* * *

"Enclosed please find $1.00 renewal subscription for The Presbyterian Record. Although we have to cut down expenses to a minimum and are discontinuing most of our magazines, we feel we must retain this one link with our beloved Presbyterian Church. We did enjoy so much Dr. Baird's articles on Presbyterian Principles. I am treasuring these as one can read and re-read them with profit."

Children and Youth

NATURE'S FOLK

The Ant

The Book of Proverbs refers to various birds, animals, and insects to teach some needed lessons in life. One insect with which we are all familiar is the ant. Twice is this little worker mentioned in this book of wisdom. Here are the verses:

6:6—Go to the ant, thou sluggard; consider her ways and be wise.

30:25—The ants are a people not strong, yet they prepare their meat in the summer.

Evidently there are two lessons the wise man would have us learn from the ant, diligence, and forethought. No book in the Bible makes so much of the virtue of hard work as this; and what scorn the writer heaps upon the lazy, the indolent, the slothful! Here are some of his sayings about this sin of indolence. They are well worth memorizing and we give them in full:

13:4—The soul of the sluggard desireth, and hath nothing.

18:9—He also that is slothful in his work is brother to him that is a great waster.

19:15—Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

20:4—The sluggard will not plough by reason of the cold, therefore shall he beg in harvest and have nothing.

20:13—Love not sleep, lest thou come to poverty.

21:25—The desire of the slothful killeth him for his hands refuse to labor.

24:30—I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well. I looked upon it, and receive instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travaileth; and thy want as an armed man.

26:14-15—As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth.

You see therefore how this writer despises the lazy person and holds him up to contempt. He would have us shake off sloth early and learn to do with our might what our hand finds to do.

As he strongly condemns laziness so he highly commends diligence, industry, hard work.

10:4—The hand of the diligent maketh rich.

12:11—He that tilleth his land shall be satisfied with bread.

12:24—The hand of the diligent shall bear rule.

14:23—In all labor there is profit.

22:29—Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.

All that he says was expressed in a saying many years after him but many years before our time:

Labour conquers all things.

The wise man has this to say also about forethought:

10:5—He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame.

Therefore he teaches us by the example of the little ant to work hard and prepare for the future. The ant is not alone among the insects in providing for the days to come. The bee is another example The small animals also look forward to winter and prepare their warm resting places and their supply of food. The time to save and to provide for old age is when we are young; the season in which to prepare for the day of weakness and ill health is when we are strong. Youth also is the period in which to prepare for life's opportunities and duties by storing up courage and learning the use of our hands, our minds, and all our powers. Grown-up people in many instances grieve that they did not learn this lesson early. As an example of a busy, hard-working life, one can scarcely find better than the ant. We may not understand exactly what he is doing, yet he knows what he is about and works like the bee in the hive with others in all the labor that belongs to his tribe. He seems to be busy always.

Much has been accomplished in life by using spare time, odd moments. John Muir, the naturalist and explorer, who knew long hours of labor on a farm, rising at four and going to bed at night at eight, nevertheless found time, a few minutes here and a few minutes there, to study and to master every book that came within his reach. Not satisfied with this, for his father would not allow him to sit at night, he invented something before the days of the alarm clock that, attached to his bed, compelled him to rise at a set time. For a long period he began his day's work at one o'clock in the morning and in the basement of their home in these early hours built a number of useful machines which were a credit to his youthful genius. The most frequent explanation for success is not ability, but ability with the gift of toil, or modest ability supported by steadfast labor.

Within our own generation appeared one who was very notable for ceaseless toil, Thomas Alva Edison, one of the greatest inventors in history. It is amazing to hear of the hundreds and hundreds of experiments which he made before he succeeded in producing that now commonplace article, the electric lamp. If we are daunted by difficulties do not let us yield like the slothful man who cries, "There is a lion in the street". Difficulties so threatening will

vanish before a strong will and hard work. If we are indifferent to our task and sluggish in addressing ourselves to it there is help in the good old words:

What you can do, or dream you can, begin it;
Boldness hath genius, power and magic in it.
Begin and then the mind grows heated,
Begin and soon the work will be completed.—*R.*



MISSION BAND, ESTEVAN, SASK.

This group was formed in 1926 under the leadership of Mrs. T. H. Kelly, and since that time has done much in aiding the church both in Estevan and in less fortunate places. These young people have furnished the choir with gowns, the church basement with tables and the kitchen with most of its requirements. They have contributed considerably to the general fund of the local church thus helping at any time of difficulty, and annually have sent valuable bales at Christmas times to Indian reserves and schools. In addition they have had and still hold successful meetings.—*Com.*

Reformation and sanctification differ as clean clothes from a clean heart.

SEE BOTH SIDES

The lady was angry, very angry; she was hot, but the gentleman didn't know this at the moment. It was only afterwards that he discovered how she felt about the matter. He knew she was angry because she spoke that way and scolded him quite severely. She was not slow in doing so. Her speech was very brief because it had to be as the gentleman soon passed out of sight. The trouble arose over the lady's departure from a street car. The gentleman felt her pushing at his side and did his best to get out of the way and make a clear passage. Immediately the lady set her foot on the ground she turned and told the gentleman what she thought, saying, "You interfered with me. You stood in my way and would not let me pass". Before the gentleman could say a word the door closed, a barrier intervened between him and the lady, and thus they parted unknown to each other and not likely to recognize each other should they meet again.

Now what about the gentleman? Was he wanting in gallantry? Was he thoughtless, rude, inconsiderate? Did he deliberately place himself in front of the lady and without saying so to her form the resolve that if she wanted to get out of that car it could only be by passing over, through, or under him, but never while he had strength to resist. Apparently that's what the lady thought if one could gather her impression from her words. She could not leave the scene until she had publicly reproached and denounced what to her was the blameworthy conduct of the gentleman.

However there was one aspect of the situation which evidently didn't engage her attention. Perhaps it was impossible that it should have intruded upon her then. Perhaps the lady was wanting in imagination and therefore could not, as we say, take in the whole situation. She could think only of herself and her immediate experience. What she did not know was that while she was pushing the gentleman on one side a crowd was elbowing, poking, and shoving him on the other. The number was stronger than the one, the jostling crowd than the woman, and of course the lady had real difficulty in reaching the car door.

There now you have the whole case. There's an old saying that we take from the Latin, "Hear the other side". Very literally there were two sides to this question for the gentleman felt distinctly the lady on one side and the crowd on the other. It is an old story but it is very true to human nature. The Irish magistrate had heard one side of the case, the plaintiff's side, but when the lawyer for the defendant rose to present his client's side of the question, the magistrate with a vigorous wave of his arm announced, "We'll not here anny more. Anny further evidence would tind to confuse the mind of the coort." There,

you see, he thought to hear one side was quite sufficient; and, because it was easier to decide after hearing one party only, he refused to hear the other and to take upon himself the difficult task of searching out the weakness on either side and arriving at the truth. We are wonderfully blessed physically with ability to see the other side, right or left, and also up and down, and whilst we cannot see behind we may hear and are able to turn the head or the whole body sufficient to see what is in the rear. We are similarly blessed by God with the power to hear and see all the facts in any case if we but put forth the effort. We can not only discover faults, but motives, even the secret thought and intent of the heart. Jesus taught us, "Judge not according to appearance, but judge righteous judgment". We cannot begin too early to think truly, to look at the other side when we have a dispute with a companion whether in play or any other relation. There is nothing that better becomes us than to be fair. Of course we must judge in the sense of making up our minds about the conduct of others but it must not be done hastily lest it be unfair. It hurts another to be blamed unjustly, and it injures very seriously the one who offends in this way.—*R.*

DRINKING

Shakespeare in Othello

O God, that men should put an enemy in their mouths to steal away their brains; that we should, with joy, pleasance, revel and applause, transform ourselves into beasts.

. . .

I am unfortunate in the infirmity, and dare not task my weakness with any more.

. . .

I have very poor and unhappy brains for drinking.

. . .

I could well wish courtesy would invent some other custom of entertainment.

Joy and Temperance and Repose
Slam the door on the doctor's nose.
—*Longfellow.*

CHURCH OR SUNDAY SCHOOL LIBRARY

St. Andrew's Church, Asbestos, Que., desires to get in touch with churches or Sunday Schools willing to sell or exchange lending library books. A list of the books it is desired to exchange will be sent on request. Please address communications to Mr. H. E. Rand, New Hotel Iroquois, Asbestos Co., Richmond, Que.

The true character of a man or nation emerges only in time of stress.—*Sir Ian Colquhoun.*



MISS JEAN ALEXANDRA COWAN

Miss Cowan whose marriage took place January 28th to Mr. J. G. Middleton, son of the Hon. Mr. Justice Middleton of the Court of Appeal, Ontario, had served our Church as Girls' Work Secretary from August, 1931, to November, 1932. Her work extended over the Dominion and her time was occupied with organizing, public speaking, and correspondence. The character of her service was expressed in a letter to Dr. Kannawin which, in expressing disappointment that Miss Cowan was giving up her work, said, "She makes a wonderful secretary. We all think a great deal of her for the interest she evinced in the work and workers and the friendly relations she sustained with all. The girls still speak of her visit."

Miss Cowan's home was in Barrie. On Wednesday evening, January 11th, a company of Presbyterian leaders in Girls' work from Toronto and suburbs assembled in Calvin Church to pay tribute to Miss Cowan and express their regard. She was presented with a silver fruit bowl. Miss Cowan was well equipped for her work being a graduate of Toronto University, and having taught in Goderich Collegiate Institute. In the comparatively short period of her service she reached all leaders in girls' work throughout the Dominion. Dr. Kannawin, by whose board in conjunction with the W.M.S. this position is supported, expressed high appreciation of Miss Cowan's service.



KNOX Y. P. S., LLOYDMINSTER, SASK.

This picture of a flourishing young people's organization is tangible evidence against the allegation that youth has deserted the Presbyterian Church. Of this group twenty are members of the Church, fifteen are members of the Senior Choir, and six are Sunday School teachers and officers. Seventeen of the number are high school students. Thirty of the members are taking a course in St. John's Ambulance First Aid. In the centre are the minister, Rev. A. Walker, the leader, and Mrs. Walker. On Mr. Walker's right is the President, Miss Ruby Walker, and on Mrs. Walker's left the Vice-President, Miss Rhoda Philpitts. The Secretary is Mr. Lawson Mills; Treasurer, Miss Doris Sloan; Organist, Miss Fern Throne; Honorary President, Mr. A. Kennedy; Hon. Vice-Presidents, Mrs. J. A. Menzies, and Mrs. J. Killin. An enterprise undertaken by this organization is the canvassing of the entire congregation on behalf of the Record.—*Com.*

ANGELS

These are mysterious beings about whom we have very little knowledge. The Scriptures refer to the angels in Heaven and the occasional appearing of angels to men. In nearly every instance when they came upon the earthly scene they came for encouragement and help. One passage in the New Testament describes their mission:

Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?

Whether they actually come to our aid we cannot say. Who is there who has seen one? Nevertheless we are told that they are the invisible messengers of God. God's messengers, however, also take human form and such was Florence Nightingale, *The Lady of the Lamp*, who did so much for the wounded and the sick during the Crimean War and who was given that name because, carrying a lamp, she visited her many patients in the wards of the hospitals at night. She was a real angel and might well have been called, *The Angel of the Lamp.* However we have angels in new and strange form. They are visible and have wings but they are of a very noisy type. You have heard them again and again humming as they sped high in air over the city. They have been real angels in many instances. A year or so ago you read in a paper of a clergyman in the far north who having broken his leg was brought in a short time a distance that would have taken weeks by any other means. He found immediate help and doubtless his life was saved. Another helpful service rendered by the airplane is to take antitoxin to remote places in the north where diphtheria may suddenly appear and swiftly do its awful work. The Eskimos, the grown up children of the

(*Continued on poge* 62)

International S. S. Lessons

(From Peloubet's Notes)

LESSON—FEBRUARY 12

Jesus Teaching by Parables—Four kinds of Hearers

Mark 4:1-20.

GOLDEN TEXT.—Herein is my Father glorified that ye bear much fruit so shall ye be my disciples.—John 15:8.

TIME.—Autumn of A.D. 28, in the second year of Christ's ministry.

PLACE.—By the Sea of Galilee.

Parallel Passages:—Matt. 13:1-23; Luke 8:4-15.

SUBJECT.—HOW TO RECEIVE TRUTH.

I. FOUR KINDS OF GROUND, VS. 1-9.
- Beaten ground.
- Shallow ground.
- Thorny ground.
- Good ground.

II. TEACHING BY PARABLES, VS. 10-13.
- What a parable is.
- The throng and the parable.
- The Twelve and the parable.

III. FOUR KINDS OF HEALERS, VS. 14-20.
- Sower and seed.
- Satan and the word.
- No root in themselves.
- Worldly lives.
- Fruit-bearers.

LESSON.—FEBRUARY 19

Jesus Teaching by Parables—The growth of The Kingdom

Mark 4:21-34.

GOLDEN TEXT.—The earth shall be full of the Lord, as the waters cover the sea.—Isa. 11:9.

TIME.—Autumn, A.D. 28, in the second year of Christ's ministry.

PLACE.—By the Sea of Galilee.

SUBJECT.—GREAT GROWTH FROM SMALL BEGINNINGS.

I. THE SHINING LAMP, VS. 21-25.
- Lamps under bushels
- Lamps on lampstands.

II. THE GROWING SEED, VS. 26-29.
- The hidden seed.
- The springing seed.

III. THE MUSTARD SEED, VS. 30-34.
- The tiny seed.
- The great plant.

LESSON.—FEBRUARY 26

Jesus Shows His Power

Mark 4:35-5:20

GOLDEN TEXT.—For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim. 1:12.

TIME.—Autumn, A.D. 28, in the second year of Christ's ministry.

PLACE.—The Sea of Galilee, and Gergesa on the eastern shore.

SUBJECT.—THE POWER OF JESUS CHRIST.

I. THE STILLING OF THE STORM, MARK 4:35-41.
- Christ asleep in the storm.
- "Carest thou not?"
- "Peace, be still."

II. THE CURE OF THE DEMONIAC, MARK 5:1-8.
- Dwelling in the tombs.
- "Torment me not."
- "Come out of the man."

III. "GO, TELL THY FRIENDS," MARK 5:9-20.
- The drowning of the swine.
- "Clothed and in his right mind."
- "All men marvelled."

OUR CHURCH CALENDAR

General Assembly

Peterborough, Ont., St. Paul's, June 7, 1933.

Synods

Toronto and Kingston, Toronto, St. John's, May 2.

Hamilton and London, London, Elmwood Ave., April 24.

Vacancies

Sault Ste. Marie, Ont., St. Paul's, Mod. Rev. A. G. Rintoul, Sudbury, Ont.

Marshfield, Mt. Stewart, etc., P.E.I., Mod. Rev. G. C. Webster, Charlottetown, P.E.I.

Cranbrook, B.C., Knox, Mod. Rev. James Youngson, Nelson, B.C.

Cobourg, Ont., Mod. Rev. C. G. Graham, Colborne, Ont.

Stirling, Ont., Mod. Rev. Bertram Nelles, Madoc, Ont.

Leaskdale and Zephyr, Ont., Mod. Rev. N. F. Sharkey, Sonya, Ont.

St. Andrew's, N.B., Mod. Rev. F. W. Tingley, St. Stephen, N.B.

Alvinston, Ont., Mod. Rev. E. J. Kerr, Watford, Ont.

North Bay, Ont., Mod. Rev. R. W. Ellis, Burk's Falls, Ont.

Fredericton, N.B., St. Andrew's, Mod. Rev. G. E. Knight, Harvey Sta., N.B.

Montreal, Kydd Mem., Mod. Rev. Dr. I. A. Montgomery, 3590 Vendome Ave., Montreal.

Montreal, Scott Mem., Mod. Rev. W. Orr Mulligan, 361 Melville Ave., Westmount, Que.

Oshawa, Ont., Mod. Rev. H. Carmichael, Whitby, Ont.

Claude, St. And. and Caledon E., Ont., Mod. Rev. W. W. McRae, Box 334, Orangeville, Ont.

St. Marys, Ont., Mod. Rev. W. A. Hunter, R.R. 3, Embro, Ont.

W. Kildonan, Man., Mod. Rev. T. Owen Hughes, 77 Cathedral Ave., Winnipeg, Man.

Thedford, Arkona and Warwick, Ont., Mod. Rev. E. J. Kerr, Watford, Ont.

Brampton, Ont., Mod. Rev. John McKenzie, Woodbridge, Ont.

Stratford, Ont., Knox, Mod. Rev. G. R. Duncan, Stratford, Ont.

Sault Ste. Marie, Ont., Westminster, Mod. Rev. A. G. Rintoul, Sudbury, Ont.

Calls

St. James, Man., to Rev. J. H. Stewart of Hartney, Man.

Teeswater and Belmore, Ont., to Rev. F. B. Allan.

Puce and Essex, Ont., to Rev. James A. Isaac, Stoney Creek, Ont.

Murray Harbour N., and Peter's Rd., P.E.I., to Rev. J. H. Douglas of Caledon East, Ont.

Merigomish and French River, N.S., to Rev. F. G. MacDonald, E. River St. Mary's, N.S.

Little Harbour and Pictou Landing, N.S., to Mr. Cecil H. Kennedy of Presbyterian College, Montreal.

Leamington, Ont., to J. L. W. MacLean, Knox Church, Toronto.

Inductions

New Westminster, B.C., Gordon, Rev. D. J. Donaghue.

Sydney, N.S., Nov. Rev. A. Neil Miller as stated supply.

Kars and Manotick, Ont., Rev. T. Millar Revie.

Deaths in the Ministry

Rev. Geo. C. Taylor, of Maisonneuve Church, Montreal, at Hamilton, Bermuda, on Dec. 16th, aged 53 years.

Rev. Geo. K. Bamford of Westminster Church, Sault Ste. Marie, Ont. on December 23rd.

Rev. George MacArthur of Arnprior, Ont., on January 5th.

Activity may be led to evil; but inactivity cannot be led to good.

I have lost the immortal part of myself and what remains is bestial.

THE BUDGET COMMITTEE ANNOUNCES

The present indications are that the expenditure for the financial year February 1st, 1932 to January 31st, 1933 will be about 10 per cent. beyond receipts. Expenditure has been cut to the limit and it will be necessary to take some step to make up the difference.



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ANGELS

(*Continued from page* 60)

frozen area in Alaska, call the airplane, *The Saving Angel.*

Some years ago it was necessary to drive night and day with dogs to some place where this awful scourge was raging, and days were taken for the trip. These brave, strong huskies of the cold north were real angels but not so swift as the ships of the air. Now relief can be brought by this messenger of the skies in a few hours and the dread diphtheria does not now cause the same alarm among the Eskimos. They speak well when they call the airplane on such an errand, *The Saving Angel.—R.*

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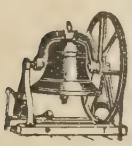
The opportunity was never greater than in this year of grace, nor the need more apparent. Straitened resources may necessitate retrenchment. Prevent this by a timely subscription through your local *Branch* or *Auxiliary*.

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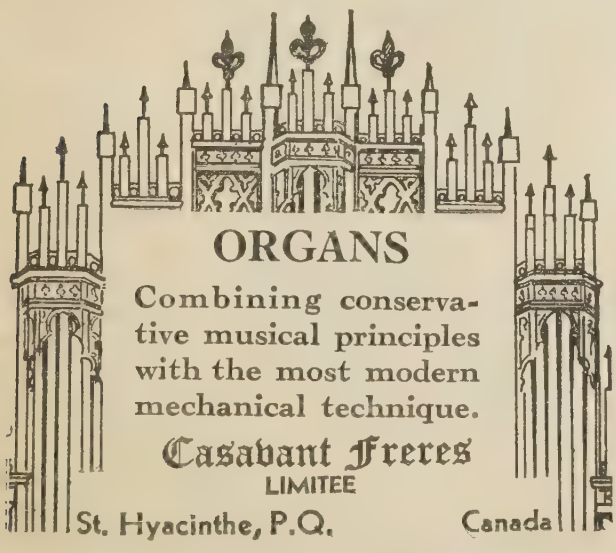
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Boys	Girls	In Residence Jan. 1st, 1933
9	10	Under I year old
9	12	Between 1 and 2 years old
5	2	" 2 and 3 years old
5	2	" 3 and 4 years old
5	2	" 4 and 5 years old
4	2	" 5 and 6 years old
10	1	" 6 and 7 years old
2	1	" 7 and 8 years old
6	2	" 8 and 9 years old
5	1	" 9 and 10 years old
1	0	" 10 and 11 years old
1	2	" 11 and 12 years old
2	0	" 12 and 13 years old
1	1	" 13 and 14 years old
65	38	Total 103 Children.

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The plough meets not its honor due.

There is healing in the bitter cup.

All may do what has by man been done.

Dull not device by coldness and delay.

Let them obey who know not how to rule.

How poor are they who have not patience.

Integrity of life is fame's best friend.

It is better to wear out than to rust out.

Life is a short day but it is a working day.

The evening of life brings with it its lamps.

Be great in act as you have been in thought.

Who falls for love of God shall rise a star.

Truth works well and what works well is truth.

The thing done avails and not what is said about it.

It is best for a stricken heart to be helping others.

Do not judge of the structure while the scaffolding is up.

Growth, strength, bliss, arise naturally from spiritual love.

Religion and morality ultimately stand and fall together.

It is quite worthwhile to take some trouble to understand yourself.

To preach Christ is the only effective way of preaching morality in all its branches.

The wise man remembers that he is always vulnerable to the seduction of lower choices.

Resolved that, if ever I live to years, I shall be impartial to hear the reasons of all pretended discoveries, and to receive them, if rational, how-long-soever I have been used to another way of thinking.

Work is vital to happiness.

Songs are as useful as ploughs.

He must needs go that the devil drives.

Love all, trust a few, do wrong to none.

Prayer is the breath of the Christian life.

Faithfulness is more to be desired than success.

Be checked for silence but never tax'd for speech.

One dead joy appears the platform of some better hope.

Full oft we see cold wisdom waiting on superfluous folly.

God's thoughts should be our thoughts and His ways our ways.

Our remedies oft in ourselves do lie, which are ascribed to Heaven.

The object of God's promises is not to lull our indolence, but to rouse us to activity.

The doctrine of justification by faith is not an obstacle to virtue but an introduction to it.

The work of Christianity is simply to destroy one character and to build another in its room.

Wisdom is more precious than rubies and all the things thou canst desire are not to be compared unto her.

Be able for thine enemy rather in power than in use, and keep thy friend under thine own life's key.

To make yourself do the thing you have to do and at the time it should be done, whether you like it or not, is one of life's most valuable attainments.

Having received these promises therefore, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

It is one of the evidences of the moral greatness of Jesus that each period in Christian history, each social or political change, has brought to view some new aspect of His character and given Him a new claim to reverence.

Selected.

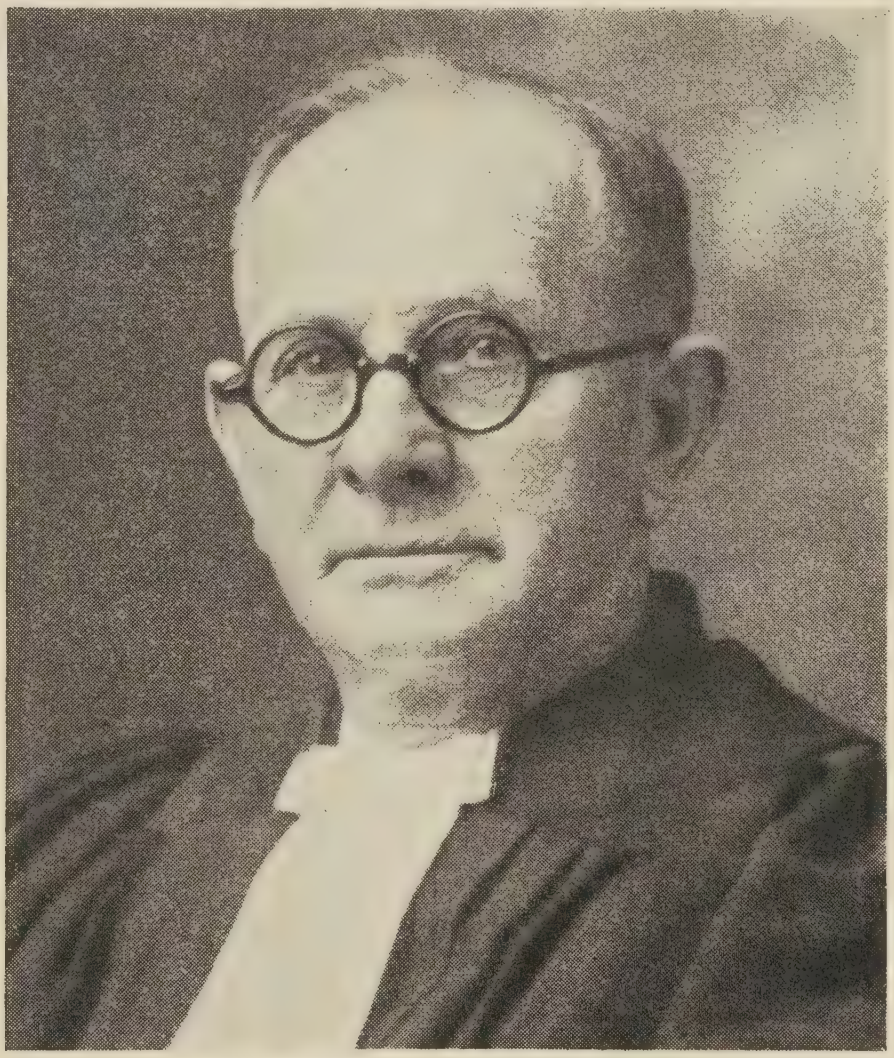
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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, MARCH, 1933 No. 3



REV. D. B. MARSH, PH.B., SC.D., F.R.A.S.

See page 92; and page 271, September, 1932.

A STANDING APPEAL

The Assembly's policy for the Record is, "The Record in Every Home".

Nevertheless we are far from the realization of this ideal.

It is an ideal however that may become, and, from whatever standpoint considered, ought to become a fact. The Record is needed to deepen interest in the local church and to inform and inspire with respect to the various wider services of the Church at large.

It is within the reach practically of all, for the cost is less than one cent a week in parcels of six and over.

Forethought and energy on the part of Sessions, and the devotion of those in every congregation whose is the task of obtaining subscriptions, are all that is needed to accomplish this desirable end. Therefore we would urge:

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3. Secure the money and forward with the order. Much care and loss will be avoided if this rule is carried into effect.

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The Presbyterian Record

VOL. LVIII. TORONTO, MARCH, 1933 No. 3

BY THE EDITOR

Extending One's Self

This phraseology was used to point out the ease with which a world champion at 'putting the shot' was able to win many and great triumphs. He was a Canadian who lived in the northern part of Ontario for the greater part of his business career and was of high standing in the industrial world. The phraseology in such connection is very expressive for it implies that had the athlete but exerted himself a little more he would have far surpassed his closest competitors and the mark attained would stand for many years.

The incident invites the question, Do we in another sphere, as members and adherents of The Presbyterian Church in Canada, extend ourselves? Are we content with easy effort well within our powers? The athlete need not exert himself beyond the degree necessary to excel his nearest comptitor. It is not so however in everyday life. Conditions frequently call for extension of our powers to the limit. Physically this demand is made upon us when in danger or engaged in arduous work. Spiritually the demand is practically constant but there are special circumstances when effort must far surpass the ordinary.

Were we to extend ourselves a little more by sacrificial giving, by more generous and sustained effort, what would it mean for the progress of the great work to which God has called us? Is not the consideration of this matter timely because the times seem to call for the unusual, for something special in faith, prayer, energy, liberality, and toil? The state of our missionary and benevolent funds loudly calls for such extension and the demand would not exhaust our powers or extend our capacities to the limit. It cannot be denied that we have resources in money, hard though the times are, which have not found their way into the treasury. We extended ourselves in the matter of contributions but a little way last year and a special of $80,000 was given. No doubt the triumph over Church financial difficulties will be brought about when we bring all the tithes into the storehouse.

In war time we extended ourselves. Let it be shown that peace hath her victories as well as war, and let the Church demonstrate that in her sphere the seemingly improbable or impossible, so far from daunting timid souls, nerves them to the consecration of substance and of energy necessary to remove mountains.

Annual Meetings

The annual congregational meeting is an event everywhere and though in many instances the attendance is not as large as dutiful interest in the Church and its work would suggest, it nevertheless is generally regarded as an important occasion. As we have frequently intimated it is impossible to report these gatherings in the Record. To do so would require at least a whole number, if not more. Consequently not being able to report all we have refrained from reporting any. Scanning these reports for 1932 as we have seen them in the press, and as they have been forwarded to us, we have found that in a year of great stress there has been much to lead one to look hopefully for progress. It is apparent that zeal, energy, self-sacrifice, in every instance where success has been won, have made the necessary contribution to success. A congregation in the West reports that their allocation for the Budget has been met in full and there was a surplus of $328 to apply on 1931 deficit. Is not this splendid? Bygones are not allowed to be bygones when obligations to the missionary and benevolent funds are concerned. A modest congregation in a small town reports raising the sum of $1,700 of which the Ladies' Aid contributed $332, the women thus taking their part in the contributions of the W.M.S. and of the congregation as a whole. A congregation in Toronto which has suffered very greatly from unemployment found at the annual meeting that it was behind in ordinary revenue $500. This was promptly raised. Then in a Budget allocation of $5,500 it was behind $150. Various circumstances inclined the minister and his leading men to let the matter rest without special appeal. The minister however, impressed by the seriousness of the situation with respect to Budget contributions in general, felt constrained to mention the matter to his people. He said he was not asking them to contribute but was giving them the opportunity to do so if they wished. By Sunday evening the full amount was placed in his hands and more came later. One of the first to reach the minister was a boy who contributed 25c. A young girl surrendered her week's allowance to make her contribution. So the story goes throughout the whole Church. If all ministers and members would do as some have done, the goal would be reached.

The Moderator's Title

So far as we have discovered, the Moderator of the General Assembly of The Presbyterian Church in Canada has not been designated otherwise than as all other ministers by the title "Reverend", except from 1910 to 1925. Previous to 1910 the simple title "Reverend" prevailed. By what authority the change was made we have not learned; it may have been by resolution of the Assembly. In the Church of Scotland and in some other branches of the Presbyterian Church, the designations, "Very Reverend", and "Right Reverend" are used, the latter applying to the Moderator and the former to an ex-Moderator. A departure from the established practice in Canada is apparently asserting itself, in some cases "Very Reverend" being used and in others "Right Reverend", and sometimes improperly, according to the practice in the Churches recognizing these titles. To adopt any other title for the Moderator or ex-Moderator of our General Assembly than "Reverend" is contrary not only to early practice but also to the action of the Assembly. At the first meeting of the Assembly of The Presbyterian Church in Canada, as now constituted, held in St. Andrew's Church, Toronto, in June, 1925, the late Dr. Ephraim Scott gave notice that at the next sederunt he would move:

> "That this Assembly . . . would also reaffirm the Presbyterian ideal of parity in the ministry, and its disapproval in the Presbyterian Church of the titles "Very Reverend", "Right Reverend", etc., as sometimes given to Moderators of Assembly."

Accordingly at the next sederunt, the minutes record that Dr. Scott introduced the motion of which he had given notice. This was duly seconded, and upon a vote being taken was declared to be the judgment of the Assembly.

It is quite improper therefore, from the standpoint of earlier practice and the recent ruling of our highest court, that these designations should be accorded to ex-Moderators and Moderators of our General Assembly. Regardless of official position, the action of the General Assembly forbids, in this particular, other appellations than "Reverend".

I have set my motor to a program. I have rationalized my daily work. I have reduced to a minimum all dispersion of time and energy. And I have adopted this maxim which I recommend to all Italians: 'Plan each day, and then methodically execute that plan. Leave nothing to chance; nothing for the next day. Routine work should be performed with mechanical precision'. My labors seem light to me because I love them. In the difficult ones, my will is sustained by faith, and my mind easily obeys my will.—*Mussolini.*—(*Ref. Church Messenger.*)

THE STEWARDSHIP OF MONEY

In anticipation of Every-Member Canvass in his congregation, Rev. W. D. Reid, D.D., Stanley Church, Westmount (Montreal), Que., addressed his congregation on this timely subject:

Luke 17:5, How much owest thou unto my Lord?

I Cor. 16:2, Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.

The stewardship of money is a tremendously vital and important subject in all our churches.

1. God is the Real Owner of Everything; We Own Nothing

God says so Himself in His word. "The silver and the gold are mine, and the cattle upon a thousand hills." If we have been able to accumulate anything, it is because He has given us the ability and the power so to do. "It is He who giveth thee power to get wealth," said Moses in addressing Israel. The ability to make money is God-given, and when we have made it, it is His, not ours. Perhaps you challenge that statement, and say, "No, my money and property are my own to have and to hold and to keep." If that be so why is it that you have not power to keep it always? How many men are there who four years ago thought they were millionaires, but today are paupers? Why? Because God has taken it from them through this depression. Then, too, God not only may take away the money from the man but he may take away the man from his money. This was what he did with the rich fool who said to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said "Thou fool, this night thy soul shall be required of thee." God took the man away from his money, and how often He does so still. In my ministry I have seen scores of men, working, toiling, laboring, accumulating money and bonds and stocks and houses and lands, and suddenly there came the call, and they went out without a cent. If a man owns his money or his property, why does he not take it with him? Because he does not own it at all. He is only a steward, and when the real Master says the word, he has to render an account of his stewardship. "How much did he leave?" was the enquiry made concerning a certain rich man who had passed away suddenly. "Everything," replied the man questioned. "There are no pockets in a shroud." Everything must be left behind because nobody owns anything.

It is necessary for us now and then to remind ourselves of this great truth, because we are very apt to forget it, and

strut around and say "I own all these, money, stocks, bonds, land, and houses," while as a matter of fact we own nothing. We are only the administrators, only the stewards, and are expected to use it as the Master would have us use it.

2. God Expects Us to Give Back a Part of What He has Loaned Us for His Work in the World

Every reader of the Bible knows that giving has always been a real part of religion. Giving is also a feature of the heathen's devotion. Even the crudest bring their gifts to the gods. The Old Testament abounds in appeals to God's people in this particular, "Bring ye all the tithes into the storehouse and prove me now if I will not pour you out a blessing that there shall not be room enough to receive." Jesus himself commended this grace when he said, "Give and it shall be given unto you." He had the very highest words of approval for the poor woman who gave away all her living to God. Paul repeats the same thought over and over in his epistles. Our text is just one injunction among many. Writing to the Corinthians Paul said, "Every man according as he purposed in his heard so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." You say, "Well now, religion is a costly affair." Yes it is. It means money. It is giving of our substance to the Lord's work, in the Lord's name, for the Lord's glory, and in the Lord's way. It has its roots in the divine idea of stewardship. It has to do with the definite question of the text, "How much owest thou unto my Lord?"

Not to give any part of our income to the Lord is gross ingratitude to Him who has given so much for us. We have been redeemed, "not with corruptible things such as silver and gold, but with the precious blood of Christ". We would not think of manifesting such a spirit toward any worldly institution that had conferred great benefits upon us. If we do, we need not return for any more favors, but how many of us do this very thing with regard to God, and all His bounties, and yet think nothing of it? Let us then never forget that no matter how large or how small our income God expects His share of it to go for His work.

3. Why Should I Give a Portion of My Property Back to God?

This is a natural question and may be answered thus:

Giving is a Sacred Duty. God has commanded it, and who am I that I should say to Him, "No." It is a debt of gratitude that I owe to Him who has given me everything. Not a thing that I have, body, intellect, personality, gifts of all kinds as well as money or property, is my own, all have come from God; and besides all this I owe my salvation to Him through Jesus Christ, any my great hope of everlasting life when this life is over. Surely I ought to be willing to give Him back a reasonable share of the many good things He has loaned me.

Giving is a Great Privilege. By giving we all become co-laborers with God. We, as it were, multiply ourselves, and our influence for good goes where we cannot go ourselves. Many a business man who could not go to the field himself has given money and sent others, and by so doing has been the means of bringing many to Christ.

Our Giving Brings Blessing to Others. By giving we brighten lives, cheer homes, save souls, hasten a Christian civilization, and the coming of our Lord Jesus Christ. There is no greater blessing to be given to others than that of bringing to them Jesus Christ, either by personal work or by sending others with our money.

Giving Brings Blessing to Self. "It is more blessed to give than to receive" said the Master. Giving promotes growth in grace, character development and also personal happiness. Christian character cannot be symmetrical without it. I do not know any thing that helps us more and makes us happier than helping others by our giving.

Giving is Rewarded by the Master. God has said, "He that soweth sparingly shall also reap sparingly, but he who soweth bountifully shall also reap bountifully." He tells us that if we honor Him with our substance, He will honor us with plenty. Cheating God is not good economy. I have always found those who give liberally to God's cause have the most to give. Jesus Christ Himself said that even a cup of cold water given in His name should in no wise lose its reward. When He pictured the day of judgment, He declared that men would be rewarded according to what they had GIVEN as unto Him.

Giving Honors God. It means obeying His word. It means shewing devotion and honor to His cause; and He has told us very plainly in His word, "Them that honor Me, I will honor." We see then how many good and valid reasons there are why we as Christians should give of our substance to the Lord.

4. How Should I Give?

Cheerfully. Paul tells us we ought to give cheerfully, for "The Lord loveth a cheerful giver." The literal translation of this passage is "The Lord loveth a hilarious giver," that is, one who gives gladly, joyfully, unstintedly to the Lord. There is all the difference in the world in the way that people give to the work of the Lord. There is but little use in trying to coax or wrench money from people for the Lord's work. There will be no blessing come from such giving either to the giver or to the cause. Well do I remember, when a more boy, being sent out to gather the missionary money from the farmers who lived in the vicinity.

One tight-fisted old farmer said to me, "Here is fifty cents for your missions, I will give it to get rid of you." My reply was, "You may keep it. You don't need to pay me to get rid of me, I am going now;" and I still think I was right. Money given in that spirit carries no blessing with it anywhere. No matter how small the amount, let us give it gladly and joyfully, so we shall be blessed in our giving, and the cause will be profited thereby.

Systematically. Paul says, "Let everyone lay by him on the first day of the week as the Lord hath prospered him." Make it a habit. Do it regularly and consistently. We do other things regularly why not our giving? We take our meals regularly three times a day. We take our seven or eight hours' sleep every night. God has asked us for one-seventh of our time when He has asked us for one day in seven to be given to Him. Why then should not a part of our income be given regularly to Him as well. Giving a part of our income to God, or to His work, just on the impulse of the moment is not fair to God or to ourselves. Sometimes under a silver-tongued orator who can present his case well, people give what they afterwards regret. Well do I remember the late Dr. A. B. Simpson at Old Orchard Beach pleading for money for the support of his missionaries. He advanced a wonderful plea with all his eloquence and persuasiveness. The collection was taken up and $48,000 was put on the plate in cash, with many watches, rings, etc. But the next day, when the spell was gone, many came back for their jewelry. No, much the better way in our giving is to sit down calmly and coolly and ask, "How much do I owe to my Lord?" and then determine how much out of our income should be His. There is a real joy and satisfaction in thus giving to the Lord.

Proportionately. My giving should be both periodic and proportionate. I must take into consideration my income, and then give the Lord a fair share of it. If I have freely received, then I ought freely to give. "To whom much is given, of him shall much me required." Paul says "As God hath prospered you." There must be a distinct ratio between what I give and my income.

Perhaps you say "Well what proportion should I give?" We all know that in the Old Testament, the proportion was one-tenth. Then there were other Temple boxes besides. Now, I do not think that we should or can do less than that, one dollar out of ten to go to the Lord's work in some form or another, ten dollars out of every hundred for the Lord's work, one hundred dollars out of every thousand. You say, "Well that is not very much. I believe I give that." Just try it for a year and I will be much surprised if you are not surprised at the smallness of your givings in the past if you have never observed the law of the tenth. A writer on this subject, Dr. Marsh, says, "Those who are under Grace who would give less than the Jews did under Law, are not only bad Jews, but poor Christians." Dr. Russell in his pamphlet on this subject says "A Christian who refuses to give even a tithe of his income to the Lord, is not in Grace but is in disgrace." The tenth is but a starting point to those to whom the Lord has given freely. John Wesley's plan was to lay aside just enough to live on and then give all the rest to the Lord's work. But no one can dictate to you or to me what we should give. That is a matter between the individual soul and God. God judges not so much by what we give as by what we have left behind. You ask, "Can the poor give?" That of course depends on circumstances. If it is taking bread out of children's mouths I would say, "No." But if there is anything of a fair income at all, something should be given for the Lord's work. When Christ saw the poor widow casting in all her living He commended her very highly and said, "She hath given more than they all." Let each one be fully persuaded in his own mind in the matter, but let us all be careful not to rob God.

Lovingly. Let the love of Christ constrain us. He has done so much for me how gladly I ought to give what little I can to Him for the furtherance of His cause. Mary poured a very rich ointment on the head of the Master. That gift cost a large sum of money. When Judas complained of it Christ said, "Let her alone." She had done it to shew her love, and He appreciated it accordingly. Let us then, as we give, do it in love, and with hearty interest in His cause, ever praying for God to bless our gift to His own honor and glory. Let us then give cheerfully, systematically, proportionately, lovingly, and humbly, and then our givings shall be blessed both to the giver and the receiver.

THE REVISED BOOK OF RULES AND FORMS

The Committee of Assembly on the Revision of the Book of Rules and Forms, with Dr. T. Wardlaw Taylor, Convener, has completed its work, and in accordance with the instructions of the General Assembly arrangements have been made for its publication. It is expected that the work will be off the press and ready for sale about the first of March.

The book may be obtained from Presbyterian Publications with whom arrangements have been made for its printing and distribution. For further information enquirers are referred to the advertisement of Presbyterian Publications, which appears in this issue of the Record.

J. W. MacNamara,
Clerk of Assembly.

PULPIT LETTER

Dear Fellow-members:—

You will be pleased to know that the work of The Presbyterian Church in Canada, at home and abroad, has been well maintained during the past year, 1932, and in no place have we sounded the retreat. The strictest economy has been practised in all departments, resulting in a substantial reduction in the Church's expenses.

Many of our congregations have shown a splendid spirit of interest and sacrifice in their contributions to the Budget funds.

Notwithstanding all this, the revenue for the year has not been equal to the expenditure, and the Assembly's Budget Committee have decided that now is the time to report this shortage and to deal with it.

The accumulated deficit as of January 31st, 1932, is being taken care of through the "One Step Forward Response" and the larger appeal coupled with it. But we must not, under any condition, allow another deficit to accumulate, no matter how small. We must keep each year clear as we go.

It is therefore imperative that we appeal to our people to square this account of our Church for the financial year just closed. We ask that this be done by a Free-will Offering on February 26th and March 5th.

Free-will Offering Envelopes for this purpose are being provided for each congregation.

Any amount received by the Treasurer from any congregation through this Free-will Offering, up to March 18th, will be credited to their Budget givings for 1932.

There are a number of congregations in the Church which have already contributed the full amount of their Budget allocation for the past year, or have come close to it. To them the Budget Committee express their sincere gratitude, and the whole Church must deeply appreciate the sacrifice and loyalty entailed in this effort. We consider that these have already done their full share.

If however, any of them, because of their interest in keeping the Church out of all indebtedness, should wish to add anything to what they have already done, by the way of a Free-will Offering, it will be gladly welcomed.

We make this appeal, fully understanding the difficulties of the present time. It is a FREE-WILL OFFERING.

Some may not be in a position to do anything. Others may be able to give a little, and every little helps. Others may be able to give more; and it may be that there are those who will feel that they can contribute liberally to a cause which must be of such deep concern to every true Presbyterian.

We earnestly ask all to do their utmost.

On behalf of the Budget Committee of The Presbyterian Church in Canada.

Yours sincerely,

JAMES DUTTON, *Chairman.*
ALLAN S. REID, *Secretary.*

TWO LETTERS

Occasionally we have been reproached for keeping up the controversy over Church Union. Again and again we have expressed our desire to drop contention and have assured our protesting friends accordingly. We have asked them however to consider the other side, and to turn their efforts to persuade the United Church people to desist. Reluctantly, but under strong constraint of necessity we have once more taken issue with the other side, and our readers, we believe, will concede not merely that there was justification but urgency. An article by Rev. Stanley Russell of Deer Park United Church, Toronto, appeared in *The Christian World* as here given. Necessarily we felt it our duty to our Church as well as to all, who wish to know the facts, to present our cause, and sent the letter, here reproduced, to that journal. At the same time our attention was directed to Mr. Russell's deliverance we were confronted in the Australian Christian World with an ebullition from one who has been especially pertinacious in controversy, Rev. G. Watt-Smith. He upbriads the Presbyterians for non-co-operation in Montreal in theological training but neglects to explain that this is only with respect to the United Church, and further to say that such co-operation by the Presbyterian College Montreal was entered into prior to Union.—*R.*

THE TRUTH ABOUT CHURCH UNION

By Rev. G. Stanley Russell, M.A.

My experience in Canada, so far from decreasing, has immensely added to my enthusiasm for Church Union. It may very well be that, for England, the methods—at first at any rate—may have to be different from those which proved successful in a new land, that some form of federal association should precede complete corporal identity, and that the way may prove more arduous than it has been found in this Dominion. On the general principle and its urgency, however, it seems to me clearer than ever that hesitation is culpable and refusal unthinkable.

* * * *

There is no doubt that in Canada the tide is with the United Church. A second generation is rarely enthusiastic for the narrow negation of their fathers, and traces of that decline in enthusiasm are already visible here. In my own church, which, I imagine, is no exception, out of over five hundred members admitted in the last three years, the certificates from Presbyterian sources form a startling percentage. There are many devout and excellent people in the mon-concurring Presbyterian communion, but they contain few, if any, leaders in the religious life of this young and vigorous land. There are even here and there non-concurring Congregational

churches—so negligible in force that one learns with surprise of their existence. Congregationalism was always numerically feeble here, but what force it had was given —especially through Pedley of Montreal— to a mighty service of Church union. It formed the link, the bridge, which held Methodism and Presbyterianism together and enabled the disciples of Knox and Wesley to find and maintain their contact. The main point of all this is that, while the *fragments* which preferred to remain outside are worthy of that respect due to all honest conviction, the future is not with them and even the present scarcely feels them.

* * *

This is true in spite of defects and mistakes which have already marked the brief story of that Church. Not all the bitterness, now dying away, has been on one side. Tactical blunders have occurred. There have been, even in the new Church, traces of jealousy, of officialdom, and of want of vision which show that the old ecclesiastical Adams are not yet dead. On the other hand, compared with the amazing and varied life, the rich and cordial comradeship, and the brave advance in thought, in modes of worship, and in sense of leadership amid the many problems of our time, these things are so trivial that one is ashamed to mention them. Yet mentioned they must be, for you will probably have them exaggerated, emphasized, and reiterated as if they were glaring characteristics instead of very tiny spots upon the sun.

* * *

The report on International Relations and Disarmament, read in my church last Sunday at the request of the General Council of the United Church, is brave, definite, and final in the clear dissociation of the Church from war and the denunciation of the interests and apathies from which wars arise. The theological freedom is as great as any man has a right to desire. I am conscious of no fetters, but of many encouragements to "declare the whole counsel of God". Forms of worship are dignified and free, and, in this regard, the United Church has boldly claimed, and habitually uses, the entire heritage of Christendom so far as it is possible for Protestants to employ it.

* * *

With all the errors—and even that phrase exaggerates them in your mind—the proof of the United Church lies in its power to lead Canada, which it is doing, in the rich life on which, as a nation, she has entered. Set, geographically, where the threads of European and Asiatic life cross and mingle with those of the continents of North and South America, Canada needs a Church delivered from parochialism, and she has got it. Bounded by three oceans, she needs a mind commensurate with her frontiers, and the United Church tries to supply it—not unsuccessfully. A further vindication of the success of union is the skilful mingling of ideas in such a way that to the Methodist the United Church seems to perpetuate his tradition, to the Presbyterian to be loyal to his heritage, and to the Congregationalist to safeguard his fundamental convictions. Of course, at present the tendency is for former Methodists to associate with a church which used to belong to that denomination, but that also is breaking down. In Deer Park church—so long Presbyterian—I have amongst my fifty elders both Methodists and Congregationalists.

* * *

My theoretical faith in Church Union in my London days has been turned into a very practical conviction about it from my experience here.

FURTHER TRUTH ABOUT CHURCH UNION IN CANADA

Rev. W. M. Rochester, D.D.,
Editor, The Presbyterian Record

That Rev. G. Stanley Russell in a recent issue did not tell the whole truth about Church Union, in general, and The Presbyterian Church in Canada, in particular, is not necessarily to his discredit. Human limitations and press space forbid a complete statement. Nevertheless Mr. Russell does not seem to have *exerted* himslf to that end, in athletic language, he did not "extend himself". Then, too, his brief residence in Canada places him at a disadvantage.

I venture a word about the "fragments which preferred to remain outside" of the United Church "without leaders" and "without a future", Mr. Russell's estimate.

The National census 1931 fixes the number in the "fragments" at 870,428, a goodly figure, but disconcerting to the United Church for that body explains that Presbyterians in the United Church in large numbers reported themselves in the census as Presbyterians. If this is accepted, it is a confession that denominational lines are perpetuated in the United Church, contrary to Mr. Russell's contention, and that the Presbyterians in the United Church were disloyal to the General Council which, a year before the census carefully instructed its members and adherents to report as connected with the United Church. On the other hand we say that Union caused a great lapse of Presbyterians who now appear in the census and whom our workers are daily discovering. Our own records show a communicant membership of 180,956, almost half our strength prior to Union, a membership greater than any other Presbyterian Church in the British Isles except The Church of Scotland.

In 1925 the "fragments" began life anew, materially speaking, with only 36% of their general property and such local property as was won by majority votes in congregations, yet the report of 1931 shows contribu-

tions to missionary and benevolent purposes of $824,178, of which the Women's Missionary Society gave $206,000. Concurrent with these annual contributions were those for the support of congregations and an outlay between 1925 and 1930 of $4,174,056 for the erection and purchase of churches and manses, not including the expenditure of over $1,000,000 for a splendid edifice in Montreal recentlly completed.

Youth, Mr. Russell to the contrary, seems still to have a place in the Presbyterian Church. June, 1925 found our Sunday School and young people's work without organization, offices, records, or literature. Yet there were reported in 1926, 858 schools, 105,729 pupils, and 9,986 teachers and officers; and, in 1931, 1,192 schools, 130,729 pupils and 12,294 teachers and officers. Prior to 1925, in the undivided Church, there were only two young people's Summer Schools. Now we have nine, with sixteen training camps for 'teen-age boys and girls. Two Presbyterian Sunday Schools in Toronto, within one and a quarter miles of each other, have an attendance of 800 and 1,400 respectively. Evidently therefore youth has not been seriously alienated from our Church, and all the above facts constitute the story, in part, for six years, of Mr. Russell's "leaderless fragments".

One who knows Mr. Russell as a preacher and his church's attractiveness would not be surprised that he should draw members even from Presbyterian ranks, and the more so because, notwithstanding recent extensive alterations, Mr. Russell's church still bears in relief on stone, over its main portal, the name, not Deer Park *United* Church, but Deer Park *Presbyterian* Church.

Transfer of membership is not one-sided however. In the church where I worship, neighbor to Mr. Russell's, we regularly receive members from the United Church. One minister reports 30% of his new members since 1925 as from the United Church, and we hear of such returns on every hand, including a number of small congregations, despite the consequent sacrifice of all their property, and not a few ministers, formerly Presbyterian.

The size of a church and the drawing and recital of programmes for social reform do not necessarily imply leadership. Even the United Church dare not despise the day of small things. What about insignificant David, and Gideon with his diminished band, and that old caution "not by might nor by power"? Further it is not the programme but its execution that counts.

On this matter of the United Church leading Canada it would be well to hear a voice other than Mr. Russell's. The little girl reported to her father in the evening that she was "the very best little girl in school today". The proud parent was delighted and asked, "Did the teacher tell you that?" "No," replied the innocent little maid, "*I noticed it myself.*" Better it is to ask *Canada* how she regards the United Church in this particular; and surely something may be said for other churches, the Roman Catholic, the largest, the Anglicans, the Baptists, and even the "fragments" the Presbyterians outside the United Church.

However let others speak of this. I submit what I have written, in keeping with the title of this communication, as some addition to "The Truth about Church Union in Canada".

McGILL UNIVERSITY TRAVELLING LIBRARIES

A Note from the University Library

We feel that not enough people appreciate the advantages offered through McGill University, and would be grateful if you could bring it to their attention.

It is through the generosity of a well-known Montreal family that we are able to give this service to Clergymen. The Theological Extension Dept. of the Travelling Libraries have a large library (lists sent on request) from which Clergymen may obtain three books at a time, all that is required being that they pay the return postage. Any one interested in a special subject but not sure of authors, etc., may obtain lists on these subjects from which to choose. Books have been sent all over the Dominion, but we feel that there are many more who might like to avail themselves of it.

Owing to the present economic condition people are not able to purchase books to the same extent, and we feel that as well as the Theological Library "The Travelling Libraries" might interest people. These are sent out to communities, Sunday Schools, Church and reading groups, wherever a number of people are anxious to read and there are no libraries for them to procure books. For the small sum of $4.00 (all transportation charges paid by McGill) they may receive libraries of 40 books, which mav be kept from three to four months. These are composed of half fiction and the rest biography, history, travel, poetry, drama, science, philosophy, art or any other subject which appeals to the community. They may make their own choice and as there are over 12,000 books in the Library there is something to suit all tastes. Libraries have been sent from coast to coast, but the western provinces and Ontario now have travelling Libraries of their own. We still send, however, to the Maritimes, and some places in the west which have asked us to continue, although naturally concentrating mainly on Quebec. For further particulars write to Miss E. G. Hall, B.A., McGill University Travelling Library, McGill University, Montreal.

The proud independence of personality is at war with our very nature.

THE PENSION FUND

The attention of Record readers is called to a most important department of our Church's work. The Presbyterian Church has justly prided herself in an educated ministry, and has provided the means whereby any of her young men who dedicate their lives to the service of the Church may be trained for that service. This training and discipline occupies the first twenty-five years of a young man's life, and when he enters the ministry he finds, as a general rule, that the congregation to whom he ministers willingly promises a stipend that will meet the temporal needs of the passing years.

With few exceptions our ministers are not able to lay by for 'a rainy day' or for unexpected infirmity or other misfortune.

The Pension Fund, with which was amalgamated the Aged and Infirm and Widows' and Orphans' Fund, makes it possible for every minister to secure for himself or for his dependents an annuity on the attainment of forty years' service, having reached the age of seventy.

The aim of the Pension Board is to secure for every minister upon retirement the sum of ONE THOUSAND dollars and in case of death during his ministry the sum of FIVE HUNDRED to the widow.

So far as the minister's pension is concerned it is made up from four sources. 1. For a small annual fee (according to age) a minister may secure an annuity of $250. 2. A similar amount is aimed at from the amounts paid by congregations on the basis of percentage of stipend. 3. A like amount from the interest on legacies left for that purpose. 4. The same sum from a percentage of the Budget funds as authorized by the General Assembly.

A number of applications have recently come before the Board from most worthy ministers who are suffering great hardship and whom the Church would like to help if it were made possible.

We would therefore urge upon our ministers to connect themselves with the fund if not already on. Any minister who cannot afford the 'fee' for the $250 annuity can purchase a $50 annuity for a remarkably small sum which qualifies him to participate in the other three sections of the Fund. This great privilege is often overlooked when talking of buying other annuities.

We would also advise all ministers at the time of induction to join the Pension Fund. All information will be gladly given by application to Dr. McKerroll, 154 Annette St., Toronto.

We would earnestly ask that, in view of the urgent and growing demands on the Fund, that ministers and congregations cultivate a more sympathetic attitude towards this most worthy purpose. The Board has by letter signified its willingness to accept any contributions to the second division of the fund where congregations, under present conditions, find it difficult to meet the requirements of the percentage basis.

James G. Potter,
A. M. Nairn,
Representing the Pension Board.

FINANCING THE CHURCH

By One Who Has Studied Contributions

Having read with peculiar interest the article, **Financing the Church**, in the February issue of the Record by our very worthy ex-Moderator, Rev. W. G. Brown, I agree with him that our problem is not the smaller congregations but the indiviudal Presbyterians. If the commissioner whom Mr. Brown quoted means, as I think he did, that the weaker pastoral charges were not contributing as much as they should, I should like to point out that in this particular he is wrong. The average contributions in our aid-receiving charges for stipend and missions combined are relatively higher than those of our larger and wealthier charges. I have examined the records of six of our largest Presbyteries in the oldest parts of Canada and find that they support me in my conclusion. From such an examination I find that the contributions in the aid-receiving charges are from 10% to 50% higher than in the larger and wealthier congregation. The explanation lies in the fact that Presbytery visits annually these aid-receiving charges and urges them to greater liberality. If Presbytery was as faithful with the self-supporting charges under its care the story would be different and such visitation would be proper for we are Presbyterian and not Congregational. A further fact is that the stipend paid by the wealthier charges is much greater than that by the aid-receiving congregations, in some instances four and five times as much.

A further fact disclosed by the study of the six Presbyteries whose contributions I reviewed is that the average givings of five of their number to other purposes than stipend and missions, were from 10% to 200% larger in the wealthier charges than in the aid-receiving. Would it be fair to speak of this as in the most part, spent on themselves?

As our ex-Moderator insists, our problem is "with every individual Presbyterian who has failed to do his duty;" and I would add that this failure is especially with respect to the Budget, or other benevolent objects.

If the average givings in our self-supporting charges for stipend and Budget combined, were equal to the average givings of the aid-receiving charges, for the same objects, there would be no deficit in our missions. Let us all take heart and go forward.

FUNDAMENTALS OF CHRISTIAN LIFE

Rev. R. S. Scott, Cannington, Ont.

Sermon, in part, preached at the opening of the Synod of Toronto and Kingston.

I. Cor. 13:13, And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Eccles. 4:12, A threefold cord is not quickly broken.

On an occasion such as this and in times like these there is a great temptation to be drawn into airing ones views upon things of pressing interest in the passing moment, on social, industrial, political, and economic problems, or upon views regarding the Bible, or the Sabbath day, and our use of each, and whether or not, one has the insight, outlook, mental equipment, and training to make any real contribution towards directly settling the stormy atmosphere in which present-day life, whether Christian, non-christian, or anti-christian, moves.

We all have our views upon these things. Some of us may think we have panaceas which, if only applied, directly would the millennium dawn, every storm become a calm and life be one long summer day.

The trouble is that experience is ever teaching that, however valuable direct action may be, however valuable the guidance of earnest scholarly men may be, the real problem rests with the individual. A pressing evil or injustice may be curbed for the moment, but corporate action can never be permanently ahead of the mass of indiviudal thinking. 'Tis always true that "when Israel would be healed then the iniquity of Ephraim is discovered". No utopian dream can ever come true until the hearts of the dreamers make it real. No kingdom of God can possibly be excepting in and through hearts that beat with the kingdom rhythm and wills that obey the kingdom precepts. No better world can ever come but only as it fills up with men and women who look for a juster, gentler, happier world, and who live daily in life's relationships the things for which they look.

I am not going to say that no part of the Church's mission has to do with corporate life and corporate action. The Church is in the world as a living organism, and it cannot be uninterested even in the things it cannot directly control by its own proper method. Lust, greed, injustice, flaunting evil, must be restrained. But I do say that the Church's work is mostly with the individual, awakening, instructing, inspiring, impelling, making the tree good that the fruit may be good, making the fountain pure that the water flowing from it may be pure. The Church's method is to reach corporate life through individual lives.

This well-known passage of Scripture sets forth the fundamentals of Christian life, not the whole of Christian life, but the soil at least in which all other elements of Christian life grow and come to perfection. Paul in this great hymn in praise of love accords high place to faith, hope, and charity, and concerning these we may say, "A three-fold cord is not quickly broken".

Than these three there are no greater Christian graces. No greater mission has the Church than to create and increase them in the world. The supreme task of Christian men is to exemplify this triad of Christian virtues. To cultivate faith, to strengthen and brighten hope, to deepen and broaden charity, this is our task.

Without faith it is impossible to please God or to live comfortably with man. When hope has vanished life is a joyless waste; and love is the fulfilling of the whole law, the law for man in his relation to God, the law for man in relation to his fellows. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind". Only the soul that loves is born of God. Faith, hope, and love are the warp and woof of life and if the web of Life is to be woven strong and true the loom and shuttle must be threaded with these three strands. If to be Christian means to walk in the footsteps of Jesus of Nazareth, then we must walk in faith, labor in hope, and live in charity towards all men.

Faith

Life is a thing of relationships. Faith makes these relationships possible and happy, whether it be the human-divine relationship or the human-human relationship. It would be hard to imagine a life more unhappy than one bound to other lives in which faith and trust were wanting; and that is equally true whether the binding be to some deity or to a fellow human being.

Faith has been defined as being very sure of God. That seems very good, but I am not so sure that it is an adequate definition. Probably an adequate definition is impossible. True we must be sure of God, for there can be no faith in a God or man we do not know, but it is easy to be sure of one in whom we have no faith. The very awareness might be the reason for our want of faith. Faith in God is not only our awareness of God but our trust in God as revealed to us in His Word and especially as revealed in the eternal Lord made flesh.

Men become aware of God in many ways. Some see the hand of a divine being in the course of history. Others see His footsteps on the earth and among the stars and beholding they say "God!", but that affirmation may mean nothing in the way of Christian faith. To the awareness of God Christian faith adds trust in His mercy. His goodness, His truth, a belief that we are His children, and that He is interested in us and that His providence is over us,

trust in His beneficent working to a glorious end in which we are to have a share. In no other way except in a faith like that can the power of God become available for human needs. It was just such a faith that enabled the heroes recounted in the Epistle to the Hebrews to stand up to life as it pressed upon then and to win. "Lord increase our faith" ought surely to be the Church's constant prayer.

Hope

Such a faith engenders hope, and hope is one of life's great dynamics. Greed, hate, ambition, have driven men to almost superhuman effort and endurance, but nothing equals hope in sustaining effort and fostering endurance. "Hope is the anchor of the soul." In the face of difficulty and danger, in the face of the most terrible odds, it keeps the soul from drifting into despair.

It is always true that when hope fades from the heart, effort escapes from the hand, labor loses its joyous buoyancy and becomes drudgery, progress ends. If it is true that hope deferred maketh the heart sick, it is equally true that hope vanished is the heart's death.

A few years ago, travelling on the then only transcontinental railway in Canada, down the lower reaches of the Fraser River, there might be seen on the other side of the river something not belonging to the wonders of nature, something like a road clinging to the steep mountain side, wooden cribbing here and there, some intact, some breaking down. It looked like a road along which no one might travel, and as you wondered there would come into view an old suspension bridge crossing the river just before it rushes through the narrow rocky gate to push on more smoothly between its more widely separated banks. In your curiosity you would turn to your fellow passenger, from the little mountain town a few miles back, to enquire about the broken-down bridge and the unused trail in this wilderness of mountains, and for answer you would hear, "Oh, that's the old Cariboo trail and its wonderful bridge." Cariboo, gold, hopeful men enduring every hardship would immediately become your mental picture. Then if it was yours to stay in the country as it was mine, you would have become acquainted with another scene, not a mental picture, but a stern reality. In the little towns of Hope and Yale, at the head of the navigable waters of the Fraser, might have been seen many mere hulks of men, living a sordid life, waiting for the sordid end, as derelict as the old carts hub deep in sand, and just as forlorn. Hope vanished, effort gone.

A year later on the prairie, a man well past middle life landed in the little railway town where as a missionary I had my headquarters. He was lecturing on placer mining. Bright, cheerful, buoyant, the morning after his lecture, which was not a fiancial success, he started down the railway to walk to the next town, one hundred and twenty-five miles away. There was a pouring rain. Knowing that food could be obtained only at section houses, over twenty miles apart, I followed him to bring him back for I could easily have had him stowed behind an engine driver or with the trainmen in a caboose. When I said to him "You cannot make it in this pouring rain" he, undaunted, answered, "Necessity knows no law."

Thirty-four years before, he had rounded Cape Horn, came up the Pacific and the Fraser River, over the old bridge up the rocky trail to Ashcroft, then on, over the two hundred and eighty miles into the Cariboo. In all these years the golden treasure had eluded him, but it was there. He was going back. The prize was yet to be his, he was going back to get it. What the difference between this man and the others? Just this, that in him hope had never died. His step was quick, his intellect keen, and he was ready for renewed effort and the hardest toil. He illustrated Paul's great saying, "We are saved by hope."

James Fort Newton finely expresses the reaction of the eternal hope on the progress of the human race:

"It is the fashion in our day to be agnostic in regard to immortality and the results of this mood are seen in the life of our time. Towards the end of his life Dostoievsky, the greatest of the Russians, divided men into two classes, those who know the eternal life and those who do not. The fate of civilization, he held, will rest with those who are citizens of eternity, and it is true that materialism is anarchy, pessimism is poison, and cynicism is a form of death. All the dear interests and institutions of humanity have their basis in the eternal life else they cannot abide. Our human world is kept in its place and urged along its orbit by unseen forces. Thence come those impulses to progress, those insights and inspirations which impel man to great issues, they are the pressure upon him of the endless life."

When hope begins to fade and our hands are falling listlessly to our sides, well may we ask, "Why art thou cast down, O my soul" and answer, "Hope thou in God, for I shall yet praise him who is the health of my countenance and my God."

Love

In this three-fold cord of faith, hope, charity, the greatest strand is charity or love. The distinction between charity and love in popular use is that charity is considered as a thoughful regard towards want and a tenderness towards error, but charity, in Paul's use, is well defined by a pious monk as "that love with which we love God for His own sake and our fellows for God's sake." That gives charity, as the outgoing of the heart, the widest sweep. It

makes it look both up and down. It is Mary sitting in rapt devotion at the Master's feet. It is the good Samaritan binding up the wounds of the robbed wayfarer and providing for his needs. It is the body of Christ, the Church, in its devotions, and its service to the world, and in the play of affection and brotherliness among its members and towards all men. The essence of true religion is not form but love, and it is above all Christian graces, for it is the "bond of completeness", the girdle to keep all else in place.

The great task of the Church therefore is to spread the message of goodwill among men. Love is the only thing that can save to world, and in this day of chaos he does most to save the world from social, industrial, and international strife who most lives and heralds the message of love to God and love to man, for love cannot do a mean thing, love cannot do an unsavory thing, love can never use a fellow-being as a means to further selfish ends.

Dr. Milliken, a great scientist of today, has recently said, "The most important thing in the world is the belief in moral and spiritual values."

Science may make for us a more comfortable world, as it has made for us a more dangerous world, but comfort and goodness are not the same thing. Simple goodness is the world's greatest need, and much as we owe to science it is of little value here. Faith that worketh by love, a life lived in the assurance that the good cannot finally be defeated because God is God, is the only foundation on which an impelling morality and spirituality can be built. Faith, hope, and love, born in a life renewed by Jesus Christ, alone can make the impact upon the life of the world as it now is, that will make it what it ought to be. If the Church is the body of Christ, it gives Him visibility, not in monuments, not in cathedrals, not even in our creeds, but in lives patterned after His life, impelled by His spirit. It is the Church's great work to inspire this life.

A SERMON IN BRIEF

Genesis V., 24. "Agus ghluais Enoch maille ri Dia agus cha robh e ann, oir thug Dia leis e.

Tha eachdraidh beatha Enoch gle ghoirid ach tha moran innte. Tha sinn ri tuigsinn bho na chunntas a tha Iudah ri toirt air, gu robh e na fhaidh agus na shearmonaich mor. Gidheadh chaneil searmon sam bith cho buadhach ris an t'searmon a ni sinn le ar gluasad anns an t'shaoghal. Gheibh daoine cearb air na h'uile searmon eile, ach chan fhaigh iad coire gu brath do bheatha dhiadhaidh.

"Ghluais Enoch maille ri Dia." Cha do rinn e so a thaobh naduir oir ghineadh agus rugadh e le naduir truaillidh. Tha shlighe an duine thaobh naduir calg-dhireach ann an aghaidh shlighe Dhe. Isaiah LV. 8. "Chan iad ur shlighean-sa mo shlighean-sa dier an Tighearna." Mar sin feumaidh coinneachadh a bhi eadar an duine agus Dia mu'n gluais iad cuideachd.

Anns an dara h'ait feumaidh reit a bhi eatorra. Tha am faidh Amos ri cuir na ceist, "an siubhal dithis cuideachd mur a bidh iad reidh. Chaneil an duine reidh ri Dia a thaobh naduir. Tha comhstri eatorra. Cionnus a ni iad reit? Tha Dia ann an Criosd ri deanamh an t'shaoghal reidh ris Fhein. Se so steidh na fior dhiadhachd gus an la an diugh. Cha bhi air mhodh spioradail gluasd nan cos gus am bidh crathadh nan lamh.

Ann an gluasad maille ri Dia, bha Enoch dha chuir fhein air leth bho na mhuinntir a bha mu'n cuairt air. Cha robh an saoghal ri gluasad maille ri Dia ann a laithean Enoch, agus chaneil gus an la an diugh. Chan e shlighe an t'shaoghail shlighe Dhe. Aithnichear an t'iasg marbh ri seoladh sios leis an t'sruth, ach tha e ag iarraidh beatha air son snamh na aghaidh. A far a bheil cuid Dhe ni e so. Ghuaisidh e maille ri Dia, ann an aghaidh cleachdaidhean an an t'shaoghail so.

Tha coir gum biodh daoine fhuair aithne shlainteil air Criosd agus a a rinn aideachadh follaiseach air an aithneachadh le an gluasad diadhaidh. A far a bheil gniomh an Fhireanachaidh ri gabhail aite, tha obair a Naomhachaidh ri tighinn na lorg. Tha an obair sin air a foillseachadh a mach leis a chreutar a tha gluasad maille ri Dia. Chaneil duine ghluaiseas maille ris nach ruig an Ceann-uidhe air a cheann mu dheireadh. Se croich a ghluasaid so a far a bheil Esan gum bidh iadsan mar an ceudna.—*G. M.*

THE ATTAINABLE UNITY OF ALL BELIEVERS

By Rev. Perry Wayland Sinks, S.T.D.

That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me.—JOHN 17:21.

There is often a confounding of "union" with "unity". Union, as generally advocated, involves the recognition of organization. Unity, as taught by Jesus, involves the recognition of the essential kinship and identity in purpose of all true believers. Either may exist without the other. Organic union, as sometimes achieved, is problematical; the chief advantage of which, where attained, (outside the foreign mission field) has been "bigness". "Bigness" is one of the controlling deities of our age. Unity is attainable, and is often actual, as on the mission field, and is always and everywhere desirable. It was unity for which Jesus twice prayed in his great high priestly prayer for His own and for them

also who should believe on Him through their word. By this, He averred, the world would "believe" and "know" that He was truly sent by the Father.

Unity may exist with widely divergent policies of church government and different systems of administration. It is the recognized fact that there is often more genuine unity in fellowship and service among Christians of different denominations than sometimes exist between and among Christians in two churches of the same connection in a given locality or city, and for the reason that a second church of the same communion is sometimes the outcome of a faction or a division in the first one established, the factional spirit surviving in the life of each and both. Alas!

Many bases of union have been proposed and advocated; but, as yet organic union, aside from very limited application, exists only as a dream. The desirable unity, a unity in diversity, is attainable; is already an actuality, to the extent in which believers come into the mind and spirit of Jesus. It is this that enriches the fellowship of Christians on the foreign field, and makes for the efficiency of their harmonious endeavors. It is this that often blesses the united evangelistic labors of Christians in the homeland. To illustrate the desirable unity: The wheels of a wagon or an automobile have each three distinct and separate parts, each separate part is essential to both the unity and the utility of the wheel, hub, spokes, and rim. The spokes, each and all, are integrally united in the hub; and are each and all integrallly united also in the rim, which is the point of contact with the road upon which and over which the wagon or automobile is going, and so fulfil their mission. It is palpable that the separate spokes are farthest apart, regardless of the size of the wheel or the material which composes them, at the rim; and that all the spokes come closer to each other in the hub, which is the centre upon which the wheel rests and functions. Even so, individual believers, no matter how far apart they may be at the "rim" of church affiliation and contact with the world, invariably and inevitably come nearer to one another as they approach the centre upon which they all rest and depend. Christ is the centre of all life and power; He is the periphery also of all Christian effort. Christ is both the centre and circumference of Christianity.

The desirable unity will be secured, not by organization, however attractive and well-planned, nor by argumentation, however cogent, but by coming into nearer relation to Jesus Christ, the source and centre of all spiritual life and power. A little boy was once trying to unite lead bullets by pounding them, but the more he pounded, the broader and more distinguishable became the separation. His father suggested "Melt them, my son". Melted, they became one and indistinguishable. Fused by the spirit of Christ, believers become one; and, transfused by the love of Christ, as exemplified in their own lives, the "world" will be convinced, will "believe" and will "know" that Jesus was the Sent of the Father.—*The Presbyterian.*

A MEMORIAL

Members of the Toronto Presbytery, and friends of the Presbyterian Home for Girls, 123 Yorkville Ave., Toronto, met at the Home to dedicate a memorial tablet to the founder, the late Miss Marie Christine Ratté. The Moderator of Presbytery, Rev. D. I Ellison, performed the ceremony of unveiling and dedication. Following this Dr. D. J. Gibb Wishart, Chairman of the committee, read the following biographical sketch of Miss Ratté, prepared by Miss McKinnon, the present Superintendent.

"Miss Ratté was a French-Canadian born in Quebec, of Roman Catholic faith. Her early training was in a convent which she did not leave until she was thirty years of age. After leaving the convent she was converted to the Protestant faith in a meeting of Father Chiniquy's in Quebec. It was necessary for her to leave her people on this account. She made her home, after leaving her people, with the Rev. Donald Tate in Quebec, and it was then that she began her first study of the Bible.

"Mis Ratté remained several years with the Rev. Donald Tate, and it was during this period that she started her work amongst unfortunate women and girls in that province. Through this work they saw the need for institutions such as this, and later she and Dr. Shearer started a number of homes for girls under the Presbyterian Church, in different cities of the Dominion. At the present time, this is the only one of its kind being carried on under our Church. Miss Ratté was connected with this Home for about twenty years.

"From her early training in the convent, she brought the best methods of their teaching, and used them in creating a system of training that would better fit the girls for life after leaving the Home.

"I was associated with Miss Ratté for ten years, and I found her a most faithful, systematic, and untiring worker. She was firm in her dealings with the girls, almost to the point of being stern, but underneath she had a true mother's heart, and did all she could for their interest and welfare, so that when they left the Home, the girls were better fitted to take care of themselves and earn their living than before entering. Her judgment of character was keen, and she seldom made an error in judging a girl. This characteristic helped her to train each girl according to her ability. The girls were taught all forms of housework, needlecraft, knitting, and other useful home

duties, including the care of their babies. The Bible was taught very thoroughly, verses and chapters were given for memory work, and Sunday School was held. Miss Ratté was a good public speaker and her talks to the girls were inspiring at all times. The girls generally admired her and I believe the influence of her kind but firm teaching was never forgotten by them, and proved helpful at many times in the course of their later life."

The Home accommodates between fifteen and twenty pensioners and during the past five years alone, has cared for one hundred and fifty-six (156) girls and one hundred (100) infants.

PATTON OF PRINCETON

Dr. R. G. MacBeth

A great leader in the Presbyterian Church, Dr. Francis L. Patton, was recently called to his rest and his reward. He was, as the article below points out, known as "Patton of Princeton" who first was at the head of the Theological Seminary and then became President of the University. He was also an outstanding figure in world-wide Presbyterianism. We had purposed to make earlier reference to him but had mislaid the article below which now has been furnished us for the second time. This is from the pen of Dr. R. G. MacBeth and appeared in the Vancouver Province:

A few days ago the famous Rev. Dr. Francis L. Patton, widely known as Patton of Princeton, passed away in his 90th year, in Bermuda, the place of his birth. He took part of his training for the Presbyterian ministry in Knox College, Toronto. He retained his attachment to Bermuda, where his son is prominent in the life of the colony, and where his own partrait was officially placed in the House of Parliament.

I came into touch with Dr. Patton when, a little over forty years ago, I took my first year in study for the ministry in Princeton Theological Seminary. Dr. Patton was one of the staff of professors, along with such eminent men as William Henry Green, Moffatt, Aikens, Warfield, Casper Hodge, Davis and others. Patton was noted for his remarkable clarity of mind, his faultless diction, his amazing power of reasoning, and his devotion to the task of training young men for usefulness in the ministry.

He brought before us not only the positive side of his subjects, but fearlessly faced, and answered, views that, in an age of doubt, raise difficulties in the minds of those who were hearing and reading statements that sought to discredit revealed religion.

When Dr. Patton discussed these supreme subjects before his class of sixty young men their faith was made strong and their desire to go forward in Christian work was given a new impulse. Dr. Patton had a keen sense of humor, as well as extraordinary reasoning power, and this was often brought into full play with great effect on discussions. After all these years I can still hear that clear musical voice and recall with what joy we heard his triumphant vindication of the Christian faith.

He became, in course, President of Princeton University and also of the Theological Seminary. But his fame rests mainly on his wonderful power as a teacher and preacher.

FAITH'S PLEA UPON THE WORD OF GOD

It is almost forty years ago since I called upon a young school teacher who was sinking into consumption. I did not know how he felt in view of the now certain approach of death, and I had no skill nor confidence to ask him questions, but I had a copy of the tract mentioned above, and told him I thought that would be good reading for him.

A few weeks later I called again. His face was bright with a new light, and he said "I am so grateful to you for that tract. When first I was taken sick the way of peace with God was all a jumble but that tract has made it as clear as the word itself;" and we rejoiced together.

That tract was extracted from a sermon by Ralph Erskine of the eighteenth century. It is brimful of the simplicity and power of the Gospel. In some old libraries there is surely a copy of Ralph Erskine's sermons. If some kind friend would lend it to me I would like to copy out that tract and send it out to be marrow for hungry souls of the present time, for we have them here, and they are often in sore need. I would carefully return it to the owner.—*Anna Ross, Strasbourg, Sask.*

THE BUDGET

The following letter was received by the treasurer, "We are only a little group of six members left after the loss of two by marriage and two by death. We had a very hard time to raise our allocation of $50.00 which I now enclose".

RECORD NOTES

It seems hard to get money now but we do not want to reduce our number of Records . . . . We all enjoy the Record as it gives us the news of the Church the world over.

* * *

We are not a congregation, just a number who did not go into Union whose church is occupied by the United Church people. So we like to get the Record to obtain the news of the Presbyterian Church. I have been paying for most of the Records for a number of years trying to do a little mission work.

AMONG THE CHURCHES

South Monaghan, Ont.

Centreville Church has completed one hundred years of history. A full century has passed since the first elders were ordained. The celebration of the centenary was deferred till the month of June, arrangements having been entrusted to a committee with the minister, Rev. H. P. Williams as convener. Though adverse conditions have been acutely felt, the congregation has made encouraging progress.

St. Mary's, Ont.

On Friday evening, January 6th, when Rev. T. J. Robinson of Knox Church arrived home from the closing services of the Week of Prayer, an agreeable surprise awaited him. A goodly number of the congregation, consisting chiefly of the South Ward Circle, had gathered at the manse to express their good wishes and their appreciation of five years of faithful service. Mrs. E. King read the address while Mrs. T. Near and Mrs. C. Legg presented him with a pulpit gown and cassock. Mrs. Robinson too was similarly honored when Mrs. Geo Aitcheson presented her with a lovely and serviceable gift. The address was signed by the various members of the South Ward Circle.

Sylvan Lake, Alta.

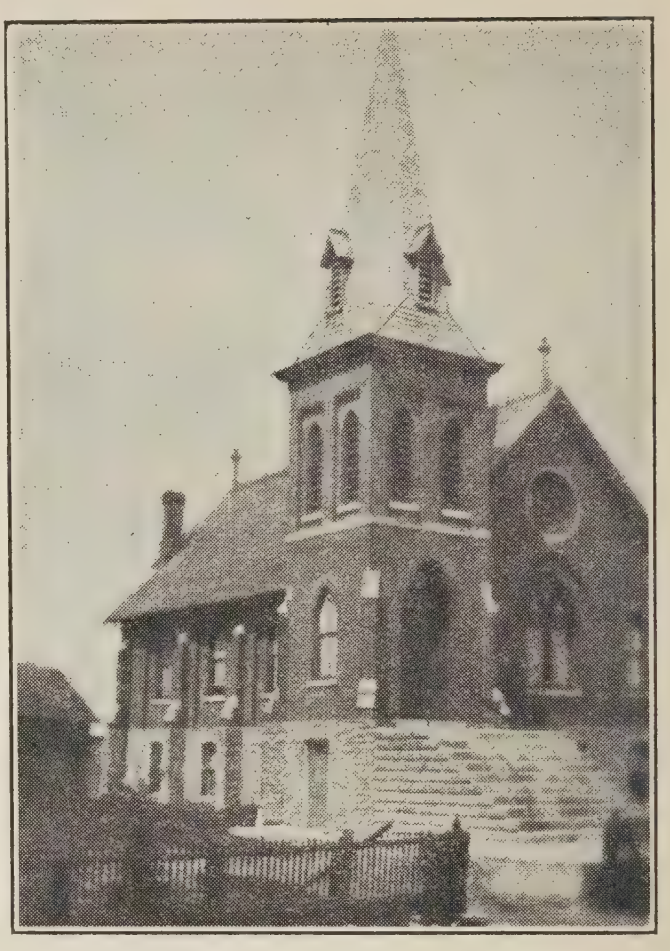
The Ladies' Aid of the congregation was successful in paying the sum of $200, the balance of a loan of $600 from the Church and Manse Board, seven months before it was due. Through their good work there remains on the manse a debt of only $100. The organization contemplates securing sufficient funds to obtain a church bell by Easter.

Sunbury, Ont.

The church, the picture of which appeared in the December Record, received a beautiful oak communion table and chair in Old-English finish, the gift of Mrs. E. J. B. Pense of Kingston and her sister, Mrs. R. M. Hannaford, of Montreal, in memory of their parents, Capt. and Mrs. Clark Hamilton of Milburn, near Sunbury, who for many years were pillars of the Sunbury Church. These were dedicated on Sunday, December 18th, and were first used on January 15th at the communion service conducted by Rev. A. G. Cameron of Deseronto, Interim Moderator.

Chauvin, Alta.

Our church there, Rev. J. F. Minor Simpson, minister, has formed two additional organizations, both on behalf of young people. One is a girl's club with an enrolment of twelve, and the other, a Boy Scout troop of which the membership is sixteen, divided into two patrols.



West Huntingdon, Ont.

St. Andrew's Church celebrated its jubilee by special services on a recent Sunday and a gathering of the congregation and friends on Monday evening. Rev. F. A. Robinson of Toronto occupied the pulpit morning and evening of Sunday, and Rev. Bertram Nelles, of St. Peter's Church, Madoc, Interim Moderator, presided on Monday evening. The associate congregation of St. Andrew's, Stirling, withdrew their services for the day to permit the congregation to participate in the jubilee. In the evening the Ivanhoe United Church cancelled its services, expressive of the goodwill of the congregation and the minister, Rev. H. A. Mellow. The occasion brought former members from distant points and the day was made memorable both by the large assembly and the special messages.

On Monday evening the program consisted of musical numbers and congratulatory messages from neighboring ministers and others. A special jubilee feature was in charge of Rev. F. A. Robinson. At this a brief history of the congregation was given and those of the congregation who were present at the dedication service fifty years before, who could be present on this occasion, took their places upon the platform. A large three-tiered cake donated by Mr. and Mrs. James Haggerty in memory of Mrs. John Kerr and Mr. and Mrs. James Haggerty, Sr. was another feature of the occasion. This bore a dazzling array of fifty candles and was cut and

distributed to the gathering. A letter of greeting from Mrs. (Rev. Dr.) McQueen of Edmonton, was welcomed. Mrs. McQueen, fifty years ago as Miss Catherine Robertson, taught the first Bible Class organized in St. Andrew's. Mrs. McQueen still prizes a Bible presented to her by the Sabbath School on December 19th, 1882. The letter was received by Miss Mary Jane Fleming of Ivanhoe.

Winnipeg, Man.

The Cottar's Saturday Night was the subject of a sermon on a recent Sunday night at First Presbyterian Church, by the minister, Rev. W. Gordon Maclean. High commendation of Mr. Maclean's address on Burns at the annual celebration held under the auspices of the Caledonians has been expressed on every hand. A correspondent characterized it as 'undoubtedly one of the best addresses on the great poet ever delivered here'.

Burk's Falls, Ont.

So seriously have business conditions affected the congregation here, of which Rev. R. W. Ellis is minister, that for six months out of the twelve only one member and one adherent had employment. Notwithstanding this the congregation has been able to meet current demands, interest on mortgage, $40 to Budget and a special contribution to the One Step Forward Movement. The Ladies' Aid has rendered efficient help.

Appin, Ont.

The minister, Rev. C. C. Bradford, has been compelled to retire on account of ill-health after a ministry of five years. Last year the congregation added eleven to the membership on profssion of faith. The work is now in charge of Mr. Norman Mackay.—*A. B.*

Stratford, Ont.

St. Andrew's congregation, notwithstanding the severe strain imposed by business conditions and unemployment during the past year, increased its contribution to the Budget by over $500.

Hespeler, Ont.

A very effective organization in the congregation here is the men's Bible Class with an enrolment of ninety, and an average attendance of fifty-five. The Sunday School and W.M.S. also are efficient for the former raised nearly $300 of the amount given to the Budget, and the latter raised within the year $435, an amount in excess of their allocation.

Keene, Ont.

The church, erected in 1927 at a cost of $12,000, is now free of debt, a tribute to the zeal and generosity of a congregation whose membership is below the one-hundred mark. The congregation anticipates the celebration of its centenary next summer and this achievement will be the occasion for special rejoicing. A very efficient W.M.S. with an average attendance of fifteen members, and with eight home helpers, has over $300 to its credit for one year's work, in addition to taking its share in contributing clothing for the bale sent annually. The Sabbath School under Miss Lumsden, Superintendent, and Miss Viola Wilson, Secretary, and an efficient teaching staff, is doing splendid work. Its contributions notwithstanding the difficult times showed an increase. The minister is Rev. John A. Sutherland.

Omemee, Ont.

Mr. A. Windrum, an elder of the Church, passed away about the middle of January, occasioning a great loss to the congregation. Since 1925 twelve leading members of the congregation have been called by death.

Priceville, Ont.

In response to the appeal in the Record for pews, a lady in New York, a reader of the Record, forwarded to the minister, Rev. W. J. McIvor, a contribution of $15.00. The work on the church has progressed so that the congregation was able to occupy the basement about the middle of February. The office-bearers of the Bible Class and the Y.P.S., the same body serving for both, undertook to supply the bricks with which the building will be veneered, and after three months' effort secured the sum of $215. They are still pressing their campaign. Two friends in the congregation will supply the pulpit with a lamp, and two lamps for the outside of the front door. The Willing Helpers, the Ladies' Aid, have undertaken to raise the money necessary to provide furnace and light. Several memorial windows are already promised, the main one in the centre of the front of the church for the pioneers by their sons and daughters, the two back of the pulpit for parents by their children, and the soldiers' memorial by relatives and friends. The carpet for the vestry and the pulpit platform is to be provided by the C.G.I.T. By volunteer labor, with the exception of hiring a cement mixer and two helpers, one hundred men completed the basement in three days. With the help of two small bequests it is anticipated that the church will be completed free of debt. Congregational contributions will not be solicited until Spring.

Stratford, Ont.

Rev. G. Rowland, who has been minister of Knox Church, Stratford, for the past seven years, recently resigned and on Friday evening, January 27th, a large number of his friends gathered at his home and pre-

sented him with a purse of over $600. Brief addresses were given by several of the prominent members of the congregation, all testifying to the high esteem in which they held him and appreciative also of his faithful ministry in Knox Church. He was leaving behind him many warm, loyal and grateful friends whose best wishes would follow him and Mrs. Rowland to any new fields of service. On the following Monday evening the Young People's Society visited Mr. and Mrs. Rowland and presented them with an address and a beautiful silver cake tray suitably inscribed. Many regrets were expressed that the young people were losing Mr. Rowland's most helpful guidance and support. On a previous evening Mr. Rowland had been the recipient of a beautiful pen-and-pencil desk set and Mrs. Rowland a handsome necklet from the choir of the church.—*Com.*

Toronto, Ont.

That helpful mission whose name is so well known to our Church, Evangel Hall, has completed the 20th year of its history in the place in which the work was inaugurated. As Rev. R. J. Koffend says, "A fifth of a century has been spent in the same place. There has been expansion of building and a large increase in the number to whom the mission ministered, but the same telephone number, and the same street address". Mr. Koffend might have added "with the same superintendent in charge". This mission is supported and is under the supervision of Knox Church, Toronto.

The anniversary was observed on Sunday the 5th, and on the Tuesday evening following the anniversary, the anniversary social gathering was held, with a large company in attendance. Appreciation of Mr. and Mrs. Koffend was generously expressed for their kindly and helpful services. The Ladies Auxiliary presented Mrs. Koffend with a bouquet of twenty roses and the young women of the Deaconess Home in the class on personal evangelism conducted by Mrs. Koffend, presented her with a beautiful purse.

Toronto, Ont.

On Sunday, February 5th, Parkdale Presbyterian Church, Rev. F. Vesey, minister, celebrated its 54th anniversary with the Moderator of the General Assembly, Dr. Robert Johnston, occupying the pulpit morning and evening. The attendance was very large, filling the church completely on both occasions, and those present reported a beautiful and stimulating service to which the messages of the Moderator were the outstanding contribution. The Monday evening following was set apart for a concert under the leadership of the church choir, augmented to sixty voices. The program was quite extended and proved to be of exceptional merit. Again the church was filled and the great audience was richly rewarded. The proceeds of this concert were devoted to the Silver Jubilee Fund of the Parkdale Presbyterian Church Relief Society. This benevolent organization was founded in February, 1908, to cope with distressing conditions north of Bloor Street, then the city's northern limit. In that year, the Society contributed $2,359 in addition to clothing, food, and other supplies. This volunteer endeavor stimulated the Globe to inquire into conditions with the result that a public subscription of approximately $25,000 was raised. The relief work made possible by this fund was done by the Society. For twenty-five years it has enjoyed the confidence, good-will, and liberal support of the congregation. In 1913 a plot for fifty graves was purchased in Prospect Cemetery to provide for the interment of those from the Old Country who died without friends here. In every case the relatives in the Old Land were acquainted by the minister of the last resting place of those dear to them. A beautiful memorial stone was erected in 1928 bearing the names of those interred in the plot. Of the original committee, thirteen have passed to their reward. Of those remaining Mrs. Hamilton has been Society visitor for twenty-five years and Mrs. Watt for twenty-three years.

Continuing the observance of the anniversary on Tuesday, notwithstanding the bitter cold, there was a good rally of the members and friends of the congregation.

* * *

The congregation known for some years as St. David's Presbyterian Church now bears the name Patterson Presbyterian Church. Permission for this change was granted by Presbytery upon application of the congregation. The name which it now bears was adopted in honor of Rev. Wm. Patterson, D.D., beloved minister for so many years of Cooke's Church. As it was necessary to change the name upon the corner stone a special ceremony was held when the stone was unveiled by Mrs. Patterson, widow of the late Dr. Patterson. The minister of the congregation is Rev. N. Stevenson.

Charlottetown, PE.I.

The impressive interior of St. James' Kirk has been further enriched by the erection of a handsome chancel rail, presented by Mr. A. E. Morrison, one of the elders, in memory of his father the late Mr. J. W. Morrison, who was an office-bearer and enthusiastic worker for many years in the congregation. This new piece of furniture is in architectural keeping with the Gothic scheme of the chancel, and was dedicated at a recent Sunday morning service.

Rev. R. Moorhead Legate, the minister, has been awarded the Officers' Efficiency Decoration, representing over twenty years'

service with His Majesty's Colonial Forces, and including active service in the Great War. This is the first award of this decoration in the province. Mr. Legate is Chaplain of the Prince Edward Island Light Horse Regiment.

A CENTENARIAN

On Sunday, January 1st, 1933, William Watson Sr., residing on a farm near Watford, celebrated his one-hundredth birthday, a signal feature of the celebration was a cablegram of greeting from the King sent through the Governor-General, the Earl of Bessborough. On the Monday following the members of Session of West Adelaide Church, with their families, assembled at Mr. Watson's home in his honor. The proceedings took the form of a short service opened with the Psalm, *How Blessed the Man Who Fears the Lord*, and prayer by Rev. A. E. Hannahson. Then came greetings from the Session conveyed by Mr. W. J. McChesney, with telegrams and letters. Then Mr. Watson's favorite hymn, *Tell Me the Old Old Story*, was sung and a sketch of his life with the history of his Church, prepared and read by his granddaughter, Miss Annie Watson.

Mr. Watson was born in Fifeshire, across the Firth of Forth from Edinburgh, Scotland. When twenty years of age he came to Canada with his uncle, the voyage taking seven weeks. New York was the port of entry to the new world and thence the party proceeded to Sarnia. From that place to his new home was a memorable trip of thirty miles on foot. In the year of his arrival the first church was erected at what was then known as Wiley's Corners on the London Road. In this enterprise Mr. Watson had a large share. This building was supplanted by a larger structure in 1875 where services have been held ever since. On March 13th, 1881, under the ministry of Rev. James Carswell, he was ordained to the office of elder. He organized the first Sunday School where he served as Superintendent and Bible Class teacher. He and his youngest brother, Alexander, of Toronto, eighty-four years of age, are the only surviving members of his family.

Rev. Donald McInnes of Forest, at the close of this sketch, brought greetings from the Presbytery and spoke of Mr. Watson's faithful service in this capacity. The appropriate religious service, intensified in its interest by the good-will of friends, was brought to a close by singing, *Blest be the Tie That Binds*, and a few words from Mr. Watson.

The test of all spiritual fabric is the capacity to stand the strain of wild and rough experiences, a formidable lesson for an age of rapid workmanship which resents the necessity for underground work and silent preparation.



THE CHURCH, MOSER'S RIVER, N.S.

In 1925 the Presbyterians were left without a church and for three summers, with student supply, occupied the Baptist Church by the courtesy of that congregation. When the Baptists required their church it was compulsory for the Presbyterians to look elsewhere. Encouraged by two members of the Pictou Presbytery, who were confident that a loan could be secured from the Church Extension Fund, they began to build. Unfortunately the loan was not available and building was abandoned for a year. One of the members however, who had been confined to bed for over seven years but was restored to health, quite unexpectedly and at great personal sacrifice came to the aid of the congregation and now the building is complete with the exception of seats. For these they are asking the help of friends. One gentleman has given a bell; the Ladies' Auxiliary provided the organ; while lights, pulpit, etc., were generously donated. The church was opened for the first service early in November with temporary seating, and was crowded. Our correspondent who sends this information adds: "If you could through the medium of the Presbyterian Record help us in getting donations from friendly Presbyterians at this time when we are struggling under a very heavy burden of debt, it would be appreciated."

This is surely an occasion when the strong should come to the help of the weak.

The purpose of Christ's death was not to supersede but to stimulate our obedience

BOOKS

5,000 Facts About Canada

By Frank Yeigh, Canadian Facts Publishing Co., 588 Huron St., Toronto. Price 35c.

This hardy annual blooms again. FACTS is a handbook that no Canadian can afford to be without in the home, in the office, and especially when abroad. The facts are about Canada and much is given in small compass.

* * *

The Faiths of Mankind

William Paton, M.A., Student Christian Movement Press, 58 Bloomsbury Street, London, W.C. 1. Canadian Agents, Upper Canada Tract Society. Price 2/6 net.

There is nothing of the quantitative in this book, that is, the comparing of religions on the basis of merit. These are not placed in the balance and their respective value gauged accordingly. The justice of this estimate seems clear when we read, "Unless we believe that the whole human struggle is utterly irrelevant to God, it is surely plain that we can understand His revelation of Himself better, if we follow the tracks along which mankind has moved in its search for Him. If we find, as we shall, that the best imaginings of man fall immeasurably short of His own gift, that will fill us, not with a sense of our superiority as Christians, but with a new sense of the majesty of the Gospel."

* * *

For Christ and the Kingdom

W. M. MacGregor, D.D., Student Christian Movement Press, 58 Bloomsbury Street, London, W.C. 1. Canadian Agents, Upper Canada Tract Society. 2/.

Since we are calling for recruits for the ministry what better supplement to our appeal could we make than to circulate this book among our young people for the ideals it presents and the appeal it makes? Further, what minister is there who would not find, in this product of a fine mind and rich experience, a very powerful stimulant to better service?

* * *

The Lectures of St. Matthew

Thomas Lintill Aborn, B.A., B.Sc., B.D. A. R. Mowbray & Co., London, England. Canadian Agents: General Board of Religious Education, 604 Jarvis Street, Toronto 5. $2.50.

The aim of this book seems to be to convey, by the study of the book we call Matthew's Gospel, a clear understanding of the great Teacher and His message. Christ's words are our guide for life and in Him we find both a saviour and example. As a commentary it is most valuable, and as a book it has all the good qualities necessary to commend it to the average reader. It has learning but it is not "learned". It is just in interpretation and simple, lucid, strong, and direct in expression. Its merit lies both in its material and method, a combination which excites and maintains interest.

* * *

Outspoken Addresses

Percival Gough, M.A., H. R. Allenson Ltd., 7 Racquet Court, 114 Fleet Street, London, E.C. 4. Price 2/6 net.

These addresses first appeared in *The Christian World Pulpit*, and it is therefore strong commendation of them that there was a demand that they should reappear in permanent form, a call to which the author responded. The messages were spoken for this time when the sense of need is universal, and were designed in some measure as a solvent and to inspire hope.

MR. A. D. FALCONER

Mr. Falconer was an elder in St. David's Church, Halifax, N.S., and his death brought upon the congregation a most serious loss. He was a stalwart figure physically and, whilst unobtrusive, was a man of commanding personality and strong influence. His minister, Rev. Dr. C. M. Kerr, in expressing sympathy with the family and paying tribute to the memory of the deceased in part said:

"He was one of the foremost stalwarts in maintaining The Presbyterian Church in Canada and in particular giving himself with assiduity and devotion to the congregation of St. David's. His duties as an elder were to him a sacred obligation, and this conviction was expressed in regular attendance upon meetings of the Session, and in faithful visitation of his district. He was also a strong supporter of the prayer meeting, not only leading the gathering in devotions but frequently addressing the company. The service he loved most dearly was that when the sacrament of the Lord's Supper was observed. Deep personal devotion to the Lord Jesus, linked with great humility, was the secret of his sturdy life and of his great influence. In his last illness, having read to him the story of the Good Shepherd rejoicing over the finding of his sheep, he was silent for a moment. Then a smile irradiated his face and he feebly whispered, "To think that heaven looks thus upon me." He belonged to a generation fast passing away, yet it was men such as he who constitute the strength of the Presbyterian Church. He has left a great gap in our ranks and only as others like him come forward will our Church continue to flourish."

MR. WILLIAM GUNN

At the advanced age of eighty-one years Mr. William Gunn passed peacefully away on December 20th at his home in West Branch, N.S. He was an earnest and faithful laborer in God's vineyard from early

manhood. Having been elected an elder in West Branch Presbyterian Church when only twenty-one years of age, he early linked himself with the active work of the Church, and would frequently conduct services when no minister was available. He continually went about doing good, visiting the sick, comforting the aged, rebuking the wayward, and seeking day by day to advance the Kingdom of God both within his own heart and in the community.

MRS. NORMAN MacRITCHIE

Mrs. MacRitchie, whose death took place recently in Englishtown, N.S., was a good woman in the best sense of the term. She was sincere and her piety was of the practical order. Her place in church was never empty, and her delight was in the prayer meeting. She was active in the W.M.S. and was given to hospitality, and, being a lover of good people, her dwelling was the resort of many whom communion seasons and such occasions brought together. Of a most cheerful disposition she refused to look upon the dark side of life. She was but fifty-eight years of age.

MRS. ANGUS SHAW

This worthy member of the congregation of North Shore, N.S., fell asleep in the Lord on the 14th of January at the ripe age of eighty-two years. She was a loyal member of the Presbyterian Church for over forty years, and, as long as health and strength permitted, her pew in church was never empty though her attendance meant a walk of six or seven miles to the nearest church. She was of a very quiet and patient disposition but thought deeply on spiritual matters.

MR. JOHN C. MURDOCH

Mr. Murdoch was described in the local paper as the best known and most highly respected citizen of Lucknow, and, by his minister, as a most highly esteemed elder, a tower of strength both in the local congregation and in the Presbytery. His influence steadied many during the trying days of 1925 and afterwards he gave himself wholeheartedly to the work of the Presbytery and the Synod. The One-Step-Forward Movement was especially his concern and by public address he not merely pleaded for funds but endeavored to create a higher spiritual tone, the basis of all benevolence. His last address to Presbytery on this matter created a profound impression. His time and strength were given chiefly to the Sabbath School of which he was Superintendent and to the Bible Class. The Session for many years had the help of his counsel and energy. He was the first President of the Laymen's Association of the Maitland Presbytery and held that position until the time of his death.

He was born of Scottish parents in the Township of Kinloss in 1866, his father being one of the pioner builders of the community. In his chosen calling, following in the footsteps of his father, he was a good workman, displaying not only integrity but genius as a stonemason. Work well done was more to him than remuneration.

MR. DANIEL C. McKELLAR

Mr. McKellar, familiarly known as D. C., a faithful elder of Wallacetown Church for over forty-two years, and treasurer for over fifty years, answered the Saviour's home-call on December 28th at the age of eighty-six years. Born in Kintyre, Argyleshire, Scotland, he came to Canada when six years of age, his parents settling in Dunwich, near Wallacetown. After securing a first-class certificate from Toronto Normal School he was engaged as a teacher for a number of years. He served well the community and was an officer of the West Elgin Agricultural Society and Secretary-Treasurer of the school section for many years. His devotion to the Church was outstanding. Never absent from public worship unless prevented by sickness, he also served with unfaltering faithfulness. On the completion of forty years as elder he was presented with a Bible which he carried regularly to Church. For a number of years he was the zealous distributor of The Presbyterian Record. As his minister from 1925 to 1932 I would pay him a tribute of love as a true yolk-fellow. His life was an inspiration and a benediction. —*T. DeCourcy Rayner.*

DAVID KEITH

Surviving Mrs. Keith, whose decease the Record recently reported, by about four months, Mr. Keith died on January 30th at Bowmanville, Ont., having almost attained his ninety-ninth birthday. His birthplace was Brechin, Scotland. He came to Canada with his mother and family in 1850, his father having preceded them, and settled in Bowmanville. For a time he lived in Kentucky, U.S.A., where he served in the Civil War. After his return to Canada he served in the Fenian Raid with the Canadian forces at Kingston. In 1882 he made Oshawa his home. There he became City Auditor and Chairman of the Library Board. He was an active worker in the Presbyterian Church and was several times a commissioner to the General Assembly. When he retired in 1915 he returned to Bowmanville. The funeral service was conducted in St. Andrew's Church by the minister, Rev. W. J. Todd, and on the Sunday morning following, February 5th, a special memorial service was held at which Dr. MacNamara, Clerk of the General Assembly, preached. "Great was his love for the Church of his fathers . . . on all matters of right he was firm and fearless."

THE BUFFALO SACRIFICE

Jhansi, U.P., India

Dear Dr. Rochester,

Your letter has been by me for some months now but I am too hardened to apologize for that. I suppose all missionaries are in similar plight and like myself often wish that they could be free of all other work so as to keep up with correspondence, or perhaps it would be more accurate to say that they often wish they could be free of all correspondence and give themselves wholly to the work. Jesus never wrote a word save in the sand; and yet I feel that even in the hasty, feeble manner that seems forced upon us, we ought to try to share some of our experiences with those at home on whose behalf and through whose efforts we are here. Receiving letters of course is a different story. Home mail gives the heart a holiday and letters such as yours which remind us of a friendly interest that overlaps the seas send us back to the work with new courage.

I wonder if you would be interested in an experience we shared last October. It was just after the rainy season when the blue of the skies is a constant wonder and one feels a supreme content that the months of most oppressive heat are now ended. Naturally enough this is the time for celebrations and religious holidays and one day we joined a throng going to witness the sacrifice of a buffalo in a near-by native state.

Sometimes westerners remark upon the modern craze for hiking as if it were a new thing. Come to India and see how old it really is. Pilgrimages are hikes, nothing more and nothing less, and all India loves a pilgrimage. Hindus, whether devout or not so devout, greatly enjoy frequent excursions to shrines and holy places. On foot, by train, by car or ox-cart, riding on horses, donkeys, oxen, or cows, the pleasure of seeing new places and enjoying new company is indulged. Any excuse or none will do for a hike and the same applies to a pilgrimage. No one knows why the Rajah of Datia holds the buffalo sacrifice each year, no one seems to know why a buffalo should be sacrificed although there is a legend of a buffalo-headed god, but everyone knows how exciting it is to see the crowds and the procession on that day and so there is a large attendance.

It was the early afternoon of what Canadians would call a lovely summer day. We had travelled some fifteen miles or so by car from Jhansi and now entered the ancient city of Datia, capital of the state of that name. The state is a small one, but on this day every neighboring town and village had poured out its inhabitants to swell the gathering throng. Now as we entered on foot the people crowded the streets, filled every archway and vantage point, lined the tops of walls and roofs of buildings, until it seemed there could not be room for even one person more.

Boom-boom! went a cannon. A great shout rent the air. We turned a corner to be met by a host of panic-stricken men and women and children fleeing before the horses of calvry men dashing through the streets with drawn swords. Their lives however were not in danger. In a great field the rites had been performed; at the firing of the gun the bewildered buffalo was let loose and, charging wildly through the crowd, had found itself hard pressed by hacking swords. People fled in all directions and the horsemen tore about the streets seeking to corner the animal which finally burst into a small ravine where it was surrounded and quickly despatched. The entrails were flung over the gaping crowd, the head was borne off to the waiting rajah, and the scarlet coated horsemen returned for the procession.

What a procession it was! Clouds of dust were our first impression, and then came the bagpipes, flutes, and drums of the Indian band. There were soldiers, mounted and afoot, there were camels and there were elephants, and on top of one of these latter in a gorgeous howdah sat the Rajah himself. Then came more soldiers, more vehicles, more camels, another band, and after that dispersing crowds.

Now our work began. As the villagers turned their thoughts homeward we moved among them offering them gospels for sale. Did I say offering? We scarcely had to do so much as that. A word or two describing the books brought a few hearers, in a minute a small crowd had gathered and one book after another found its way into Hindu hands. For perhaps an hour we moved from group to group and then all our books were sold. So we too turned homewards.

There was no opportunity for preaching that day but it was a revelation to note again how favorably disposed most people are to the Christian faith. These were chiefly country people and among them there is little of the bitter opposition sometimes encountered in cities. Nevertheless they seemed unusually eager to hear about Christ and, as we spoke just a word here and there in the brief gloaming of an Indian day, we marvelled at the wonder of it all. What did the Hindu ceremony mean to these people? Nothing at all. The holiday, the sight-seeing, the excitement and the journey, this is what had attracted them, but down in their hearts is a deeper longing, and a hint that the Christian message is one of salvation from sin calls forth a ready response from the depths in their lives.

Will these who bought books so readily accept Christ? Very, very few are doing so nowadays. The difficulties are tremend-

ous, but wherever we go people listen to the Word, listen with an attention that moves the heart. What happened in Datia that day might happen and does happen in a thousand places in this great land. Our problem is not to arouse interest but to stir the hearts of these people to bring them to a decision. With all good wishes,

Sincerely,

A. A. LOWTHER.



This photograph was taken at Changte ho, North Honan, November 11th, 1932, and was sent to us by Mrs. Goforth. It was taken in connection with the special meetings held then by Dr. Goforth and represents but part of the great gathering. It was taken at 8 a.m. just after the morning prayer meeting. Between 800 and 1,000 people filled the great tent four times daily. Of these meetings Dr. Goforth said, "They represented the highest peak of our lives." In the picture Dr. Goforth occupies a central place in the front row and second to his left is Dr. Murdoch MacKenzie, one of the pioneers of the mission of The Presbyterian Church in Canada in Honan. Mrs. Goforth is seen still further to Dr. Goforth's left holding the hand of a Chinese girl, while second to her left appears one whom we judge to be Mrs. MacKenzie.

Not far from where the picture is taken in the girls' school court is the little cemetery, separated from the rest of the compound by tall fir trees, in which rest the earthly remains of three of Dr. and Mrs. Goforth's children, Florence, Gracie, and Constance. The girl holding Mrs. Goforth's hand is their adopted daughter, adopted when a wee girl at her mother's death bed. She is married and teaches at the school in Changte.

KUNG CHU LING

Special Services, December 4-18, 1932

Rev. Jonathan Goforth, D.D.

Kung Chu Ling is one of the Szepingkai outstations on the railway thirty miles northeast. The city has a population of forty thousand, and stands amid a fertile and populous district. Evangelistic effort was begun there about a year ago. At the outset there was great promise but difficulties arose which have since been overcome.

Our chief aim was to quicken the spiritual life of those who believed and to that end I gave twenty-three addresses. From the first there was evidence of the Holy Spirit's work in the meetings and many who had been unfaithful to their Christian vows confessed their sin and were restored, and brought forth fruits meet for repentance.

An interesting feature of the meetings was the work accomplished among the employees of the Bank of Communications. This work began with the meeting on the train between Dr. Goforth and an employee of the bank who after his confession of faith exerted his influence with his fellow-employees.

Among the converts was a doctor of the old school of Chinese medicine and his wife, victims of drugs, whose home life had been ruined. To all appearances this man and his wife have been delivered from their bondage to the drug habit and have found a new life in Christ Jesus.

An incidental result of the meetings is that the church in Kung Chu Ling will be self-supporting by the end of next year.

Much time during the last six days was spent examining candidates for baptism and enquirers to be placed upon the catechumen roll. Forty-two were accepted for baptism and twenty-eight were enrolled as catechumens. Of the forty-two baptized the oldest was eighty-four and the youngest eleven, a young girl, daughter of one of the Christian doctors, who passed the best examination. The oldest, Mr. Wang, and another of the name were well-to-do farmers fifty miles distant. About a year ago the bandits robbed them of everything and burned their houses. They fled to the city

for safety and have been there ever since. Over twenty from these two families have now professed their faith in Christ.

At the communion service more than fifty sat down at the communion table. A prayer league has been formed and there is an evangelistic band ready to give free service in the people's homes or in the chapel. The county magistrate readily gave access to the jail permitting the preaching of the Gospel to the prisoners. The chapel is on the busiest street in the city and is open throughout the day to all. While we were celebrating the communion on Sunday, three bandits were executed in the city. Poor fellows, perhaps they never got a chance. There are dozens of other promising fields near this centre which with means and money at command we might reach.

Shall we whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?

FAREWELL AT VANCOUVER

Rev. Hugh A. MacMillan, Mrs. MacMillan and their two children sailed on the Empress of Japan from Vancouver, January 14th, on their way back to their field of labor in Formosa. According to their good custom, the Presbyterians of Vancouver gave a farewell reception for the missionaries on the evening before the day of sailing. This time the reception was in Mount Pleasant Presbyterian Church which has been recently improved and redecorated. There was a fine gathering representative of the congregations within reach in the city. Rev. R. G. MacBeth presided and Rev. F. G. Fowler, pastor of Mount Pleasant, and Rev. David Lister, Moderator of Synod, took part in the devotional exercises. Dr. MacBeth gave a brief account of the inception of the work in Formosa and called on representatives of the W.M.S. to voice the good wishes of the Presbyterians of the West Coast in regard to the outgoing missionaries. Mrs. James Herd, President of the Provincial Society, and Mrs. R. M. Thomson, President of the Presbyterian Society, spoke in most fitting terms of the importance of the work of missions at home and abroad and conveyed the best wishes of our people at home to Mr. and Mrs. MacMillan and through them to all the staff of our Church at work in Formosa. Both Mr. and Mrs. MacMillan replied in most appropriate terms that were helpful and edifying. The whole meeting was impressive and on a high spiritual level.—*Com.*

A profoundly simple crusade is that proposed by Christ and yet, when we follow it to the full, it solves all the intense problems of life and society, and regenerates and revives our world.

Children and Youth

NATURE'S FOLK

The Conies

The conies are but a feeble folk, yet make they their houses in the rocks.—PROV. 30:26.

In the last Record we studied a busy insect called the ant. Now we give attention to a little animal which the writer of the Proverbs calls the coney. There is some difficulty about the name of this animal. At one time the English word coney meant a rabbit but the animal of which this book speaks is not a rabbit, though it resembles that well-known animal in some respects. The name rabbit in English now takes the place of coney. Its most appropriate name seems to be rock-badger. It bears other names but these are given to it by the men of science and they need not be mentioned.

Animals are classed like humans according to families. Apparently a mistake has been made about the coney by putting it in the wrong family. There has therefore been quite a good deal said and written about relatives of the coney. At first men of science thought it belonged to the rat family but their view is changed, and you would be surprised to learn who are relatives, though somewhat distant, of this interesting dweller among the rocks. Two animals are familiar to you all, the elephant and the rhinoceros, both very large, the former the largest in the world, and both of great strength and very terrible when enraged.

The name given to members of this family means thick-skinned. The rhineroceros particularly answers this description, for it takes a special type of gun and bullet to pierce his thick hide. The coney is a very little animal less than a foot long and less than a foot high, and yet those who have studied its body in all its parts tell us that the elephant and the rhinoceros are its nearest living relatives. How strange!

We are sorry we cannot give you a picture of the coney but it is described as being about the size of a full-grown rabbit, with short ears, round head, long flat feet, without tail, having no claws but nails instead.

The coney is mentioned four times in the Bible, Lev. 11:5, Deut. 14:7, Psalm 104:18, and in the verse at the head of this article. It was deemed unfit for food as you will see by turning to Leviticus and Deuteronomy because "he cheweth the cud, and divideth not the hoof." Therefore the Israelites were forbidden to use its flesh as food. The other two passages of Scripture tell us that the conies make their home in the rocks, and those who write about Palestine say that among the rocks surrounding the Dead Sea the conies may be found in great numbers.

In the verse above the conies are spoken of as a *feeble* folk and that is why they make their homes among the rocks, for there they find secure shelter. One writer says that the coney is one of the most defenceless of animals. It is small, as we have said, and it has no strong teeth or heavy claws with which to fight and defend itself. Nor has it any other means of self-protection. It seeks safety therefore, if an enemy threatens, by running as swiftly as it can to its rocky refuge where it disappears and cannot be reached.

Another interesting fact is that the coney knows its weakness and that its safety lies in the protection afforded by its home. That knowledge not only leads it when danger threatens to hurry to a well-known place of safety, but makes it very wary and alert. Their habit is to keep under shelter in the day time and creep out in the early evening or in the night to secure their food. Notwithstanding the command given to the Israelites not to eat the flesh of the coney there are many in Palestine who regard its meat as very tasty. These people therefore who roam the desert places hunt the coney, but great patience and skill is needed to catch or kill the prize. The hunter must lie concealed in the rocks, and perhaps for a long time before he gets his chance to capture a coney. This defenceless little creature whilst not protected by armor, teeth, or claws, is protected by a sense which leads it to choose a safe abode, and, when it comes forth into the open, to be very watchful and always keenly alert to any sign of danger.

For better protection too the conies dwell among the rocks in companies, and when they come out to obtain food or for any other reason come into the open, there is always one aged member of their company, a male, posted in some favorable place where he can both see and hear well. When danger threatens he gives a shrill whistle or squeak which causes all the members of the group to hurry to cover. This is the practice that prevails among the wild geese. When they settle down in some bed of wild rice or upon the bosom of the water, a sentry is always posted. A keen-eyed sensitive-eared fellow he is, and it is not easy for any to approach the flock when he is on guard.

For these reasons one scientist declared there was no other animal so difficult to capture as the coney.

This is the story of the little animal from which the writer of the book of Proverbs would have us learn, a story given to us by those who have studied the coney and observed its habits. The lesson seems plain. We have a saying about someone who does not act very wisely or show himself to have much power of thought that "he does not know enough to come in out of the rain." The coney knows that it cannot battle with fierce enemies and it is wise enough to beat a retreat and find safety in the rocks.

It is good for us all to know our strength but it is also good for us to know our weakness, and to remember, as the Psalmist says, "The high hills are a refuge for the wild goats, and the rocks for the conies." So we may make the Lord our refuge in time of temptation or other danger. We need have no shame in doing so. We all have weaknesses and we know enough of the power of evil to lead us without hesitation to turn to God in prayer and find in Him our refuge and our strength.—*R.*

RESPONSE TO "A RETURN JOURNEY"

An article with the above title appeared in the youth's section of the January Record. It was the story of a pioneer of the West in the United States who in late life repeated the journey over the plains and through the mountains to the Pacific coast as he had made it at first, and with a similar primitive outfit. We had some hesitation in using that story being somewhat doubtful of our ability to make it serve the purpose we had in mind. However the urge was very strong and we set ourselves resolutely to the task. Having carried into effect our purpose and published the tale, we have again discovered how far-reaching is the word spoken or written. The article engaged the attention of two people at some distance from each other, one in Los Angeles, California, and the other in Penticton, B.C. The former wrote:

> "I met Ezra Meeker, the hero of this tale, at the General Assembly of the Presbyterian Church in U.S.A., in Baltimore, some years ago, and was then informed that he was an elder in the Presbyterian Church."

The second letter contains more definite and most interesting information about Mr. Meeker. He was evidently a good man and whether or not he was an elder in the Church his interest was profound and his help prompt, generous, and sustained. This correspondent is Mr. Roderick McDonald of Penticton, B.C., who says:

> "My wife and I were very much interested in an article in the January number of the Record entitled *A Return Journey.* You will appreciate our interest when I say that Mrs. McDonald is the youngest daughter of Ezra Meeker concerning whom the article was written. The writer of this was associated with Mr. Meeker for many years following 1888, and when ten of us met in a home in Puyallup, State of Washington, to organize a Presbyterian Church, Mr. Meeker gave us the site for our church and $500 in cash. Mrs. Meeker was one of our trustees. Mr. Meeker was a man of sterling worth and of untiring energy. He wrote a novel of the Oregon trail,

Kate Mulhall, when he was over ninety years of age.

"It was my privilege to be one of two elders who officiated at the first communion service in St. Andrew's, Dawson City, in the fall of 1898, when my old friend Dr. A. S. Grant was our minister . . . . I thought you might like to know that we enjoyed the article, which I gather is by the Editor himself."

HELPING OTHERS

Dr. W. M. Kannawin, General Secretary of the Board of Sabbath Schools and Young People's Societies, reports that the scheme to raise $50,000 from these two organizations, during the next two years, is being received heartily in every part of the Dominion. Special envelopes have been sent to every Sunday School class, asking the teacher and scholars to contribute one cent each month, and wall-pockets have been given to the members of the Young People's Societies asking them to place therein ten cents each month. Several schools and societies have asked for additional envelopes and wall-pockets.

The following is part of a letter received from a mission field in British Columbia.

> It will interest you to know that sufficient young people here pledged themselves at the last meeting of the society to raise not only the $10.00 asked by you in the 'ten-cents-a-month offering' but $24.00, and I expect we will have further pledges next week."

The Church can rely upon the children and young people to do their share to remove the deficit and thus clear the way for a real forward movement.

GLENMOHR CAMP, 1933

Rev. E. Foreman, Convener of Committee

Arrangements are being made to hold bigger and better camps than ever at this wonderful centre for the young life of our Church, so generously given by Mr. and Mrs. Playfair of Midland.

July 4-13—Boys' Camp.
July 17-26—Junior Girls' Camp.
July 29-Aug. 7—Young People's Camp.
Aug. 10-19—Senior Girls' Camp.
Aug. 22-Sept. 1—Ministers' Camp.
Start making your plans.

In the desert of darkness and silence the Bible has planted concepts of inward sight and hearing which have exercised an ever-increasing power over my thoughts. It has rendered less bitter the separation from those I have loved and lost a little while. We have not learned the lesson of life, if we do not every day open the Word for a moment of spiritual refreshment.—*Dr. Helen Keller.*

International S. S. Lessons

(From Peloubet's Notes)

LESSON.—MARCH 5

Jesus Giving Life and Health

Mark 5:21-43.

GOLDEN TEXT.—The Lord hath done great things for us, whereof we are glad.—Ps. 126:3.

TIME.—Autumn, A.D. 28, the second year of Christ's ministry.

PLACE.—Capernaum.

Parallel Passages: Matt. 9-18-26; Luke 8:40-56.

SUBJECT.—CHRISTIANITY AND HUMAN SUFFERING.

I. A LITTLE GIRL SICK, vs. 21-24.
   A ruler of the synagogue.
   Sickness near to death.
   Christ's response to human need.

II. A MIRACLE BY THE WAY, vs. 25-34.
   The touch of faith.
   What miracles cost Jesus
   "Go in peace."

III. THE DEAD RAISED TO LIFE, vs. 35-43.
   "Fear not, only believe."
   "Talitha cumi."
   Christ the Restorer.

LESSON—MARCH 12

Jesus Ministering to the Multitude

Mark 6:1-56.

GOLDEN TEXT.—The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.—Matt. 20:28.

TIME.—The second rejection at Nazareth, winter of A.D. 29, the third year of Christ's ministry. The Twelve sent forth, the same winter. The death of John the Baptist, March, A.D. 29. The feeding of the five thousand, April.

PLACE.—The feeding of the five thousand near Bethsaida, on the northeast shore of the Sea of Galilee.

SUBJECT.—JESUS MINISTERING TO HUMAN NEEDS.

I. COMPASSION ON THE MULTITUDE, Mark 6:1-34.
   Preaching in Nazareth (vs. 1-6).
   The mission of the Twelve (vs. 7-13).
   The martyrdom of the Baptist (vs. 14-29).
   The need of rest.
   How the Lord pities men.

II. CHRIST USES WHAT WE HAVE, Mark 6:35-40.
   A count of resources.
   A lad with his lunch.
   Method in religion.

III. JESUS THE BREAD OF LIFE, Mark 6:41-56.
   Blessing the food.
   Distributing the food.
   Saving the food.
   Aid in a sore emergency (vs. 45-52).
   Healing the sick (vs. 53-56).

LESSON—MARCH 19

The Effects of Alcoholic Drinks

Proverbs 23:29-32; Isaiah 28:1-4; Daniel 5:1-4.

GOLDEN TEXT.—At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23:32.

TIME and PLACE.—Solomon, who wrote most of the Proverbs, became king of Judah B.C. 1022. Isaiah was called to be a prophet in Jerusalem B.C. 755. Belshazzar's feast in Babylon, B.C. 539.

SUBJECT.—THE HARM DONE BY STRONG DRINK.

I. BODILY HARM, Prov. 23:29-32.
The senses blunted.
The final ruin.
II. SOCIAL HARM, Isa. 28:1-4.
A sodden nation.
National doom.
III. SPIRITUAL HARM, Dan. 5:1-4.
The impiety of intemperance.
Drunkenness and idolatry.

LESSON—MARCH 26

Review: Jesus Our Example in Service

GOLDEN TEXT.—Jesus of Nazareth . . . went about doing good.—Acts 10:38.

CHRISTIANITY

LESSON

I. As God's plan for the world.
II. As seeking souls for God.
III. As helping men out of their troubles.
IV. And salvation from sin.
V. And Sabbath-observance.
VI. Promoted by select leaders.
VII. Promoted by earnest listening.
VIII. Growing slowly but surely.
IX. Opposing the powers of evil.
X. Giving life and health.
XI. Giving plenty and happiness.
XII. Teaching temperance and self-control.

LESSON—APRIL 2

Jesus Ministering to Jews and Gentiles (World Friendship Lesson)

Mark 7:1-37.

GOLDEN TEXT.—Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.—John 10:16.

TIME and PLACE.—The discourse on eating with unwashed hands, Capernaum, April, A.D. 29, the third year of Christ's ministry. The healing of the Syrophœnician's daughter in the summer of the same year, in the region of Tyre and Sidon. The healing of the deaf and dumb man, in Decapolis soon after.

PARALLEL PASSAGE.—Matt. 15:1-31.

SUBJECT.—OUR ATTITUDE TO OTHER RACES.

I. INNER AND OUTER, vs. 1-23.
The tradition of the elders.
God's law rejected.
The real defilement.
II. THE SYROPHŒNICIAN MOTHER, vs. 24-30.
The mother's prayer.
The mother tested.
The mother victorious.
III. A WONDERFUL MIRACLE, vs. 31-37.
A difficult case.
"Ephphatha."
The people astonished.

OUR CHURCH CALENDAR

General Assembly

Peterborough, Ont., St. Paul's, June 7, 1933.

Synods

Toronto and Kingston, Toronto, St. John's, May 2.

Hamilton and London, London, Elmwood Ave., April 24.

Vacancies

Sault Ste. Marie, Ont., St. Paul's, Mod. Rev. A. G. Rintoul, Sudbury, Ont.

Marshfield, Mt. Stewart, etc., P.E.I., Mod. Rev. G. C. Webster, Charlottetown, P.E.I.

Cranbrook, B.C., Knox, Mod. Rev. James Youngson, Nelson, B.C.

Leaskdale and Zephyr, Ont., Mod. Rev. N. F. Sharkey, Sonya, Ont.

St. Andrew's, N.B., Mod. Rev. F. W. Tingley, St. Stephen, N.B.

Alvinston, Ont., Mod. Rev. E. J. Kerr, Watford, Ont.

North Bay, Ont., Mod. Rev. R. W. Ellis, Burk's Falls, Ont.

Montreal, Scott Mem., Mod. Rev. W. Orr Mulligan, 361 Melville Ave., Westmount, Que.

Claude, St. And. and Caledon E., Ont., Mod. Rev. W. W. McRae, Box 334, Orangeville, Ont.

St. Mary's, Ont., Mod. Rev. W. A. Hunter, R.R. 3, Embro, Ont.

W. Kildonan, Man., Mod. Rev. T. Owen Hughes, 77 Cathedral Ave., Winnipeg, Man.

Thedford, Arkona and Warwick, Ont., Mod. Rev. E. J. Kerr, Watford, Ont.

Brampton, Ont., Mod. Rev. John McKenzie, Woodbridge, Ont.

Stratford, Ont., Knox, Mod. Rev. G. R. Duncan, Stratford, Ont.

Sault Ste. Marie, Ont., Westminster, Mod. Rev. A .G. Rintoul, Sudbury, Ont.

Calls

Cobourg, Ont., St. Andrew's to Rev. S. M. Scott of Picton, Ont.

Oshawa, Ont., Knox, to Rev. D. Parry-Jones, Harriston, Ont.

North Sydney, N.S., St. Giles, to Rev. J. W. Smith of Georgia, U.S.A.

Montreal, Kydd Mem., to Rev. C. Ritchie Bell of Truro, N.S.

Inductions

Stirling and W. Huntingdon, Ont., Feb. 16, Rev. Joseph A. Koffend.

They who climb to wealth forget
The friends in darker fortune tried.
—Bryant.



Reproduced from the Illustrated London News.

THE ECLIPSE OF THE SUN—THE ONLY PERFECT RECORD

"The brilliance of the sun's corona—the eclipse of August 31, during totality, which lasted twelve seconds less than had been predicted; the exposure used being eight seconds. A photograph taken by the Rev. Dr. Marsh's party at Acton Vale, Quebec, where, it is believed, the only perfect record in North America was obtained, since parties elsewhere met with cloudy conditions."—*Illustrated London News, October 1, 1932. To view this picture as presented in the I.L.N. it is necessary to turn the page to the right.*

Sun Life Assurance Company of Canada

INCORPORATED 1865 — HEAD OFFICE: MONTREAL

THE Sun Life of Canada, during this period—probably the most trying in human experience—has maintained its record of progress, and has been of especial service to its great body of policyholders throughout the world.

ITS assurances in force have increased since 1929 by $465,000,000; assets by $43,000,000. Its policyholders now number nearly a million.

STATEMENT FOR 1932

TOTAL ASSURANCES IN FORCE, December, 31, 1932 — This large amount, the accumulating estates of nearly a million Sun Life policyholders, will become payable to them or their dependants during this generation—a stabilizing factor of great social and economic value.		$2,928,952,000
NEW ASSURANCES PAID FOR		284,098,000
TOTAL INCOME		161,407,000
TOTAL DISBURSEMENTS		148,026,000
EXCESS OF INCOME OVER DISBURSEMENTS		13,381,000
PAYMENTS TO POLICYHOLDERS AND BENEFICIARIES:		
During the year 1932		108,527,000
Since Organization		702,712,000
ASSETS — Bonds: government, municipal, public utility and others; stocks: preferred and common; loans on mortgages; real estate; loans on Company policies; cash in banks, and other assets.		611,436,000
LIABILITIES — Almost nine-tenths of this sum represents the policy reserve—the amount set aside to guarantee all policy payments as they become due.		597,241,000
PAID UP CAPITAL ($2,000,000) and balance at credit of shareholders' account	$3,416,000	
RESERVE for depreciation in mortgages and real estate	4,781,000	
SURPLUS	5.998,000	
		14,195,000

The valuation of assets has been made on the basis prescribed for all companies by the Insurance Department of the Dominion of Canada.
Policy reserves have been valued by the full net level premium method, on bases more exacting than those required by the Insurance Act of the Dominion of Canada.

Applications for new assurances were received by the Company during 1932 at an average rate of more than $1,000,000 for every working day.

During 1932 the Company paid to policyholders and beneficiaries more than $360,000 for every working day.

Income from renewal premiums was the largest ever received by the Company in a single year.

Cash in repayment or reduction of policy loans exceeded in amount that of any previous year.

Revivals of lapsed policies were in excess of those of any previous year, with one exception.

The net amount of policy proceeds left with the Company at interest was substantially increased.

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SERVICE

Dividends paid policyholders in 1932, $5,034,912.

Dividends paid policyholders since organization, $50,175,884.

Total paid policyholders and beneficiaries since organization, $148,289,520.

A Purely Mutual Company

Every dollar of surplus earnings belongs to policyholders and is either actually paid or allotted as cash dividends or held in trust for future distribution.

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Established 1869

TO MINISTERIAL COMMISSIONERS TO THE ASSEMBLY

Ministerial Commissioners to the next General Assembly are advised to avail themselves of the privilege, extended by the Canadian Passenger Association, of securing reduced fare Certificates, as explained in the January and February issues of The Presbyterian Record and in letters forwarded to all Clerks of Presbyteries.

Travelling expenses of Ministerial Commissioners to the General Assembly will be paid on the basis of the rate available to holders of the reduced fare Certificates. Application forms may be obtained from the undersigned at the Church Offices, 372 Bay Street, Toronto.

On behalf of the Committee on Expenses of Assembly,

E. W. McNeill. J. W. MacNamara.

PEWS WANTED

Pews are required for a small church in course of erection to seat 140. If any church has such available would the party in whose charge they are communicate with Rev. Dr. D. McIntyre, Newmarket, Ont.

ACKNOWLEDGMENT

The Treasurer has received for the Budget the sum of $70.50 Loch Lomond congregation, C.B.

"THE BOOK OF FORMS"

New Revised Edition of the Book of Rules and Forms of Procedure, The Presbyterian Church in Canada.

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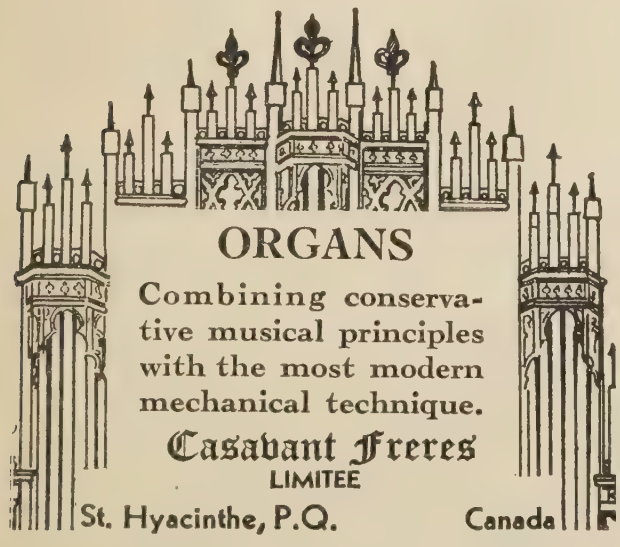
NEW BRUNSWICK
PROTESTANT ORPHANS' HOME

Boys	Girls	In Residence Feb. 1st, 1933
7	8	Under 1 year old
10	13	Between 1 and 2 years old
6	3	" 2 and 3 years old
4	2	" 3 and 4 years old
5	2	" 4 and 5 years old
4	2	" 5 and 6 years old
10	1	" 6 and 7 years old
2	1	" 7 and 8 years old
6	2	" 8 and 9 years old
3	1	" 9 and 10 years old
3	0	" 10 and 11 years old
1	2	" 11 and 12 years old
2	0	" 12 and 13 years old
1	1	" 13 and 14 years old
64	38	Total 102 Children.

Address all communications to:—

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Doing the unrequired is required for achieving.

Catch fish well and God will let you catch men.

Praising what is lost makes the remembrance dear.

Jesus touched the polluted and took no pollution.

Temperance is a narrow way; it means self-denial.

Fruit trees are valued only as they produce fruit.

One step at a time alone is revealed. Take that and wait.

Everbody in the world is lonesome at some time or other.

There is the showing of a heavenly effect in an earthly actor.

Spiritually like a plant grows only when the roots are in the dark.

Love towards a thing infinite and eternal feeds the mind with pure joy.

Honors thrive when rather from our acts we them derive than our foregoers.

Men still sin the sin of Judas and give up the Lord who loves them, for gain.

The sincerity of Jesus drove Him into deadly conflict with the hypocrites.

The good, the legitimate, and the desirable blind us to the more excellent.

God may not only take a man's money from him but may take the man from his money.

There is no wound so deep that we may cherish malice to him who inflicted it.

Idols must be dethroned. This is the price which must be paid for the kingdom.

We cannot hate a man if we pray for him; we cannot pray for him if we hate him.

Silence has special value under false charges, under sorrow, and under perplexities.

Everyman is to have a portion of your sympathy and heart; you are to catch everyman you can.

We have some kinship with the poor demoniac of Gadara, and the same Healer is at hand to save.

The surest way for a man to get away from inferior work is to show himself a superior workman.

Temptation resisted does for the soul what storms do for the tree, fixes its roots deeper in the soil.

As the kite ascends in the face of an opposing wind, Christian character enhances under persecution.

It will not in the least help us merely to say we are Christians if we live as though we are not.

"Ye shall not be as the actors," as those who play a part. Whatsoever is not of the heart is of the theatre.

Purity of heart is that court dress and badge without which it is impossible to gain admission to the King of Kings.

Do not underrate the quiet forces. The unseen and the unheard really make out a good deal more than half the universe.

Every day calls upon us for sacrifice of small selfishness, forbearance under provocation, and the subjugation of evil propensities.

How mightily sometimes we make comfort of our losses!
And how mightily some other times we drown our gain in tears!

Man is not in one sense pitching a tent for a few hours but building permanently. Hence the need of building upon rock, Christ's teachings.

The price of the best is, the power to know it, the capacity to labor for it, and the willingness to surrender the lesser good for the sake of it.

Our rash faults
Make trivial price of serious things we have,
Not knowing them until we know their grave.

Jesus is the Saviour, the deliverer and the great physician, the healer of soul and body. Not a pang is felt or a tear shed on earth but He sorrows over it.

Selected.

T. H. BEST PRINTING CO., LIMITED
TORONTO, ONT.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, APRIL, 1933 No. 4

THE BIBLE AND THE DEPRESSION

By ROBERT E. SPEER

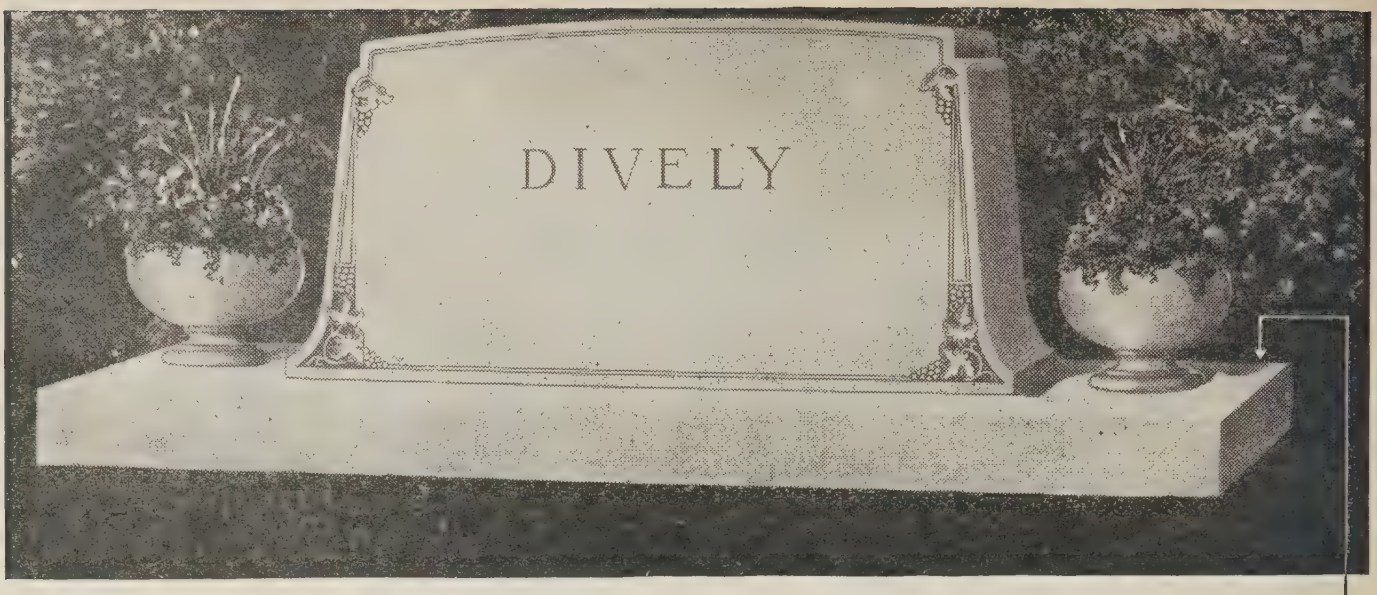
When the days are dark, men need its light.
When the times are hard, men need its comfort.
When the outlook is discouraging, men need its confidence.
When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these to-day.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good-will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.



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The Presbyterian Record

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BY THE EDITOR

NEW MODERATORS

THE system prevailing in The Presbyterian Church in Ireland for the election of the Moderator of the General Assembly is by Presbyterial nomination. Apparently the nominee receiving the votes of the majority of Presbyteries is to be Moderator of the next Assembly. This year Rev. Wm. Corkey, M.A. of Windsor Church, Belfast, was nominated by twenty-two Presbyteries, a vote sufficient to determine his call to this high office. Accordingly if nothing intervenes he will be the Moderator of the next General Assembly of The Presbyterian Church in Ireland. Mr. Corkey, as indicated by this vote, is highly esteemed in the home land, and he is not unknown in Canada. He visited the United States and Canada prior to the formation of the Irish Free State on a lecturing tour. A bond exists between him and our Church other than that of mere acquaintance with some of our people, for his son served in our Home Mission Field of the West for one season at least. Nearly two years ago we enjoyed the privilege of personal acquaintance with Mr. Corkey having been a guest in his home in Belfast, and can appreciate both his fitness for this post of honor and responsibility and the personal qualities which give him so high a place in the esteem and affection of his brethren.

Another Moderator in the person of Dr. Lauchlan MacLean Watt has been chosen. His privilege it will be to preside over the next General Assembly of The Church of Scotland. In this body the appointment is made by a commission and their choice was fixed before the close of the past year. Dr. Watt is minister of Glasgow Cathedral having passed in his ministerial career from humble work as a student missionary successively through various important charges until 1911 when he was called to St. Stephen's, Edinburgh. Under him the church prospered greatly and from this congregation nine hundred men went forth to the Great War in 1914. He too went to France and went through the battles of the Somme, Ancre, and Ypres. Later when sent by the Foreign Office to America he had a narrow escape. He sailed from Liverpool in the Carmania. Two vessels, the Aurania which sailed an hour before, and the Britannia which sailed an hour later, were torpedoed. Off the Isle of Islay in the Hebrides ere they turned westward they saw the Tuscania with American troops. Half an hour later she was torpedoed and two hundred lost.

It was in 1923 that Dr. Watt came to Glasgow Cathedral. He has had the distinction of preaching before the King on several occasions. He is also an author of some note.

TURNING TO ACCOUNT

WE have always regarded President Wilson's definition of an optimist as one of the best, if not the very best, we have heard. "An optimist is one who takes every lemon that is handed to him and makes it into lemonade." That is good and it points a moral. To the lemon, generally speaking, we are averse, but we relish lemonade. It is an art to make lemonade from a lemon and a higher art still to transform in life the disagreeable into the agreeable, to get meat out of the eater and sweet out of the strong. It has been done however and it can be done. We believe in the providence of God which turns our ills to good account when we are submissive under His hand, and there is the possibility in such circumstances, by the use of our faculties and prompt seizing of opportunity, to bring about this change, to turn evil into good and to wrest victory from defeat, to make the conditions that are against us our servants to work out a better end.

A very interesting example of this in the physical realm must have come under the eye of nearly every one. A workman stands in the middle of a railway track when a huge locomotive bears steadily down upon him. In another minute it will crush his body to a lifeless mass, but dexterously he puts his foot upon the step in the front of the engine and makes that which would crush him carry him.

It is reported that a Western farmer whose crop had been destroyed by grasshoppers gathered great heaps of these to feed his chickens, and that another provided a treat of ice cream for his family by gathering some of the hailstones which destroyed his crop. It was when his business had completely vanished in war time that a manufacturer turned his attention to making a wheeled vehicle for his little boy and suddenly contemplating his handiwork he saw a new enterprise develop before his eyes. He was not disobedient to this vision

and out of that loss he found a means of restoration to prosperity.

In a recent number of the Literary Digest an artist who contributed the picture of a dog for the front cover entitled, *A Little Terrier*, spoke of the difficulty in painting a dog. The only still dog, she says, is a dead dog, and with such an uneasy subject the artist requires many attempts before the "movement, action and peculiar character of each sitter is transferred to the canvas." A large German shepherd dog defied her ablest effort to entice him into her studio. Coaxing was of no avail. He stood bristling and stubborn on the threshold. The mountain would not come to Mohamet so in this instance Mohamet came to the mountain. The dog would not move beyond the boundary he had set. The artist therefore painted the stubborn animal in that posture and with her brush developed a splendid example of what she designated *On Guard.*

Difficulties, obstacles, thwarting of purposes ought not to lead us to despair and abandonment of effort. Let us look about us and study our situation carefully. Who knows but what the untoward event or experience may be turned to good account, and be a blessing in disguise.

THE GAMALIEL RULE

THIS has been mentioned by two correspondents as the proper procedure with respect to the so-called Oxford Group, and therefore toward any similar movement. It is well to form a correct idea of this incident with which readers of the New Testament are familiar. The Apostles had appeared as the leaders of a new movement which to the High Priest and his associates seemed to be a menace. The method adopted was to seize the advocates of the new cause and thrust them into prison. These guardians of truth proceeded by physical violence and subsequent action by law to crush this sect. This method has been adopted at various times in history and especially where religion was concerned. The policy of force to suppress religious crusades has made use of imprisonment, torture, wild beasts, and the stake, as in the early days of Christianity, the time of the Inquisition, and the era of the Covenants. It was to this method Gamaliel wisely objected when he pleaded to allow for time's verdict on the issue, saying:

"Refrain from these men and let them alone; for if this counsel or this work be of men it will come to naught; but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

Surely this cannot be fairly cited against discussing the merits of these organizations or systems of belief that are thrust upon our attention from time to time for our acceptance. Paul sat under Gamaliel but he did not so interpret this counsel as to deny himself the right to canvass publicly the virtue of some new doctrine or to question the integrity and authority of a prophet of his time. The duty of watchmen and of shepherds cannot otherwise be discharged. Paul's voice was lifted often to warn his followers against the acceptance of a gospel which was not the Gospel and to protect them against the influence of blind, mistaken, or dishonest leaders. To construe the Gamaliel rule as some would, would close our mouths against any attempt to educate our people with respect to what we regard as false faiths. We should be compelled to absolute silence in the face of spiritualism, Russellism, Christian Science, and other cults, ancient or modern, whose tenets we cannot accept, but whose votaries we would leave, so far as the drastic operations of the law or the strong arm of physical violence are concerned, quite immune from interference.

OUR CHURCH'S NAME

OUR right to use the name The Presbyterian Church in Canada has, as our readers know, been questioned from without. It seems to us there is need for direction as to the use of the name in our own circle. Since the protest against our use of the name is concerned with seemingly small differences such as between "in" and "of," what we are about to mention will also seem to be a matter of little moment. However it should be regarded as of as serious concern as the other. Our name is not "Presbyterian Church in Canada" or "the Presbyterian Church in Canada" but "The Presbyterian Church in Canada." The "T" in "The" should be a capital because "The" is part of the name. Newspapers are careful in this regard and business companies also. In writing a cheque for insurance we asked the representative of the company if "the" was part of the name and he replied, "I do not know. I had never thought of that." Turning to his literature he at once said, "It is." Therefore "the" was included in the name and the "T" was made a capital. So should it be with "The Presbyterian Church in Canada."

NONSENSE

WE use this word in its very literal significance not in the current acceptance as idle inconsequential talk for merriment's sake. We recall a saying of the late Dr. Wm. Patterson of Cooke's Church who as Moderator of Presbytery found the proceedings in confusion beyond his power to disentangle. Dr. Warden, our leading light at that time upon law and order, rose and made one of his customary lucid statements. Dr. Patterson viewed him with open-mouthed wonder and then ex-

claimed, "I do not know whether that is law or not, but it is sense anyway." Dr. Maude Royden, a full-fledged minister in the Methodist Church of England in discussing armament is reported thus:

> "In Canada," she said, "you can earmark your taxes for either Roman Catholic or Protestant Schools. Let us ask to be allowed to take a similar course over here and mark our taxes for the 'War Office' or the 'Peace Office.' I believe in a short time the War Office would be 'axed.' "

We think this is nonsense. We deplore war from every standpoint but in our view it is not inconceivable as an obligation at some time. By all means let us think of peace and work for peace and labor in any emergency to avoid armed conflict but let us not pledge ourselves to a peace program utterly independent of conditions. It is difficult to concede, even to so eminent a thinker and writer as Dr. Royden, that in this instance she expressed herself with ordinary intelligence. How could the assignment of money paid for taxes to Roman Catholic and Protestants in Canada be considered as a precedent for according citizens a choice as between war and no war?

THE READER'S VIEW

THE reception by our readers of our leading article in the February number, The Buchmanites, makes it clear that we have not come under that universal and absolute approval which Jesus warned his hearers to fear:

"Woe unto you when all men shall speak well of you."

In a few interviews with the press, in the Telegram, Toronto, in particular, in a very few letters, and in personal interviews, issue has been joined with us and adverse criticism expressed. This is as it ought to be and we have welcomed these expressions of dissent from our deliverance, for they have for the most part been fairly and kindly expressed, with little bitterness or evidence of personal reflection. In nearly all however this fault is apparent, that they have passed their strictures without careful consideration of the language of the article to which they take objection. That is really a general fault. It is so difficult for people to restrain themselves and calmly and dispassionately endeavor to grasp the meaning of a message before pronouncing upon it. Another fault to which we are all inclined is to import into our adverse criticisms our personal prejudices or perhaps our resentment at being discovered in a too hasty surrender to a new movement. It should be added that several of these stated that they received good at the meetings held under these auspices. One letter from a good faithful worker in our Church expressed the opinion that we had taken about the best possible means to advertise the followers of Buchman throughout the Presbyterian Church. We answered by saying that we had that danger in mind when writing but the other consideration, that the Church at large needed information, in our judgment outweighed this. In so concluding we were evidently right as our correspondents and many others declare. In presenting some of these favorable references we would express our sense of satisfaction that, in a conscientious endeavor to appraise this movement and its leaders, we really met a need, supplying information our people throughout the Church earnestly craved.

A layman, a judge, writes:

I have just read with a great deal of interest your article in the Record on The Oxford Group. While not in a position to come in contact with them I have read a great deal in the newspapers and it appears to me that you have summed up the whole thing in a most masterly way. While you have dealt calmly and fairly with various phases you have I think also exposed the weakness of such campaigns.

A minister's wife declares:

I cannot refrain from adding to their number in order to thank and congratulate you on that splendid editorial on Buchmanism. Ever since that cult arrived in Canada, I have been hoping and praying that some man would be brave enough as well as evangelical enough to protest against their teaching. So it is a matter for deep rejoicing that a Presbyterian was "it."

A minister expresses gratitude:

I must thank you heartily for your very able editorial on the Oxford Group. I hope this article gets the publicity it deserves. You may understand how much it meant to me as I had taken the same position here in addressing my own people before that article of yours came to us. More power to you.

Another minister is grateful:

I want to thank you for the information afforded us, who are somewhat isolated, concerning the Buchmanites, in the last Record. We have read a good deal about them, and hardly knew what to think. They undoubtedly have their good points, and I pray that God may use them for the saving of souls, but it is becoming clear that it would be unwise for us ministers to endorse them too unreservedly.

This from an Anglican clergyman:

Dear Dr. Rochester:

I feel that I have a certain right to write to you as the Church of which I was rector in Ontario was offered to and accepted by a group of Presbyterians for their worship after the "United" Church of Canada left them without a home. I am venturing to write to you to thank you for your timely article on the Buchmanite business. I knew

of it when under the name of Buchmanism it invaded Princeton University and I agree absolutely with every word you write and commend you for your guarded but just criticism.

Some of my brethren I fear have gone off the deep end and I fear that their energy will be vitiated by something which is not fundamentally Christian. Our Lord demands of us far more than the "four absolutes" surely and might not those four heartily be commended by Plato and Aristotle?

The Oxford Group talk about one hundred per cent. surrender, but are they surrendering to a one hundred per cent. Christ?

Their sharing in the house parties strikes me as a kind of moral perversion. Confession of sin is surely not unknown to Christian ministers, at any rate not unknown to me, but I fail to see what benefit the penitents who come to me would get if I or they had broadcasted their pitiful falls.

To compare this movement with that of the Reformation, the Evangelical Revival, or the earlier Franciscan Movement makes one wonder what kind of religion, what sort of religious knowledge men who boost this movement thus possess.

I thank you for your strong words and I am glad that my Presbyterian brethren still have their feet on the ground. The real Oxford Movement was the work of deeply religious men who never thought the newspaper was God or crowds a sign of Pentecost. If any of your friends would send me a parcel of say twelve copies of the Record containing your article I would gladly distribute them where they are needed and do the most good.

Thanking you again,

Yours very sincerely,

As further evidence of acceptance the article has been widely quoted and orders are still coming in for the Record in which it appeared.

Our attention having been directed to a paper in The World To-morrow which appeared to us to have exceptional merit as a discussion of Buchmanism, so fair yet so searching and fundamental, we felt under obligation to give our readers the help it affords. It is entitled "Buchmanism an Escape." We think that with the publication of this in our May number our duty in this emergency is accomplished and the discussion may be closed.—R.

Let reverence for law be taught in schools and colleges, be written in primers and spelling books, be published from pulpits and proclaimed in legislative house and enforced in the courts of justice, in short, let it be the political religion of the nation. —*Lincoln.*

ALLIANCE OF REFORMED CHURCHES

(Western Section)

WASHINGTON, D.C., U.S.A., was the place of meeting this year. The sessions began on Tuesday morning, at 10.30 a.m., February 14th, routine business occupying a short period. Then the program opened and the sessions concluded with a meeting at 8.00 o'clock on Wednesday evening, the 15th inst. Those in attendance from our Church were Rev. Dr. A. J. MacGillivray, Rev. Dr. Frank Baird, Rev. Wm. Barclay, Rev. Dr. W. M. Rochester, Mr. A. G. Macphail and Mr. E. W. McNeill, the Treasurer, who was present as a visitor. The chairman was Rev. Harris E. Kirk of Baltimore, Md., a minister of the Presbyterian Church in U.S., a gifted preacher, and an author of distinction. In the report of the Committee on Presbyterian and Reformed Church History and Theology, Dr. Frank Baird, the chairman, referred to one of Dr. Kirk's latest works, "Stars, Atoms, and God," as "a small book as notable in its revelation of truth as it is of the range and grasp of the mind of the learned author." Dr. Kirk adorned the chair and greatly facilitated the carrying out of the program. His successor, chosen on the second day, is Rev. Dr. Chas. E. Schaeffer of the Reformed Church in the United States, who was vice-chairman for the past year.

The efficient permanent secretary, Rev. Dr. Henry B. Master, by his careful preparation of the business and attention to matters of detail and consideration for the delegates, made his usual generous contribution to the success of the meeting.

Prior to the meeting it was mooted that the Section might suggest that the General Council, for which arrangements had already been made for Belfast, June 20th to 27th, should be postponed on account of the business situation. No action however was taken.

In preparation for the General Council a committee had been at work for over a year framing resolutions upon matters of importance in Church life and work to be submitted to a committee of the Eastern Section and finally to be considered by the General Council, and in the form adopted to be sent forth as the pronouncement of the Council. These draft resolutions dealt with Church Unity, War and Peace, International Relations, Race Relationships, Problems of Industry, and other phases of Church and social life. Dr. McNaugher of Pittsburgh is the capable chairman of this committee and presented the resolutions, which were heartily adopted without change.

A standing committee is that on Presbyterian and Reformed Church History and Theology, of which Dr. Frank Baird has been chairman for some time. His report

in the list of books presented and reviewed showed great industry and just discrimination. This year the list was unusually large.

Dr. J. Ross Stevenson, President of Princeton Theological Seminary, as chairman of the Committee on Work on the Continent of Europe, presented a report in which distress and brotherhood stood out in bold relief. The bringing of timely help to those of our household of faith on the continent of Europe, who have suffered so severely during and subsequent to the World War, has been the concern of the committee acting through the Central Bureau for Relief in Geneva, Switzerland.

The Russian situation laid the heaviest burden upon the Bureau. Late in 1929 thousands of Russian and German Mennonites, with large numbers of Lutherans and other evangelicals, left their homes and were camped on the outskirts of Moscow and Petrograd, awaiting a chance to cross the frontier to find new homes elsewhere. Plundered and reduced in numbers by disease and hunger a remnant of some 7,000 families was finally rescued by the German Government. Hundreds had perished; thousands were taken to penal colonies in the Arctic circle and Siberia; others returned to their villages only to suffer further persecutions; and all this suffering was the penalty of loyalty to God. As the refugees in long lines made their way from steamers and railway stations to the barracks hastily erected for them, on-lookers stood in the rain with bare heads and women wept. Months passed before homes could be found for these people in the new world, particularly in South America.

A further problem was to provide help for the Christians still in Russia, victims of the Soviet anti-religious policy, especially those in prison settlements of the north. A package service, unofficially permitted, has helped to alleviate the lot of hundreds. The Reformed Church in Odessa, however, suffered the loss of its property and the imprisonment of its minister. Food, blankets, and books were sent to the minister but suddenly all communications ceased and his fate is unknown.

Then a new phase of distress presented itself when refugees, finding the way into Western Europe blocked, made hazardous escapes to the East and gathered in Manchuria, Indo-China, and even remote regions of Asia. These were Mennonites and Lutherans chiefly, but there were also Baptists, Stundists, Roman Catholics, and even Moslems. Finally about 1,200 of these refugees were rescued and concentrated in Harbin to await transportation to America. In time all the Lutherans were settled in Brazil and 300 Mennonites ultimately reached Chaco in Paraguay. These found themselves in the storm centre of the dispute between Bolivia and Paraguay. Three hundred Mennonites remained in Manchuria. It is for relief such as this that we contributed for the past two years, and although the amounts were small they were quite in proportion to the gifts of other churches.

The report referred to the advantage to the evangelical churches in Spain following the revolution. Religious liberty has there dawned for them, and here is a further opportunity for the expression of brotherly sympathy.

The report on Home Missions mentioned calling together the secretaries of the various Home Mission Boards of the constituent bodies to consider plans for greater economy by co-operative administration. Upon discovering, however, that co-operation already existed to a great degree action was not taken.

The chairman of the Committee on Christian Education, Rev. James E. Clark of the Presbyterian Church in U.S., has devoted himself arduously to the interests represented by his committee. His report covered colleges, student aid, and co-operation in publication. With respect to the last the Committee strongly recommended that wherever possible material for use in Vacation Church School and Week-day Schools of Religion, as well as Sunday Schools, should be produced co-operatively, expressing the view that it would be to the great advantage of all concerned.

Space does not permit of reference to other reports, such as that on Ministerial Relief and Pensions, and Foreign Missions. We refrain from dealing with the latter, anticipating that we shall give attention in an early issue to The Laymen's Missionary Report. However this is worthy of note that that report presented opportunity for an animated and illuminating discussion, and was the theme of a splendid address by that authority on Foreign Missions, Dr. Robt. E. Speer, whose judgment on any phase of Foreign Mission work is welcomed. His address on this occasion was marked by keen analysis, charitable consideration of opposing opinion, a disposition to learn from adverse critics whatever would be in the interest of the great work, and sturdy defense of the churches in the main features of the mission enterprise, their message and methods.

The meetings were brought to a close by a message from the eloquent minister of the New York Ave. Presbyterian Church, sometimes known as Lincoln's Church, Dr. J. R. Sizoo, on "The Quest for God."

The web of our life is of a mingled yarn, good and ill together; our virtues would be proud if our faults whipped them not; and our crimes would despair if they were not cherished by our virtues.

A LENTEN MESSAGE

Rev. Dr. J. K. Fraser, Alberton, P.E.I.

Col. 3:3. Your life is hid with Christ in God.

THIS text has something mystical about it, and men are not in love with the mystical to-day. This is an intensely practical age. It is always "up and doing"; it seldom sits down and thinks; and scarcely ever does it find time to kneel and pray.

I sometimes think if you asked the world of today its opinion, it would say that the hours which Jesus and His Disciples spent on the Mount of Transfiguration were a waste of time. It would probably speak in praise of Christ's deeds, but it would discount His words; it would emphasize the human in Him; but would minimize the divine, the mystical. His life, it would say, was magnificent; but the sermon on the Mount impossible. The world forgets that such a life as Christ's never could have been lived had it not been for the inspiration which He found in His own teaching, and for the power which He gathered into His soul during these moments of uninterrupted prayer on the side of the mountain.

The world to-day has very little hidden life. We live in a perfect blaze of publicity. People are being everlastingly interviewed and photographed, until there is scarcely a detail of their lives which the public does not know.

We need more of the hidden life. Otherwise our outward life will become impoverished. It must have its hidden resources. Unless we often betake ourselves to the secret place of the Most High we will soon lose all vision; that vision without which the people perish; we shall miss the touch of God's finger from the common things of life; and glory and beauty will depart from the world.

This is a lesson which we Protestant Churches greatly need to learn to-day. We are fast becoming the victims of a terrible activity. We are being hurried into a thousand new things; and it is about time that we stopped and asked ourselves if we have the reserve strength to carry them all through without breaking down. The world has been delivered into the hands of a million committees and ten thousand societies. There is a great deal of noise and fireworks, a tremendous amount of energy and bustle, and yet, according to carefully collected statistics, the churches are barely holding their own.

What is the trouble? This, we lack personal piety. We do not take the time to cultivate the inner life of the spirit. The devotional study of the Bible is largely a thing of the past. Our private worship, where it has not died out altogether, is often formal and meaningless. We are so rushed with work and social duties that we never find time to slip away into some quiet place where we can sit down and think a little, while holy influences steal into our souls, refreshing us, uplifting us and giving us calm.

Experiences such as these leave their trace on one. We read of the early Christians that people "took knowledge of them that they had been with Jesus." And when Moses came down from the Mount where he had been communing with God "his face shone." It is always so. When one has a hidden life people at once recognize it. It shows in the face. It affects the speech. It comes out even in the touch of the hand. It manifests itself in the worship of Sunday morning and the preacher at once recognizes it; it requires no effort on his part to hush the echo of the week's noise, and to banish the thoughts of the world that have come into the House of the Lord. Aye, the congregation create an atmosphere which gives the message of the preacher a chance it seldom gets for the simple reason that the minds of the listeners are filled with the business and the pleasures and the trials and the cares of the work-day world.

We read in this service the story of Martha and Mary; and the difficulty with us is that Martha has taken possession of the house and Mary has been driven away. We are anxious and troubled about many things because we habitually neglect the one thing needful. We have driven the family altar from our homes along with the hour of private devotion, and we have replaced them with all sorts of activities which, we think, are more in keeping with the new times.

And yet our life is hid with Christ in God. There is no doubt of that. There is no possible substitute for it. Nothing can take the place of the worship of God in the silence of your own room when you search your own heart, read your deepest motives, and come into touch with the Eternal.

I am fully aware, as you are, that there are few people to-day who practise this. One need only attend what we call our church meetings to be made sure of it. The half frantic condition of the churches as they stand face to face with the difficulties of the hour is clear proof that our members have not found that strength which is to be had only in the secret place of the Most High. We are going out to meet Goliath in the armor of Saul instead of in the might of the Lord.

Of course I know the answer we make to all this. It is so old that it has become commonplace: "We have no time; we are too busy; there are so many other things; we are just rushed off our feet already." Certainly we are, and why? Just for the want of that quiet time of communication with the Eternal. Just for the want of that wonderful peace that fills the soul

when we get face to face with God. Just for the want of that strength which the Father has promised to them that wait upon Him.

When I was confined to my room a few weeks ago some one loaned me a little book called "Practising the Presence of God." Have you ever seen it? If not get it. Note the title, "Practising the Presence of God." How many people do that? Religion is looked on too much as believing certain things to be true and doing certain things that are necessary; and yet these things that we believe and do have so little effect on the world that they might almost as well be left unbelieved and undone. Why is this? Why is it that they have such little force? I believe that it is because so few people to-day are "Practising the Presence of God"; so few people live their lives conscious of God's nearness recognizing His friendship, sure of His protection. These blessed experiences can only be ours upon the condition that we are willing to set apart a little time every day for private devotion and communion with the Unseen.

On the surface nothing in all the world seems easier than that, and yet strange to say it is about the last thing that most people are willing to do. Give men and women some work to do in the church and over ninety per cent. of them will do it; at least for awhile; they will undertake to do it. But ask a whole congregation to begin the practice of private devotion, to begin cultivating the spiritual life, to give their minds a few moments quiet every day in which to set aside a definite time for prayer and reading and meditation; and I doubt if there are a dozen in most of our congregations who will respond.

And yet we cannot do Christ's work until we are intimate with Him. We cannot fight His battles until He has armed us. There's the trouble. That is why in spite of all our efforts we are accomplishing so little. The churches were never busier than they are to-day and yet the moral influence of the church on the community is not what it ought to be. The question is always being asked, What next? And seldom does anyone suggest that what is needed next, and needed most, is for church members to go aside and muse awhile till the fire burns.

This, I have no hesitation in saying, is the one great need of the hour; and until we are ready to meet it, we must be content with the miserable returns which are coming to us as churches as a result of our endless activities.

I have tried to picture to myself the wonderful transformation which would take place in our lives if only for a little time every day we entered the secret place and shut the door on the world and remained alone with God and our own thoughts. Coming from that Presence we couldn't do some of the things that we do now. Our days would be quieter; we should be less easily suffled. It is not theological knowledge that most of us need. Sometimes that is a dangerous gift. No, what we need is a closer intimacy with Christ, a clearer understanding of Him, a life hid with Him.

This is what our churches are waiting for to-day; and this is what the world is waiting for. Our theories will take care of themselves; our theology will come alright in time; our thinking will become settled when our souls have become sure; we have splendid opportunities for service. But there is one lack: We are not yet a people intimate with Jesus Christ; we are not a people of the secret place; of prayer and communion with God; we do not know the meaning of the "hidden life"; and the world is going to have the laugh on us until we are that. Until that time comes we are going to be like a giant bound hand and foot. That is what Jesus meant when He said to His Disciples: "Ye shall receive power after the Holy Ghost is come upon you." That power will come to us to-day in the same way that it came to the Disciples; by waiting on God in His secret place, by going often into His presence.

This, I say, is our great need to-day. Here we detect the weak spot in our work. It is the weakness of our age. You see it everywhere. Martha has not only taken possession of the house and invaded the church, but she has rolled up her sleeves and started out to put the whole world to rights. Most excellent woman this Martha! The heroine of the practical, twentieth-century world! Nevertheless there is lacking the one thing needful. If only the world was made up of lifeless things, of mechanical things, which could be polished up and put away in their proper places, Martha's plan might work. But the world is not thus made up. It is made up of human beings possessing character, disposition, and motive. So the "rule of thumb" won't do. The wisest social reformers to-day are recognizing the fact that there is a moral element in their reform business which no mere system can alter, which no legislation can change.

It is here that the Socialists are making their big mistake. They recognize evils that are real, but they are offering the wrong remedy. They are making the mistake of thinking that you can change the social order by legislation. Christ's remedy is different: "Ye must be born again." The only way to change the social order is to change men and women. But it would almost look as if we had ceased to believe this to-day and were trusting to some slow improvement of circumstances — that is Martha all over!

But if these social problems are ever

solved they will be solved at the feet of Jesus, through a life hidden with Him. You will perhaps sigh and say that this is even further off than social reform, and that you prefer to pin your faith to the latter. But I have an idea that they will come along together or not at all. The world would like the one without the other. Strange, you say. No, it is strange because "conversion" means moral effort; it means spiritual vitality; it means prayer, devotion, intimate communion with Jesus Christ, and the world has no great love for these things. It wants progress and prosperity without moral effort. It wants the social problem settled by an act of the legislature, and refuses to believe that there is a moral and spiritual element involved in it.

But this kind goeth not out except by prayer. There's the problem of the world and the church; it's the problem of the inner life, the spiritual.

It would be well, I suppose, if we could find a Gospel nearer the mind of the newspapers and more after the liking of the man on the street. But I am afraid it is not possible. It is not the man on the street that we have to please. It is the Man on the Mount.

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the feet of care."

A DISTINGUISHED VISITOR

Elsewhere reference is made to the visit of Rev. Prof. James Moffatt of Union Theological Seminary, New York, who came to Toronto at the invitation of St. Andrew's Church, King St. W., for its 104th anniversary. He was the guest of the Knox College Alumni Association at luncheon on Monday and the speaker at a gathering of students and ministers in Knox Chapel in the afternoon. At the luncheon Dr. Moffatt did not speak except to disavow his ability to do what has amazed him greatly on this side, namely, to make an after-dinner speech. He however placed himself at the disposal of the company for the answering of questions. In the course of these he lamented the absence of reverence in the churches in the United States so far as his observation went. The tendency there in public worship was to be very casual and real worship in Presbyterian Churches, he said, was rare. In answer to a question he said he and his associates were doing their utmost in their contact with and training of students to correct this condition. There was in his judgment too much speaking and too little worship in the spirit of reverent devotion.

His afternoon address was upon "Knowledge in Relation to Religion." It was a fine plea for thorough scholarship in preparation for the ministry and sustained scholastic effort by those active in this sphere.

THE SANDS OF TIME ARE SINKING

Tha gaineamh tim ri sioladh,
Tha mhaduin bhreagha chiuin.
A mhaduin 's tric a mhiannaich mi
A nis ag iathadh dluth.
Bu dubhlaidh dorch an oidhche,
Ach a nis bidh soillse bhuan.
Far a bheil gloir ri tamhachd,
'N tir Immanuel shuas.

Oh Chriosd bu Tu am fuaran
Is tobair bhuan a ghraidh.
Bu bhlasd gach deoch a fhuair sinn
Bho charraig chruaidh nan al.
Ach lanachd do chaomh throcair,
Tha sud an gloir mar chuan.
Is olaidh sinn ar sath as,
'N tir Immanuel shuas.

Is leamsa fear mo ghraidh,
Sann le fear mo ghraidh tha mi.
Bheir Esan peacach iosal,
Do thigh an fhion a rith'st.
Ri seasamh air a thoillteanas,
Se sud mo chuibhrionn bhuan.
Chan fhaigh mi ait nas sabhailt,
'N tir Immanuel shuas.

Le trocairean bha lionmhor,
Se shniomh mo lion troimh thim.
Bha uile dhealt mo bhroin,
Lan do sholasan mo Rhigh.
Gu mol mi 'n Ti a stiuir mi,
Sa thug dhomh run bhios buan,
'S mi comhdaichte le fhireantachd
'N tir Immanuel shuas.

Ghleacadh leam gu cruaidh,
'N aghaidh cuain as gaoith as tuinn.
Sa nise sgith le m' thurus,
Tha mo chuidthrom air m'fhear-daimh.
Tha feasgar tim air ciaradh,
Tha ghaineamh triall gu luath.
Oh failt do'n mhaduinn aghmhor,
'N tir Immanuel shuas.—G. M.

TO MINISTERIAL COMMISSIONERS TO THE ASSEMBLY

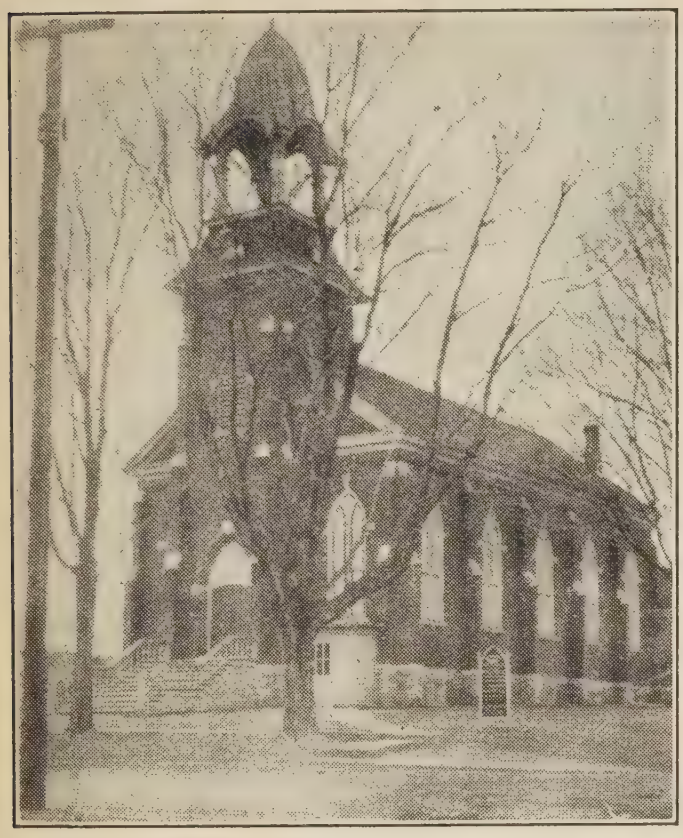
Ministerial Commissioners to the next General Assembly are advised to avail themselves of the privilege, extended by the Canadian Passenger Association, of securing reduced fare Certificates, as explained in the January and February issues of The Presbyterian Record and in letters forwarded to all Clerks of Presbyteries.

Travelling expenses of Ministerial Commissioners to the General Assembly will be paid on the basis of the rate available to holders of the reduced fare Certificates. Application forms may be obtained from the undersigned at the Church Offices, 372 Bay Street, Toronto.

On behalf of the Committee on Expenses of Assembly,

E. W. McNeill. J. W. MacNamara.

AMONG THE CHURCHES



ST. ANDREW'S CHURCH, PICTON, ONT.

Sunday the fifth of March marked the centennial of St. Andrew's Church, the first service of worship under a settled minister having been conducted on the first Sunday of March, 1833, by Rev. James Rogers, in St. John's Hall, which still stands and serves as the fine Central Public School. The anniversary was observed with special services of thanksgiving. The sacrament of the Lord's Supper was administered in the morning by the minister, Rev. S. M. Scott, assisted by Rev. R. J. Craig, M.A., Clerk of the Presbytery of Kingston, who preached a thoughtful and vigorous sermon upon "The Unchangeable God," Heb. 1:12. The attendance was the largest in the history of the congregation, many visitors from other congregations in the town being present. In the evening Rev. C. K. Nicoll of Trenton preached an inspiring sermon to a congregation which taxed the capacity of the building. His subject was "The God of the Hills and Valleys," 1 Kings 20:28. Rev. Mr. Craig again assisted in the service. No less than fifty-seven years ago Mr. Craig preached twice upon the then Fast Day preceding communion in the same building. The splendid choir, assisted by Mr. E. V. Illsey of Belleville as soloist, a former member of the congregation, rendered appropriate music at the evening service.

On Monday evening the Women's Guild served supper to a very large company, followed by a program of music and messages of congratulation.

The birthday cake was cut by Mr. Thomas Wright who in January celebrated his 102nd birthday. In earlier years Mr. Wright was actively identified with St. Andrew's as trustee and a member of the Board of Managers. In this ceremony he was attended by Mr. Alex. McKee, the senior elder of Session, and Mrs. Martha Skillen, a member of the congregation in full communion for sixty-four years. A further observance of this unique event is in view for the first week of July, when a large number of "Old Boys and Girls" will return from all parts of America to worship again in their Auld Kirk and enjoy the delights of a reunion.

Barrie, Ont.

Upon the anniversary service held in St. Andrew's Church, on Sunday, February 26th, the Barrie Examiner makes this comment:

"Powerful sermons, splendid music, very hearty congregational singing and a record attendance marked the 84th anniversary of St. Andrew's Church, held last Sunday. In the morning the regular seating accommodation was augmented by chairs which filled every available foot of space and still quite a number of people were disappointed through lack of room. The church was also filled to capacity at the evening service, a number of chairs being required."

Two Toronto ministers were the preachers for the occasion, Rev. Wm. Allan, of Dovercourt Church in the morning and Rev. Dr. James Wilson of Wychwood Church in the evening. Accompanying Mr. Allan was Mr. Wishart Campbell, a native of Barrie, and one who, as a baritone soloist, is heard over the radio, in particular assisting Mr. Allan at his morning radio hour. He sang the following: *Let Not Your Heart Be Troubled, How Lovely Are Thy Dwellings,* and *Sweet Rose of Sharon.* The choir was under the leadership of Mr. Edmond Hardy and sang unaccompanied *Yea Though I Walk.* Mr. Allan's theme was *An Ancient Picture in a Modern Frame* based upon Malachi 2:6, "He walked with me in peace and equity and did turn many away from iniquity."

In the evening Dr. Wilson spoke on *Unconscious Influence* from the passage, Exodus 34:29, "And the children of Israel saw the face of Moses, that the skin of Moses' face shone." It was an earnest personal appeal for surrender to God for the experience of His transfiguring power, the source of all strong influence. At this service Mr. Harry Shannon sang *Beside Green Pastures,* and the anthems were, *Grant We Beseech Thee,* and *The Ninety and Nine,* with Miss Jean Kearns, Mrs. Hardy, Miss Olga Brownlee, Truman Williams, and Mervyn Corbett as soloists.

Montreal, Que.

Professor Harvey-Jellie of the Presbyterian College whose book Le Theatre Classique was mentioned in a recent issue enjoys the distinction of an invitation from the French seat of learning, Le Sorbonne, Paris, to lecture there. Some twenty years ago Dr. Harvey-Jellie received from this institution the degree of Docteur des Lettres. He leaves early in the summer to deliver his lectures which will be based upon his recent book.

Winnipeg, Man.

Following his induction to St. James Church, Rev. J. H. Stewart, with his family, was tendered a reception by the congregation at which greetings were conveyed to him by the various organizations, Rev. W. Johnston, Moderator of Presbytery, Mr. Hooper, Reeve of the Municipality, and Ex-Reeve Mr. Christie. The Interim-Moderator was the recipient of a club bag from the congregation as a token of appreciation of the services rendered by him during the vacancy.

Toronto, Ont.

It has become quite the regular event in the church life of Toronto to have a men's Rally. This year the gathering was held in Knox Church, on the evening of February 13th. The speaker of the evening, Rev. H. A. Berlis, could not have chosen a more suitable topic than the one he so clearly and forcibly presented, *Our Responsibilities to the Church.* We are not Congregationalists, a body consisting of practically independent units. Our system of government binds us together and the parts exist for the whole and the whole for the benefit of each congregational unit. Mr. R. J. McLean of St. Paul's Church, presided.

Port Arthur, Ont.

At the last meeting of the Presbytery of Superior, Rev. Dr. Hugh R. Grant was nominated as Moderator of the next General Assembly.

The Presbytery Budget convener reported that every congregation and mission field in the Presbytery had contributed more to the Budget in 1932 than in 1931. The increase in membership was approximately 5%.

Westville, N.S.

On February 5th, St. Andrew's Church observed the 8th anniversary of the founding of the congregation. The morning sermon was delivered by the minister, Rev. Roy J. Stewart, on "Our Inheritance and What It Means To-day." Special musical numbers were rendered by a mixed quartette from the senior choir and a double quartette from the young people's choir. In the evening additional seating was required to accommodate the large company of worshipers. The message of the evening was given by Rev. Wm. Verwolfe of Durham, and the musical service was in charge of the choir under the direction of Mr. R. C. MacLeod, assisted by the ladies double quartette of Stellarton, several well-known male singers, and an orchestra led by Mrs. Benvie. This company of fifty-two musicians provided most suitable selections which were well rendered. The organist was Miss Lillian Gunn.

Shortly after the Church Union vote was taken and the result made known, several hundred people in Westville found themselves without a church home as a result of their decision not to enter the United Church of Canada. On the first Sunday of February, 1925, these people organized and held their first meeting as a congregation in the Masonic Hall. Here they continued to worship for a time, until it was felt that a permanent church home should be secured.

A committee was appointed to negotiate with the United Church for the purchase of one of the churches taken over by them as a result of the Church Union vote, and very soon satisfactory arrangements were made, and the property then known as "Carmel Church" once more became the property of the Presbyterians.

Wingham, Ont.

St. Andrew's Church, of which the minister is Rev. Kenneth MacLean, B.A., has now a membership of four hundred and five. It has been able to meet its full allocation of $1,500 for the Budget with about $500 in addition to the One-Step-Forward Movement. The congregation has suffered recently by the death of a number of its leaders. One of these, Wm. Isbister, the oldest member of the congregation at the time of his death, assisted in the erection of the Church over fifty years ago. Two others, Mr. W. Logan Craig, and Mr. J. Anderson, members of Session, the former having served in that capacity for sixteen years, were also recently taken by death.

Ottawa, Ont.

The 57th anniversary of its founding was observed by Erskine Church on February 19th. Rev. J. C. Tolmie who has supplied the pulpit of Knox Church in the absence of the minister, the Moderator of the General Assembly, Rev. Dr. R. Johnston, delivered the special messages morning and evening and at the dinner on the following evening gave an address on "Happiness" in which very timely and impressive suggestions were made. The services on Sunday and the social gathering on Monday evening were largely attended.

Toronto, Ont.

March 5th marked the 104th anniversary of St. Andrew's Church, King St., Toronto. In March, 1830, it began its history as a congregation of the Church of Scotland. Of the congregations the minister, Rev. Dr. Stuart Parker, says:

"We thank God that St. Andrew's has grown with the years of growth and it fills to-day relatively the same position as in the early days of the nineteenth century. It was a centre of influence then, not only in its immediate surroundings, but for Ontario. Its people were among the most energetic and progressive in the province filling high offices in the State, in industry, commerce, and the professions. . . . Our congregation is to-day at the peak of its strength though we are the most downtown of all the churches. . . . In our survival and increase of strength we see a token of the survival and undiminished influence of the Gospel itself."

The preacher for the occasion was Dr. James Moffatt, concerning whom the minister of St. Andrew's has written:

"The name of Dr. James Moffatt is known throughout the entire English-speaking world, and indeed in every country where there is the slightest interest in and acquaintance with Biblical scholarship. Students have known of him for many years. But by his immense labors in retranslating the entire Bible in the light of modern linguistic knowledge he has made himself known even to the man-in-the-street. It is a prodigious achievement, this universal fame which Dr. Moffatt has acquired; but it has been accomplished in the best way, by a proportionately prodigious labor. Some reach fame by accident. Dr. Moffatt has slaved for it, facing and performing a task which many in the past have contemplated, but none had the dogged heroism to take up and pursue to the end. His name will live in the annals of Biblical scholarship along with many which he himself would be startled to hear coupled with his own, Wiclif, Tyndale, and, not the great translators alone, but the great theologians of the Church Catholic. . . . Dr. Moffatt some time ago accepted the invitation to occupy a chair in Union Theological Seminary, New York. Previously, he was Professor in the United Free Church College, Glasgow. In those days I met him, and had him, on one occasion, speak to a gathering of students in the Church Hall of the Parish of which I was minister."

Dr. Moffatt's messages were like himself, simple and great. In the morning a profound impression was created by his sermon on the words of Proverbs, "Buy the truth and sell it not." This truth he said is religious truth, the same as Christ mentioned when He spoke of Himself as the "way, the truth, and the life." The price to be paid for truth is love of it and a willingness to obey it. . . . Love of truth means the desire for integrity, dislike of pretext, a passion for reality. . . . It is only as we act upon truth that it becomes real to us.

In the evening he spoke upon peace in the world pointing out that to win and maintain this meant hard work and self-denial in the most exacting form.

Kincardine, Ont.

By the will of the late Mrs. F. E. Coombe, a life-long member of the Church, who died at the close of last year, a legacy of $2,000 was left to Knox Church. Announcement was made of this by the minister, Rev. T. D. McCullough, on a recent Sunday. This sum is to be divided equally between the congregation as a whole and the W.M.S. Of this latter organization Mrs. Coombe had been a faithful member and president for many years.

Kamloops, B.C.

Though this congregation was formed from a minority group in 1925, it very properly regarded the anniversary this year as the 46th in its history. At the morning service Rev. R. J. Douglas, D.D., Synodical Missionary, spoke upon the privilege and responsibility of all followers of Christ to be His messengers of good tidings. In the evening the minister, Rev. G. Dickey, preached from Psalm 125:1, his theme being the security of those who live in sustained trust in the Lord. A supper and program marked the Monday evening meeting which proved from every standpoint to be a successful reunion. The chief feature of the program was an historical sketch, "The Date We Celebrate," by Mr. A. F. Matthews. This meeting was presided over by the minister, and messages were brought by Mayor Johnston, and Rev. Dr. R. J. Douglas.

Watford, Ont.

This congregation was organized from a small minority group which in 1925 was left without property. However they purchased and paid for a commodious brick building on the main street formerly occupied by the Congregationalists. To this equipment was added a manse which for location, appearance, and accommodation leaves little to be desired. Notwithstanding these difficulties the congregation has made its Budget allocation each year, their dollar-per-member toward the deficit, whilst exceeding their own requirements during the past year by $18.00. Two stations are associated with Chalmers, Brooke and St. Andrew's, Napier, the membership of which now stands at 220.

West Hill, Ont.

While Melville Church was being redecorated the congregation met in the Sunday School room. For some time the minister, Rev. J. C. McConachie, has been confined to his home through illness, but he is now convalescent. The re-opening services were held on Sunday March 12th, Rev. Dr. A. L. Burch of Agincourt conducting the morning service and Rev. W. T. McCree of Glebe Presbyterian Church, the evening.

PRESBYTERY OF VICTORIA

The March meeting was held in St. Andrew's Church, Victoria. In presenting the report for Home Missions Rev. H. P. S. Luttrell expressed special satisfaction with progress at Port Alberni where a church is about to be erected, and at Duncan where a Session has recently been formed. Rev. R. J. Douglas, Synodical Missionary, also reviewed the work in the province reporting generally satisfactory progress, though some districts were severely affected by the economic situation. On the whole there was steady gain. Mr. Thomas Humphries, Clerk of Presbytery, presented the report on Evangelism. Disappointment was expressed over additions to the membership although one satisfactory aspect was the number received from the Sunday Schools. The evangelical messages from the pulpits throughout the Presbytery, the report said, should be supplemented by a series of special evangelical meetings. The committee recommended that the services of the Fraser Bros. who held special meetings in Toronto last year, and are soon to labor in Winnipeg, should be invited for distinctive work in the Presbytery.

A delegation from the W.M.S. presented a report of the year's work. Commissioners to the General Assembly were also appointed.

Recognition was made of the great service of a veteran missionary to the Chinese, Mr. C. A. Coleman, who died recently at the age of eighty years, the Presbytery standing in silent tribute to his memory.

A large gathering in the evening heard Rev. H. N. Maclean, former minister of St. Paul's Church, Victoria West, who for several years has labored in Australia.

THE MONTREAL COLLEGE

Rev. W. Harvey-Jellie, D.D., Litt.D.

Our Montreal College will close the work of an arduous and successful session with the Annual Convocation on April 7th. The reports which are issued are full of encouragement and give promise of remarkable progress in the coming year. There is an excellent class of graduating students, all of whom are immediately settling in pastorates, except one who will proceed to Edinburgh to study for his Ph.D. degree. The registration of students has reached the highest level since 1925, and almost all will eventually be University graduates. The complete statistics will be published after Convocation; but the steady increase in numbers and in academic standing of the men is exceedingly gratifying.

The work of the College has been carried on with unchecked efficiency. The staff is still short of two members, but all the professors have gratuitously undertaken double courses of lecturing, involving no small amount of labor. The utmost harmony has prevailed throughout the session and the staff is actuated by the conviction that valuable service is being rendered to the Church in equipping men of evangelical and scholarly abilities for its service in the pastorate, the pulpit, and the mission field.

Fortunately the serious setback to the College, caused by the ill-advised attempt of 1931 to close the College for financial reasons, has now been overcome and there has, indeed, been a certain good resulting from even that unwise policy of panic. In the great protest meeting called to resist the closing of the College, it was made evident that such action would be a serious blow to the loyal Presbyterians of Montreal, Ottawa, and the Maritimes, all of whom regard the College as uniquely their own. There has resulted a deeper appreciation of the College, which was won back in 1926 by help of the Quebec legislature and which has become a definite adjunct of McGill University. It is cause for gratitude that our Assemblies of 1931 and 1932 definitely went on record that the stability of the College must be inviolate; and, at the same time, the pledge of the great protest meeting to stand by their College has proved no vain promise, tangible evidence being given in the splendid response made to the effort undertaken by the Registrar, supported by the Board, to meet the financial emergency. No doubt the financial burden presses; but local support can do much. The College is being administered at a minimum cost. There have been severe slashes in salaries and every cent of expenditure is scrutinized. Much toil and sacrifice are called for, but there will be no decline in efficient service in this vital spot of the Church's life. The position has been attained where it is essential to avoid any setback and where additional help would lead to unparalleled progress. The position of our College must be stabilized; and it may not prove untimely that, amid the stress and strain of a heavy session of service, an appeal should go forth from the College for unbroken interest and prayerfulness from our splendid body of alumni, our ministers and elders, and the entire membership from coast to coast, who have never wavered in their loyalty to the Montreal College.

OVERTURE TO THE GENERAL ASSEMBLY

To the Editor of the Record:

At its March meeting the London Presbytery adopted an overture to the General Assembly asking for a cut of 10% on salaries of all Church officials, home and foreign missionaries, etc. and that the minimum salary for ministers in settled charges be reduced to $1,600.

If the object of this overture is to lighten the burden on the Budget we need go further and ask the Assembly to deal with all ministers in settled charges as well as those on the minimum salary. Why not ask that all ministers receiving from $2,000 to $3,000 a year pay 10% to the Budget, and those over $3,000 pay 15%. If a suggestion of this character were inserted in the overture and supported on the floor of the Assembly by those responsible for this overture and all who would support it, it might show a semblance of sincerity in the professed aim to reduce the Budget deficit. There is no suggestion however in the overture of asking ministers in charges paying $2,000 and over to come to the help of the weak. Nevertheless a reduction of 10% or 15% in those salaries would not mean as great a sacrifice as in the case of those on the minimum stipend accepting a reduction to $1,600; for the vast majority of our rural charges would become suddenly very poor and would demand that the minister's salary be reduced to $1,600. I am prepared to say that the great majority of our ministers in rural charges find it difficult to live on $1,800 and must often make great sacrifices when trying to educate their children. It is rare to find a manse in a rural charge convenient to a high school or university. The Christian world is different from what it was twenty-five or thirty years ago when the minister did his work with 'old dobbin'. Then every autumn he would find his barn filled with hay and grain, and richly supplied with the best the farm could produce. That is all changed now and he must pay for everything he needs and often pay the top price. Further it is a rare thing to find a rural charge with less than two or more stations to be supplied each Sabbath, and in many cases these are long distances apart.

The Presbytery of London must know that rural charges in Canada, or even in Ontario, are not as compact as those in that Presbytery. Many of our ministers must keep both a car and horse to do their work. The summer is the time when the minister in a rural charge does most of his pastoral work and it cannot be successfully overtaken with a horse. Then in winter the car must be laid up and the minister must overtake his work as best he can with a horse. To expect men to work these charges on less than $1,800 with manse is asking too much. For the welfare of our Church I trust that the Assembly will consider seriously before adopting this overture.

Yours, A Rural Minister's Friend.

N.B.—Perhaps the action taken by the officials in Head Office is not generally known. Before the meeting of the Assembly last year they volunteered to contribute 10% of their salaries toward meeting the Budget deficit. This was accepted by the Assembly and the wish expressed that all other officials should do likewise.—Ed.

BOOKS

The Speaker's Bible

The Upper Canada Tract Society,
128 University Ave., Toronto 2.
Price $2.75

This is edited by Rev. E. Hastings, M.A., and is one of the series founded by Rev. James Hastings, D.D., Editor of "The Dictionary of the Bible, The Encyclopedia of Religion and Ethics," and other works. The volume now offered to the public is the fourth in the series on the Psalms and covers that section of the Book from Psalm 104 to 150. Like the companion volumes this book is valuable for the critical aid in compact form afforded ministers and its rich suggestions of themes.

* * *

Is There a Case for Foreign Missions
Pearl S. Buck

The John Day Company, New York.
Price 25 cents.

This is a stimulating presentation of the author's view of foreign mission work. We cannot assent to all her positions but we may learn from those who are against us as well as for us, and what the author emphasizes here is living, not preaching. Not that there should be no preaching, but that there should be perhaps less speaking and better living, as summed up in the closing words, the author's statement of the Chinese view as expressed by many:

"Come to us no more in arrogance of spirit. Come to us as brothers and fellowmen. Let us see in you how your religion works. Preach to us no more, but share with us that better and more abundant life which your Christ lived. Give us your best, or nothing."

* * *

Book of Forms

Presbyterian Publications, 73 Simcoe St.,
Toronto, Ont.

That this long-looked-for publication is now off the press will be welcome news throughout the Church. It would be well for all ministers and Church officers to secure copies at the earliest date. The Church may justifiably be proud of this book for it is its own, and in content it represents protracted and efficient labor by the com-

mittee in charge. It is a larger book than any previous, well bound, and attractive.

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UPPER CANADA RELIGIOUS TRACT AND BOOK SOCIETY
100th Annual Report

This report is an interesting and encouraging record of progress, throughout a century, of an organization which has not only a place in the religious life of Canada but in the affections of the people as well. A noteworthy feature of the report is the address at the 100th Annual meeting by Rev. G. Gordon Jones, M.A., B.Th., entitled, "The Man with the Measuring Line." Copies of this may be secured by applying to the Upper Canada Tract Society, Missionary Department, 406 Yonge St., Toronto.

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FOR GROUPERS ONLY

B. C. Plowright, B.A., B.D., H. R. Allenson Ltd., 7 Racquet Court, 114, Fleet Street, London, E.C. 4, 1/-net.

Many have talked about the Group but this author talks to them in the form of letters to a young man who was "changed." With penetration and vigor, he examines their principles and practices and gives the young man what Uncle Remus often calls "hard sense." "Take your guidance," the author says, "and be thankful for it, but don't forget that when God has shown you the main routes he will leave you to find your way about town for yourself."

MR. ROBERT McLAREN

In the death of Mr. McLaren, who passed away very suddenly on February 23rd, the community lost a life-long resident and one of its finest citizens, and Carmel Presbyterian Church, Hensall, Ont., one of its most stalwart and enthusiastic supporters. From his early youth he was deeply interested and active in the work of Carmel Church. For fifteen years in the Auld Kirk he officiated as precentor and for more than twenty-five years was a member of the Board of Management. The sacrificial service he rendered to the Presbyterian Church in the disruption of 1925 can hardly be overestimated. He will be remembered as well for his happy disposition as for his devotion to the Church.

MR. JAMES MUIRHEAD

Mr. Muirhead of Pierson, Man. passed away recently at the hospital, Brandon, Man. He was a pioneer of the West and a member and steady supporter of the Presbyterian Church. He was born in Antrim, Ireland, in 1852 and came to Canada in 1888. For forty-four years he has lived in or near Pierson. He was opposed to Union, even locally, and in 1925 did his utmost to have the congregation at Pierson remain Presbyterian. Having failed he transferred his membership to Elva. He was regular in attendance at church and was a liberal supporter of the cause. He was a stalwart, upright man and highly respected in the community.

MR. JOHN ANDERSON

St. Andrew's Church, Wingham, has lost a most highly esteemed elder in the passing of John Anderson on February 10th, in his seventy-first year. Born in the township of Turnberry, near Wingham, a son of the late Mr. and Mrs. Wm. Anderson, pioneers of the township who came from Peebleshire, Scotland, his early life was spent on the farm. For a time he resided in Arcola, Sask., but twenty years ago he returned to Wingham. Elected an elder in 1916 he was faithful in the discharge of his duties and throughout his life took a deep interest in the work of the church and the welfare of the community.

MRS. W. H. WILLIAMS

Mrs. Williams was one of the devoted members of St. Andrew's Church, Bowmanville, who passed away at the ripe age of eighty-seven years after a life of humble devotion to her Saviour, loyalty to the Church, and generosity to every good cause.

MRS. ELIZABETH WRIGHT

Mrs. Wright, the widow of the late Rev. David Wright, a well-known minister in the Maritimes, passed away at the home of her daughter, Mrs. W. A. Stewart in Greenvale, (Blue Mountains) N.S. She was the daughter of Mr. James Scott of James Scott & Son, Halifax, and was married to Mr. Wright immediately following his graduation. Her first home was at Springhill, N.S., and there and elsewhere, the lady of the manse, she loyally supported her husband in all his work and devoted herself with special interest to the W.M.S. In this she was "to the manner born" for it was in her mother's home that the first W.M.S. meeting in Halifax, and possibly the first in Nova Scotia, was held. She served several times as President and became a life-member. The Sabbath School also shared in her active interest and support. She was predeceased by her husband and two sons, Herbert who died in Wolfville, and Colin who fell in the closing days of the Great War. She is survived by four daughters.

MRS. W. J. HILL

The loss sustained by St. Peter's congregation, Madoc, Ont., by the death of Mrs. Hill, may be appreciated when it is known that she had served a life-time as an active worker in the Sabbath School and

Church. For over thirty-three years she was in charge of the Beginner's Class. Other organizations such as the Ladies' Aid, and Young People's Society benefitted also by her character and her earnest work. The funeral service was conducted by Rev. T. G. Marshall, a former minister, and Rev. Bertram Nelles, the present minister. Hymns sung by the choir were those learned by many of them when members of Mrs. Hill's Beginners' Class. Mr. Marshall in tribute to her memory spoke of her goodness, radiance, and her deep interest in all in the community. She is survived by Mr. Hill, one son, four brothers and six sisters. On the Sunday following the funeral a special memorial service was conducted by the minister, Rev. Bertram Nelles.

MRS. KATE MacLEOD

Mrs. MacLeod passed away at the home of her daughter, North River Bridge, on February 12th at the age of one hundred years. She was one of if not the oldest member of the Presbyterian Church of North River Bridge. Though unable for some years to attend the public means of grace her interest in them and her concern for the moral and spiritual well being of the people never waned. She was a gracious person whose religion was manifest in a humble, affectionate and upright life. She sought the company of those best of mind and heart and was devoted to the ministers of her day. She suffered the loss of her sight a few years ago but her memory was retentive to the end.

MR. JOHN A. MacDONALD

Mr. MacDonald was also a member of North River congregation. He passed away at his home in Tarbot, Victoria County, on the 9th of February at the age of fifty-eight years. Though his fellowship with the Church was of but twelve or thirteen years duration he served faithfully on the managing board in his section and as Gaelic precentor. What impressed one most about him was his Christian humility and simplicity. The Bible was his constant study and his acquaintance with it so intimate that notwithstanding periods of darkness and doubt he had what appeared to him a clear knowledge of God's will. He was of a very quiet and genial disposition. He is survived by Mrs. MacDonald, two sons and one daughter.

Moderate lamentation is the right of the dead, excessive grief the enemy to the living.

Let's take the instant by the forward top
For we are old, and on our quick'st decrees
The inaudible and noiseless foot of Time
Steals ere we can effect them.

A HOME MISSION FIELD

Presbytery of Prince Albert

THE Foxford Mission Field includes the following centres and the district surrounding each: Howard Creek, Meath Park, Elk Grove, Weirdale, Copeland, Foxford, Celtic, Aldergrove, Smeaton, Elkhart, Jacquine Lake, Diamond Lake, Inland, Pinehurst, and the Torch River and Candle Lake settlements.

Lord's Day services have been conducted during the year at Howard Creek, Meath Park, Weirdale, Elk Grove, Celtic, Aldergrove and Smeaton. The other places have been visited. Church buildings have been erected at Celtic, Smeaton, and Meath Park.

The church at Celtic was formally dedicated on the 20th of March, 1932, by the Rev. R. G. MacKay of St. Paul's Presbyterian Church, Prince Albert, twenty-seven joining as charter members by profession and re-affirmation of their faith. Nine children and four adults were baptized, and thirty-five partook of the Lord's Supper. The site of this church is one acre in extent, providing for a cemetery for this district. Already four bodies are buried here. The Smeaton Church is not yet dedicated but has been in use for the last six months. This church has been loaned during the week to the district and village for school purposes. There are forty-two children on the roll of this voluntary school.

The Meath Park building was delayed by lack of lumber, but all the material necessary to finish it is now on the site, and as soon as weather permits a few weeks' work will see the congregation comfortably housed. The walls, porch, belfry, and spire are already up, and the roof of the main building is shingled.

At Aldergrove we have another acre-site donated, and a church building should have been erected last spring, but an unfortunate breakdown in the Gear Bros. saw mill prevented our lumber from being cut. This building will be proceeded with at an early date.

Lumber is procured for all buildings by subscription. A number of men take the logs from the bush to the saw mill, and when the lumber is cut and planed it is drawn to the site. Hardware, windows, shingles, etc. are procured by subscription, donation, and grant. These buildings are good value: Celtic, $700; Smeaton and Meath Park $2,500 each. The cash necessary was slightly less than $300 each, and to assist in getting this, the Board of Missions arranged a grant of $300. In addition the Ladies' Aid at Smeaton have bought and paid for a stove and an organ.

It is hoped that during the coming summer buildings will be erected at Jacquine Lake, Aldergrove, Copeland and possibly

Weirdale. During the past summer Mr. Anderson, a student missionary, assisted the minister of this large field. Work was made very difficult during the summer by excessive rains. Everywhere roads were rendered impassable by washouts, and much of the travel was done on foot. During the greater part of the year there were seven Sunday Schools in operation. Excessive cold and very deep snow have caused these to be closed for the present, but they will be re-opened immediately weather permits. The fields have contributed $92 to the support of missions of which $57 was paid to Mr. Anderson and $35 retained by Mr. Wilson. Besides this all board accounts of Mr. Anderson for four months, and Mr. Wilson for the year, have been paid in full. Members in full communion total 37. During the year baptism was administered to thirty-two infants, and nineteen adults, a total of fifty-one. There were three deaths. Two Ladies' Aid societies are functioning, one at Celtic and one at Smeaton. At Smeaton also there is a Presbyterian Young Women's Guild of great promise.

Sincere appreciation and gratitude are felt throughout the entire mission to the Presbyterians of the East for their most generous supply of relief by way of clothing and bedding. Some eighty-four families have already been outfitted and the end is not yet. The tireless efforts of the Relief Committee of our church in Regina, merits the gratitude of a countless number of men, women, and children protected against the winter's cold. Our people are poor, more than seventy-five per cent. of them having moved into these districts from the dried out areas of the province after having stayed there until the horses and wagons with which they moved were all they had left. The excessive rains this summer completely crippled several districts. Many families saw their first garden and potatoes drowned out, and then planted them a second time only to have them meet the same fate. Imagine, if you can, the feelings of a mother, who is determined to have plenty of vegetables for her little family, when she sees her every effort fail. Jacquine Lake district is the worst sufferer. There the water lay on all hay meadows all summer, and all crops were ruined. Without hay, or straw, they are now trying to get enough wheat and oat straw to keep their animals alive through the winter, and this they must haul twenty-four miles. In any part of the country east and north of Foxford I can take my pony but a short distance north of the highway. There is no food to spare for her. The pioneer missionary must know how to walk and enjoy it.

Our difficulties are many. Almost total lack of money may be said to come first, but to this there is a close second, namely, the indifference of the majority of the people to church work or church connection. Whenever we start to try to build we are met by the propaganda, "Don't call it a Presbyterian Church. Let's build a union church so that all denominations may use it." This "union church" propaganda has only one source, and where it has been successful it has had only one goal, viz., a United Church, from the use of which the Presbyterians would be prohibited. It has to be explained that our congregations, through their Sessions, always extend every courtesy and consideration to other religious bodies desiring the use of the building.

At Smeaton a determined effort has been made to stamp out the Presbyterian cause altogether. A United Church ordained minister has been placed there at no cost to the congregation, a splendid church building erected, complete in every particular even to the paint. A medical doctor has been procured, and the United Church W.M.S. is just putting the finishing touches on a splendid $5,000 hospital, all these buildings at no cost to the people. When a case of illness occurs and the doctor is called to the country, if it is expedient, the United Church minister drives him out, thus getting in on the ground floor with the necessary sympathy and attention. Very bitter false statements are circulated periodically regarding the Presbyterian Church, its ministers, etc., yet our congregations on Sunday evenings have increased from fifteen to fifty-one, and we have a choir of young people that will total eighteen getting ready to appear for the first time at the Easter Sunday service.

For the future, if at all possible, these missions should be divided, and a man, sincere, quiet, and of good judgment, placed in charge of one part, and myself left in charge of the other. In each mission there would then be at least six preaching appointments, with all that one man could do in visiting, organizing, and educating in Christian giving, to support their own and other missions. May I venture to suggest that on this mission for this year the Treasurer send all money received for the support of Missions to the Treasurer at Toronto, and do not make any payment other than for board and transportation from point to point on the field. My reason for trying this is that there will be a great many people joining when our membership rolls are made up, who are not Presbyterian now, and I would like them to get the habit at first of supporting the Budget for Missions.—JAMES WILSON, Missionary.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and faithfully and cheerfully as we can.

THE UKRAINE IN NEED

Rev. M. Fesenko

MISSION work in the Ukraine by The Presbyterian Church in Canada was attempted years before Union at the suggestion of Rev. P. C. Crath. Our workers among the Ukrainians in Canada were confronted by the contention of their Catholic opponents that it was impossible psychologically for the Ukrainians to accept the Calvinistic doctrines and the dry Presbyterian form of worship. They asserted that the Ukrainians are mystics and only the Roman Catholic form of worship would appeal to them. They also asserted that Ukrainians never were Protestants. All this and similar propaganda greatly hampered the missionaries of our Church among these people. Further every year brought a fresh influx of Ukrainian Roman Catholic immigrants from Europe who brought strength to the Greek Catholic Church in Canada. The Roman Catholic Church is spending $65,000 a year on work to prevent Ukrainians' acceptance of Protestantism.

Mr. Crath was the first to discover that in the sixteenth and seventeenth centuries there was in the Ukraine a flourishing Reformed Church with approximately four hundred congregations. That church however disappeared in the eighteenth century as a result of war, revolution, Roman Catholic opposition, and internal troubles caused by German Lutherans endeavoring to unite with them. It was Mr. Crath's plan, instead of chopping off the end of the dragon's tail in Canada whilst the body was intact in Europe, to go to the Ukraine and work upon the body, believing that a beneficial effect would thereby be exerted upon our mission in Canada. Thousands of Presbyterians, very often whole villages, became Presbyterian as a result of the mission in the Ukraine. Nationalists and Roman Catholics were deprived of their arguments after the organization in the Ukraine of the Ukrainian Western Presbytery. Ukrainian immigrants to Canada who became Presbyterians no longer feared that they would be disowned by their parents or relations in the Old Country and many were already Presbyterian as the result of our mission in the home land.

In March 1922 a conference of the Ukrainian Evangelical Alliance was held in Rochester, N.Y. in which leaders of The Presbyterian Church in Canada and the Presbyterian Church in U.S. took part. At this conference Mr. Crath and Rev. B. Kusiw of Newark, N.J., were appointed missionaries to the Ukraine. In 1924 The Presbyterian Church in Canada sent Mr. Crath to make a survey of the field in Galicia and Wolhyna, the Ukrainian province now belonging to the Polish Republic, and from which three-fourths of the Ukrainians in Canada have come. On his return in the fall of 1924 Mr. Crath was introduced by Mr. Kusiw to the Central Bureau of European Relief for Evangelical Churches in Geneva, Switzerland. Mr. Crath's report of a general religious awakening in the Ukraine stimulated the Bureau, in co-operation with The Presbyterian Church in Canada, to send Mr. Crath and Mr. Kusiw immediately back to Galicia. On the first of February 1925 Mr. Kusiw left New York for Europe and Mr. Crath followed later.

The arrival of the Presbyterian missionaries awakened great interest. On Easter-night while the Bishop of Stanyslaviv had



Ukrainian Reformed Congregation, Pistyn, Ukrainia. Rev. Dr. Gantenbein, Switzerland, Centre. Rev. P. C. Crath on His Right.



Executive of Mission Committee Western Ukrainian Presbytery. In Centre First Row, Rev. S. Skierski, Supt. E. Reformed Church, Poland. Rev. P. C. Crath, Second on His Left.

an attendance of nine persons at the cathedral, the whole city flocked to hear Mr. Kusiw in the German Lutheran Church. In a short time three Ukrainian Presbyterian congregations were organized at Stanyslaviv, Krekhivtji, and Mykytyntzi. The movement spread to Kolomyja, and a Presbyterian group was formed at Lwiv, the capital of Galicia.

In May of that year Rev. Sylvester Beach of Princeton, N.J., a representative of the Central Bureau, in company with Rev. Dr. Chas. Herron of Omaha, Neb., visited the Ukrainian Presbyterians and urged that they identify themselves with a historical Protestant Church in Poland. On account of racial antagonism between the Poles and Ukrainians it was deemed unwise to seek union with that Church. Dr. Beach then suggested identification with the Evangelical Church holding the Augsburg and Helvetian Confessions whose superintendent was Dr. Theo Zoeckler of Stanyslaviv. A verbal agreement was entered into with Dr. Zoeckler, the Ukrainian Presbyterians uniting temporarily with his Church until they were able to organize as an independent body. Following this the Central Bureau gave a monthly grant of $675, money which came really from The Presbyterian Church in Canada.

Confident in the sincerity of Dr. Zoeckler our missionaries proceeded to organize.

Mr. Kusiw having left for America, Mr. Crath remained to carry on the work. At this time Dr. Zoeckler informed Mr. Crath that for the purpose of stimulating interest in the Ukrainian Evangelical movement it would be wise also to organize a Ukrainian Lutheran group besides the Presbyterian. Mr. Crath protested but, notwithstanding, Dr. Zoeckler brought in Lutheran mission workers to the Presbyterian field creating strife and division and subjecting the Presbyterian group to persecution. Dr. Koch of Vienna, a personal friend of Dr. Zoeckler, after visiting Galicia, in a circular letter gave inaccurate statistics of Lutheran successes and informed the Presbyterian Churches in Canada and United States, and also in Scotland, that the Ukrainians being mystics, Lutheranism was more acceptable to them than Calvinism, the argument adduced by the Roman Catholics. Dr. Zoeckler reported frequently to the Central Bureau that the Ukrainian Reformed group were given to quarrelling among themselves and were opposed to the Lutherans. Dr. Adolf Keller of the Central Bureau visited the field but remained only for a short time and did not investigate thoroughly the Ukrainian Presbyterian situation.

In 1927 for the protection of our mission it was decided to organize an Elders' Union and in 1928 this Union proclaimed itself independent of Dr. Zoeckler's Church. Meantime Union had taken place in Canada and the continuing body was not at first well informed about the work in the Ukraine.

Pressure from the Central Bureau, contrary to the interest of the Presbyterian cause in Galicia, led Ukrainian Presbyterian leaders in Canada and the United States



Ukrainian Reformed Ministers and Elders of Pistyn and Utoropy. Dr. Gantenbein in Gown and Bands. Mr. Crath Centre Back Row.

to ask the Central Bureau to discontinue its financial support. In 1930, under the consideration that work in the Ukraine had a great influence upon Canada and that it was in danger for lack of leadership, The Presbyterian Church in Canada, upon request of the Western Ukrainian Presbytery, sent Mr. Crath to the Ukraine.

About two years ago the Western Ukrainian Presbytery asked The Presbyterian Church in Canada to recognize it as a Presbytery in connection with that Church. There was delay over this and the General Board of Missions in October 1932, owing to the financial depression recalled Mr. Crath to Canada. Upon arrival Mr. Crath presented a letter from the Western Ukrainian Presbytery, or as it is called the Presbytery of the Alliance of Ukrainian Reformed Congregations, repeating the request for recognition and asking that Mr. Crath be restored to the work. The plea supporting this request was the menace to their position as an independent Presbyterian body created by the action of the European Unionists.

The Western Ukrainian Presbytery consists now of three ordained ministers, besides Mr. Crath, five evangelists, one deaconess, twenty-one congregations, and several additional preaching stations.

The Western Ukrainian Presbytery, in order to preserve the Presbyterian cause and to separate itself from the Lutherans, appealed to the Reformed Church in Poland for affiliation. This was granted and now the Presbyterians in the Ukraine body enjoy full ecclesiastical and civil rights, including the ordaining of ministers and mission workers, solemnizing of marriages, the teaching of religion in the public schools, and other privileges. The Reformed Church in Poland however accepts no financial responsibility in this regard.

The Reformed Church in Switzerland then came to the help of the Presbyterians, and one of their leaders, Dr. B. Gantenbein has become deeply interested in the Ukrainian Presbyterians and has conceived the idea of organizing in Western Europe a relief committee of the Reformed Churches. To this end he applied to the Central Bureau. However this plan was opposed by the Bureau and by Dr. Zoeckler who desired to see the Lutheran connection re-established and sustained, and, upon the plea that Presbyterian Ukrainians are divided and in conflict with one another, arranged a conference at Prague at the end of March to settle this alleged dispute and to place the Ukrainian Presbyterian body and the Lutheran body into one organization under the supervision of a committee of seven. This allegation however is baseless for the Western Ukrainian Presbytery last fall entered into a pact of non-aggression with the Ukrainian Lutherans and there is no reason to believe that amicable relations will be disturbed. Following the union of the Western Ukrainian Presbyterians with the Reformed Church in Poland the Presbyterian body has regained all her former positions and privileges and the past winter was a period of abundant blessing.



Dedication Zwingli House, Peremyliv, Ukrainia, the Gift of the Reformed Church, Switzerland.

The Ukrainian Presbyterians need support from abroad and would welcome a conference of their friends that organization may be extended and perfected and the independence of the Presbyterians maintained.

In the circular calling the conference at Prague it is stated that the object is to unite Ukrainian Presbyterians and Lutherans into one evangelical church. Such a church already exists in Galicia, the united church under Dr. Zoeckler. Mr. Crath expresses the strong conviction that The Presbyterian Church in Canada should protest against this attempted union of Lutherans and Presbyterians contrary to the will of the Presbyterians and that the work of The Presbyterian Church in Canada should be continued in the Ukraine.

The Presbyterian mission in Galicia stands now on firm footing but it needs the leadership which our Church can furnish because of its loyalty to the Calvinistic system.

GLIMPSES IN MANCHURIA

Rev. Allan Reoch

THE Chinese New Year comes on January 26th. We held our usual watch-night service on New Year's from five to eight p.m. It is impossible to hold a midnight service in Taonan. Even eight o'clock in the evening is considered late. These celebrations, the heathen and the Christian, as one might expect, stand in great contrast. The heathen ceremony is governed by the belief that their gods return from their annual visit to report the year's doings of the family to the Venerable Old Gentleman of the Heavens, and takes the form of receiving the gods. The Christians on the other hand give an example of how the only living and true God should be worshiped, in spirit and in truth. As much gambling is carried on that night the Christian service becomes at once a shield and a tower of strength to those weak in the faith, and to recent converts who before conversion had been heavy gamblers.

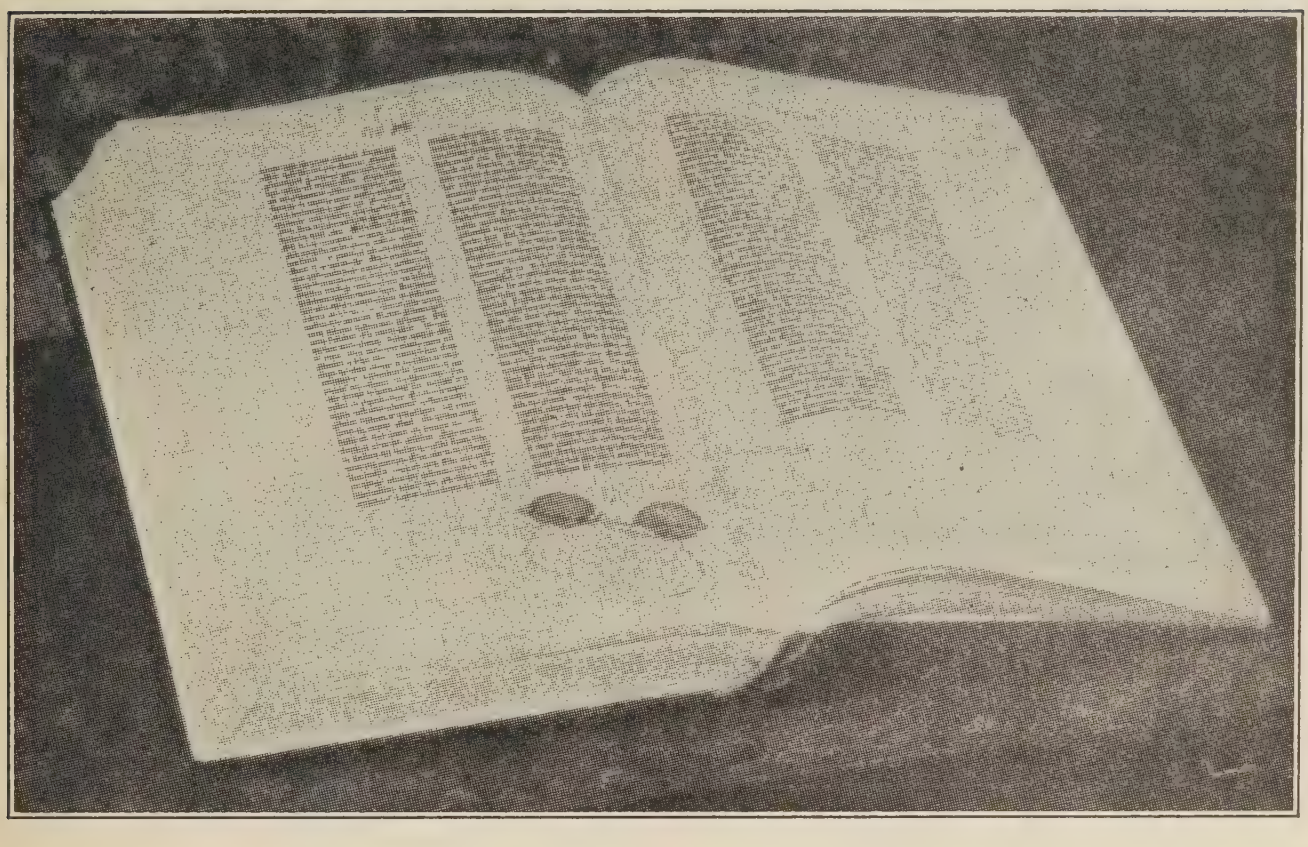
This special service was followed by a six-day Bible School with a daily meeting for prayer from 9.30 to 10.00 a.m. The classes, of which there were four, then took up their work. Pastor Liu taught Church History, while I took the second period with studies in the Old Testament. After a thirty-minute recess classes resumed with Pastor Chiang and Mr. Davis leading in studies in the New Testament. This Bible School served the two-fold purpose of giving the Christians a deeper insight into the Word of God and of preparing for Dr. Goforth's special meetings.

The series of special meetings conducted by Dr. Goforth for a period of ten days followed immediately. The morning prayer meeting with which all these meetings opened was conducted by Pastor Su of Szepingkai. Over one hundred delegates were in attendance from the outstations. The confessions made and the spirit of prayer prevailing showed clearly that a great spiritual quickening had resulted from the special services.

MR. JOHN A. STEWART

The congregation of St. James' Church, Thamesville, Ont., suffered a very severe loss in the sudden passing of Mr. John A. Stewart on Saturday, February 18th. He was a member of the Session and of the Board of Managers and formerly was Treasurer of the church and has shown in ber of years. Mr. Stewart was born in Morriston near Guelph sixty-eight years ago and came to Thamesville as a young man. In a business career of over forty years he earned in a remarkable degree the respect and esteem of all. He was a man of sterling character and integrity and a staunch member of the Presbyterian Church. He is survived by his wife, two sons, and one daughter.

Children and Youth



Vellum Copy Gutenberg Bible. The Most Costly Book in the World.

THE GUTENBERG BIBLE

This article is inspired in the sense that it was suggested by another than the writer, one who has been a frequent contributor to the Record and in particular the Youth Section, Rev. Frank Baird, D.D., Pictou, N.S., Ex-Moderator of the General Assembly. We were together at the meeting of the Alliance of the Reformed Churches in Washington in February. He had been there a day or two before the meeting and had paid a visit to the Library of Congress, a wonderful place both as a building and as a library. There he saw a copy of the Gutenberg Bible, and at once thought that an article upon it would be very timely for the Record, a suggestion which he immediately made to the Editor. On a previous visit to Washington we had seen this wonder of the printer's art but had not seen the pamphlet available in the hands of the attendant. This Dr. Baird secured and put into our possession along with his own memorandum. However, we have gone beyond the limits of the Congressional Library pamphlet and Dr. Baird's notes, and from various sources, in particular from The Guiding Light on the Great Highway by Robert B. Deadner, have secured additional information. Hence the story which we now try to tell.

The Name

That a copy of the Bible should be called by any special name when it is known to us and everywhere as the Bible, raises the question, Why is this book called the Gutenberg Bible? Is that the name of a place or a man? It is the name of a man and it is called his Bible because he printed it and it has this distinction that it is the first copy of the Bible ever printed from moveable type. There is some dispute over the matter but one seems fairly justified in saying that Gutenberg was the inventor of printing in that form, that is, using a block or die for each letter. Therefore it is called the Gutenberg Bible.

The Man

The story of the man is of some interest. He was born in a German city, Mainz, from which at the age of twenty his family was compelled by certain political difficulties to move to the greater city of Strassburg. He was of an inventive turn and during his stay there his active mind led him to continuous experimenting in the art with which his name is connected. He was forty years of age when he returned to the city of his birth where with renewed ardor he prosecuted his work. All this work was done in secret. Hence the difficulty of learning ex-

actly who really was the first inventor of the art of printing as we now have it. Of this there is no doubt, that he turned the new art to good account for he proceeded to print the Bible in full and thus earned his honorable fame.

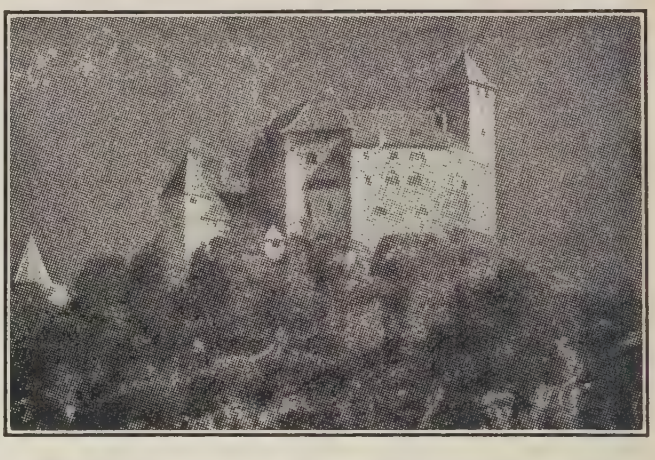
Printing

Printing is one of the oldest arts practiced by man. Some idea of our present process was prevalent centuries ago. From Assyria, Babylon, and Egypt, relics have been obtained showing that upon bricks and cylinders were stamped characters giving the history of these countries and the record of their people's attainments. These impressions, especially those made on Egyptian bricks, were made by wooden blocks which had upon their surface the desired figures or characters carved by hand. These blocks were pressed upon the soft clay and thus an impression was made. Signet rings were also a feature of those times and these were really a form of type or stamp. The impressions were made also upon smooth wooden boards rubbed over with wax, upon leaves, the bark of trees, skins, and the soft tissue of the papyrus plant. The Greeks and Romans also made use of stamps with the characters reversed, indicating that they too knew something of the primitive art of printing. There is evidence also that the Chinese practised a system of printing making use of blocks long before the art was known in Europe. In Europe the earliest form of printing was from wooden blocks and then about the time of Gutenberg we came to the use of blocks with individual letters or moveable type. This was the advance made by him and one can see that it was a very great step forward. Until within a few years past these separate letters were put in place by hand, but now we have great machines, one of which is the Linotype in which a line of letters is cast. Some work however is still done by hand, the compositor picking out each letter and putting it in its place. The Record material is set up by linotype.

The Task Finished

It was in 1456, four hundred and seventy-seven years ago, that Gutenberg completed his task of printing the Bible. It was a slow process and engaged his energy for about five years. One can understand this because each page required to be set up and to have a separate impression, and the book consisted of 641 leaves. Some copies were printed on fine paper and some on vellum from large metal types in what is known as Gothic characters in imitation of the lettering by hand on the old manuscripts. The printing is in two columns with forty-two lines to each column.

Twelve years after completing his work



Gutenberg Castle on the Rhine, where Gutenberg is said to have been born.

Gutenberg died. His fellow-citizens of Mainz honored his memory by the erection of a statue. His greatest monument however is the Bible as he presented it to the world.

Few But Good

It is said that there are forty-two copies of his Bible in existence, but only twenty-five copies are perfect and nine of these are in America. It is believed that the total number originally printed did not exceed 210, 180 on paper, and 30 on vellum. Vellum was made from the skin of calf, kid, or lamb, and made a rich-looking and durable material for printing. Gutenberg's Bible displays these qualities for the material has endured for nearly 500 years and shows still a creamy richness. It is a costly material for the printer on account of the number of skins required for a book of large dimension and the preparation of the skins. It is said that 300 lamb skins were required for one copy of Gutenberg's Bible.

Crosses the Sea

The first copy to come to America was purchased by James Lennox of New York in 1847 and is now in the New York Public Library, all known copies being in public institutions. A dealer named Gabriel Weeks of New York who possessed a genuine original copy, having purchased it at the sale of Lord Curzon's library, well known as a British statesman, Viceroy of India, and a lover of learning, divided his copy into parts and sold separate leaves as specimens of Gutenberg's wonderful work.

Ornamenting

In those days there were artists known as rubricators who would do in books what we see now in illuminated addresses. They would take the first letter of a paragraph and with various rich colors make it stand out. They would also embellish the pages with beautiful figures, making the whole a real work of art. These artists usually were monks. The story is that a note writ-

ten by one of these artists in a copy of Gutenberg's Bible enabled scholars to discover the date when Gutenberg finished his book. This is the note:

> This book was illuminated, bound, and completed by Henry Cremer, vicar of the collegiate church of St. Stephens of Maguntum (Mainz) in the year of our Lord one thousand, four hundred and fifty-six, on the Feast of the Ascension of the Glorious Virgin Mary. Thank the Lord. Alleluia.

This note was found in the copy of the Gutenberg Bible in the library of Cardinal Mazarin, Paris. For this reason this copy was often called the Mazarin Bible.

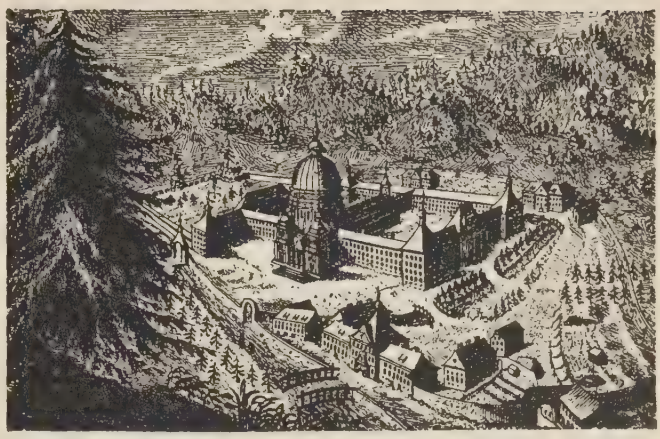
A Costly Book

How valuable this book is may be gathered from the records of various sales. In February 1926 a copy was sold at public auction in New York for $106,000, the highest price at that time ever paid for a single book. Later this copy was resold to a private purchaser, a lady, who presented it to Yale University Library, the price being $120,000. In this way, Yale has secured one of the last copies of the Gutenberg Bible it would be possible to obtain at any price. An eminent book and art patron-dealer who has bought and sold four copies of the Gutenberg Bible states in a book entitled "Books and Bidders," that "more than $1,000,000 will soon be a reasonable price for it."

Earlier we referred to the sale of separate leaves of this Bible. The Epistle to the Romans was sold in New York for $1,750 or $218 a page. In 1928 a single leaf was sold for $300, and in 1929 a single leaf was sold for $650.

Whence This Copy

Something must be said about the copy of the Gutenberg Bible in the library of Congress, Washington, U.S.A. It is known as the Vollbehr copy and is part of what is called the Vollbehr collection of 3,000 books printed before January 1, 1501, and called incunabula. (This is a large word which we get from the Latin and means cradle, birthplace, origin. When applied to books it means books printed at a very early period in human history.) These were purchased by authority of Congress, the Act having been approved by President Hoover, July 30, 1930. This copy is printed on vellum and was secured only after lengthy negotiations. Dr. Vollbehr is a citizen of Berlin, Germany. In 1926 he purchased this copy of the Gutenberg Bible for $275,000, a figure which was raised on account of commissions, taxes, etc. to $305,000. What the United States Government paid for it we do not know but the sum set apart for the purchase of the Vollbehr collection of 3,000 books was $1,500,000.



St. Blasius Abbey, Black Forest, Germany.

The Book's Adventures

The history of this one copy is most interesting and makes it, as one says, for this reason alone, apart from price, "the aristocrat of the book world." In 1750 a librarian named Schellhorn in Memmingen, Suabia, found a copy of another rare Bible and the discussion over this led to the discovery of the vellum copy of the Gutenberg Bible in the old abbey of Saint Blasius in the Black Forest, not far from Memmingen. Fire broke out in the old monestary in 1769 and all the old buildings including the library were completely destroyed. However some precious manuscripts and this old copy of the Bible were fortunately saved by the zealous efforts of the monks at the risk of their lives. A new monestary was erected and here the Gutenberg Bible was one of its central objects of interest. Indeed it was an object of pilgrimage and special mention by various writers. The next peril for the book was that of war and the monks fleeing before Napoleon's army carried with them this book among their treasures. Their first stopping place was in Switzerland, and later a place in Austria where they remained until 1809, when they changed their abode to the Benedictine Abbey of St. Paul in the Valley of Lavant in Carinthia, also in Austria, the famous Bible being still preserved. How Vollbehr obtained possession of it and from whom, the history we have consulted does not state.

In Latin

Another fact about the Gutenberg Bible is that it was printed in Latin and is a copy of what is known as the Vulgate or the translation of the Bible by St. Jerome in 384 A.D. A copy of the Gutenberg Bible, one of the perfect copies on vellum, is in the British Museum and another in the National Library, Paris.

A Good Workman

In this book we see something of Gutenberg, the man. This is his best tribute

and finest monument, declaring that he was not only an inventive genius but, better still, a good workman. To this standard we should all aspire, that we may be as the Apostle says "workmen needing not to be ashamed."

The Book's Message

Whilst we admire Gutenberg's handiwork and rejoice that the nations have placed his Bible among their treasures, we must not forget that a book is really precious, not for the beauty and perfection of its printing, but for its message. A meal may be served upon a gold platter but it is the food that counts. A book therefore is precious chiefly for its contents.

This is the reason why we set such value upon the Bible. It is the Book of Books because of its message. How gratifying therefore to think that unlike the expensive Gutenberg copy it is available to all because it is one of the cheapest books in the world. We may prize the rare and expensive copy but we must be thankful that the real book itself has been brought within the reach of the poorest in the land. As we have said there are but a few copies of Gutenberg's Bible but there are millions of copies of the Bible in simple and convenient form and it is printed in practically every known language of the world. Gutenberg's Bible is costly, but ours is precious:

Father of mercies, in Thy word
What endless glory shines!
For ever be Thy name adored
For these celestial lines.

Here springs of consolation rise
To cheer the fainting mind;
And thirsty souls receive supplies,
And sweet refreshment find.

Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

O may these heavenly pages be
My ever dear delight;
And still new beauties may I see
And still increasing light.

Divine Instructor, gracious Lord,
Be Thou for ever near;
Teach me to love Thy sacred Word,
And view my Saviour there.

Amen.

We have always tried to increase the Record circulation. Both my father and grandfather have taken the Record and gathered subscriptions ever since the late Dr. Scott was connected with it.

A DIAMOND JUBILEE MISSION BAND

Jean Ross Mackay (Mrs. W. G.)

The Donald Mackenzie Mission Band, the first mission band ever formed in North Formosa, would submit to the Editor of the Record this statement of its first year's work.

This Band is composed of about sixty boys and girls, from three to sixteen years, from Christian and non-Christian homes in about equal proportoin, and meets every Sunday morning, taking the place of what many churches in Canada call The Junior Congregation.

Our emphasis is on Scripture memorizing, prayer, and giving. During part of the year we memorized the whole Gospel of Mark, each child its own portions. The tiny tots took the first three and last six verses of the Gospel as part of their portion, giving them almost weekly in unison. The children of the Ami tribe, then eight in number, gave the great commission. Our prayers are in unison, taken from Psalms or Gospels, and always include the suggestion of Mark 1:3, "Prepare the way of the Lord in my heart."

After finishing Mark, each family was supplied with a copy of the Psalms and each child prepares as many as he chooses. Some have recited many Psalms.

We are now in the Book of Acts, the first great missionary text-book. Having laid this foundation of message and method, we hope, in addition to Scripture, to build up a knowledge of the ebb and flow of World Missionary Endeavor from the days of the Apostles to our own, a programme which it will take years to carry out!

Our givings go directly to the General Missionary Budget of the Church. As many of these children are already giving of their own money through the Sunday School, we have our own plan for encouraging our Mission Band children to work in order to have to offer for the preaching of the Gospel. While not suitable for all groups or occasions, this plan has one good feature, it makes each penny, en route to the missionary treasury, do double duty. It encourages some child to memorize Scripture, trains him in the habit and joy of offering to the Lord, and finally reaches the treasury to be wisely spent. This is our plan. Every verse of Scripture correctly recited gives a child the privilege of offering one sen. There is competition between the boys and girls both as to the number of verses recited and as to the number who recite. Last Sunday for instance, the offering was even, thirty-three sen from boys and girls alike. But fifteen boys had recited and only seven girls, which showed more healthy effort on the part of the boys as a group. At the last moment another little lad rushed in with a

further offering of three sen which tipped the balance entirely in favor of the boys, and brought the number of verses recorded for the year to the exact round number of 3,300.

A DINNER FOR JUNIORS

The Junior Christian Endeavor Society and the Junior Church attendance Group of Chalmers Church, Toronto, assembled for their annual dinner on February 10th in the church banquet-hall which was very effectively decorated for the occasion. The lights were enriched with colored balloons, red roses and daffodils, and tall red candles graced the tables, and the program was tastefully printed on Valentine-red paper. These also served as place cards. The dinner was served by the C.G.I.T., and following it Mr. G. Powrie with Miss E. Bryson as pianist led a service of song. The minister, Rev. A. C. Stewart, acted as toastmaster. The mission work of our Church was ably presented by members of the Junior C. E. Society as the following toasts were honored: Canada, India, Japan, China, British Guiana and The Presbyterian Church in Canada. Greetings from the Toronto Junior Christian Endeavor Union were conveyed by the President, Mrs. Rose, and from the Sunday School by Mr. N. G. Fraser, Superintendent. Mr. Henry Lore, Chinese medical student, responded to the toast, China, and Mrs. G. P. Sladen, the speaker for the evening, beautifully illustrated the difference in child life between a Christian land and that of India. Mr. W. G. Frisby responded to the toast, Our Guests, and Miss M. Grant to the toast, The Ladies, proposed by Douglas Row. Little Billie Whitehead held the attention of everyone with several recitations. A special feature of the evening was a presentation of a floor lamp to Rev. A. C. and Mrs. Stewart, as a small token of appreciation and commemorating their third anniversary at Chalmers.—Com.

ONCE MORE AN ANGEL

Will Rogers, a well-known humorist in the United States, tells what he regards the best story of charity of which there were many over last Christmas. This appeared in the New York Times:

"Away out on the Escalante Desert between Los Angeles and Salt Lake—I have flown over it many times—is one of the most desolate places you ever saw, one lonely ranch. The father died, and the mother and a whole house full of children lived there.

"Well, the pilots on the Western air run took up a purse of $80 and got the children clothes and toys, and then flew low on Xmas day and dropped 'em.

"What a Godsend the plane and the radio is to out-of-the-way places"!



MISS O. MARY HILL

The appointment of a successor to Miss Jean A. Cowan as Girls' Work Secretary has been made and Miss O. Mary Hill has been chosen for this responsible position. Miss Hill is a daughter of Rev. A. M. Hill, M.A., B.D., Ph.D., minister of our Church at Verdun, Que. She was born and brought up at Yarmouth, N.S. She was a member of a C.G.I.T. group in her home church for three years. Upon coming to Verdun she became the leader of a group of girls. Her further education was obtained in Trafalgar Institute, Montreal, and McGill University from which she graduated in 1931 after a distinguished course in English Literature, having obtained the Shakespeare Gold Medal. She has continued in post graduate work whilst assisting in the Department of English in the University.

GUILD TEA

In St. James' Church, Winnipeg, there is a girls' organization known as "Uneedus Girls' Guild." One of their recent social gatherings took the form of a Valentine Tea. It was held on the evening of February 15.

GLENMOHR CAMP REUNION

A reunion of the boy campers of the Glenmohr Presbyterian Camp on the shore of Lake Simcoe was held recently in St. Andrew's Church House, Toronto. The ladies of St. Andrew's provided an excellent supper after which toasts were proposed, the first, to the King. Max Lundie proposed a toast to the Church and this was responded to by Rev. Alfred Bright. The toast to the Glenmohr Camp was spoken to by Arthur Keith and Rev. M. W. Heslip of Penetanguishene. The toast to the boys and their leaders was proposed by Rev. R. E. Dennys and responded to by Bert Smith and Rev. E. Foreman. An expression of gratitude was made to Mr. and

Mrs. Playfair of Midland, Ont., for the generous gift of the Glenmohr Camp with its equipment to the Presbyterian Church.

THE EARTH AND MAN

A little sun, a little rain,
A soft wind blowing from the west—
And woods and fields are sweet again,
And warmth within the mountain's breast.

So simple is the earth we tread,
So quick with life and love her frame,
Ten thousand years have dawned and fled,
And still her magic is the same.

A little love, a little trust,
A soft impulse, a sudden dream—
And life, as dry as desert dust,
Is fresher than a mountain stream.

So simple is the heart of man,
So ready formed for hope and joy,
Ten thousand years since it began
Have left it younger than a boy.

—Selected.

Spencerville, Ont.

St. Andrew's Church made recognition recently of the splendid services of one of their number, Mr. James Holmes, veteran reeve of Edwardsburg. For the past twenty years Mr. Holmes has served as treasurer of the church and has shown in his devotion to the church a self-sacrificing spirit, a sense of duty, and rare qualities of leadership. The recognition took the form of an address and presentation of a purse. Rev. A. W. R. MacKenzie, the minister, spoke in terms of highest commendation of Mr. Holmes for his faithful service. In this event the Record is interested for Mr. Holmes has devoted himself to the local interests of our official publication and still serves in that connection.

THE RECORD

I wish to thank you for your kind letter of the 27th December last. Introducing the Presbyterian Record in our Church and locality is my chief aim as a member of Session. It helps me to know our church members better and it gives one an opportunity to inform church goers what our Church stands for. I have spoken to several new subscribers and they appreciate the two copies they have so far received.

Enclosed please find order for $10.00 subscription price of 25 copies of Record. Two of my last year's list have moved away but I managed to get two others to take their places. We all value the Record highly, possibly more so since our Church was burned and we do not have regular service. Our S.S., Ladies' Association, Mission Band, and Y.P.S., are still working quietly along, and we are hoping for regular services during the summer months.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—APRIL 9

Jesus Requires Confession and Loyalty

Mark 8:1-9:1.

GOLDEN TEXT.—Whosoever will come after me, let him deny himself, and take up his cross, and follow me.—Mark 8:34.

TIME.—The summer of A.D. 29, the third year of Christ's ministry.

PLACE.—Feeding the four thousand, in Decapolis. The demand of a sign from heaven, Capernaum. The healing of the blind man, Bethsaida. Peter's confession of faith, near Cæsarea Philippi.

Parallel Passages:—Matt. 15:32-16:28; Luke 9:18-27.

SUBJECT.—WHAT CHRIST EXPECTS OF HIS FOLLOWERS.

I. SIGNS FROM HEAVEN, Mark 8:1-26.
- The feeding of the four thousand.
- The demand for a sign.
- Christ warns his disciples.
- The blind man of Bethsaida.

II. PETER'S BOLD CONFESSION, Mark 8:27-30.
- "Who am I?"
- The varied answers.
- The one true answer.

III. THE GLORY OF THE CROSS, Mark 8:31-9:1.
- A prophecy of death.
- Peter's foolish rebuke.
- The cross in the Christian life.

LESSON—APRIL 16

Jesus Transfigured

Mark 9:2-29.

GOLDEN TEXT.—And the Word became flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—John 1:14.

TIME.—Summer of A.D. 29, the third year of Christ's ministry.

PLACE.—Near Cæsarea Philippi.

Parallel Passages.—Matt. 17:1-21; Luke 9:28-43.

SUBJECT.—THE GLORY OF JESUS.

I. THE TRANSFIGURATION, vs. 2-8.
- The heavenly converse.
- The heavenly voice.

II. THE POWER OF FAITH, vs. 9-29.
- The faithless disciples.
- "All things are possible."

LESSON—APRIL 23

Jesus Rebukes Self-Seeking

Mark 9:30-50.

GOLDEN TEXT.—Love worketh no ill to his neighbor: love therefore is the fulfilling of the law.—Rom. 13:10.

TIME.—Summer of A.D. 29, in the third year of Christ's ministry.

PLACE.—Capernaum.

Parallel Passages.—Matt. 18:1-14; Luke 9:46-50.

SUBJECT.—THE SIN OF SELFISHNESS.

I. THE CHILDLIKE HEART, vs. 30-37.
- An unseemly dispute.

First and last.
The example of childhood.
II. Following Us, or Christ? vs. 38-41.
A proud prohibition.
Against us — for us.
The cup of cold water.
III. Causing to Stumble, vs. 42-50.
Wicked stumbling-blocks.
Exterminating evil.
Temperance applications.

LESSON—APRIL 30
Jesus Sets New Standard of Living
Mark 10:1-31.

Golden Text.—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Time.—March, A.D. 30, the closing period of Christ's ministry.

Place.—Peræa, the country east of the Jordan.

Parallel Passages:—Matt. 19:1-30; Luke 18:15-30.

SUBJECT.—All For Christ.

I. Christ and the Children, vs. 1-16.
The Peræan ministry.
Repelling the children.
"To such belongeth the kingdom."
II. Christ and the Rich Young Ruler, vs. 17-22.
A question of eternal life.
"One thing thou lackest."
"Great possessions."
III. The Dangerous Trust in Riches, vs. 23-31.
Difficulties of wealth.
"Then who can be saved?"
Leaving all for Christ.
The stewardship applications.

LESSON—MAY 7
Jesus Faces the Cross
Mark 10:32-52.

Golden Text.—And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem.—Luke 9:51.

Time.—March, A.D. 30, in the last month of Christ's earthly life.

Place.—Peræa, the region on the east of the Jordan. Jericho, on the way to Jerusalem.

Parallel Passages.—Christ's prediction of his death, Matt. 20:17-19; Luke 18:31-34. The ambitious request of James and John, Matt. 20:20-28. The healing of the two blind men, Matt. 20:29-34; Luke 18:35-43.

SUBJECT.—Greatness Through Sacrificial Service.

I. Christ's Greatness Through Sacrifice, vs. 32-34.
The steady march to death.
The sacrificial spirit.
II. The Ambitious Disciples, vs. 35-40.
Wanted thrones.
Can you pay the price?
III. The Principality of Servants, vs. 41-52.
"Not to be ministered unto, but to minister."
Blind Bartimæus.

OUR CHURCH CALENDAR

General Assembly

Peterborough, Ont., St. Paul's, June 7, 1933.

Synods

Hamilton and London, London, Elmwood Ave., April 24.

Toronto and Kingston, Toronto, St. John's, May 2.

Vacancies

Toronto, Rogers Church, Mod., Rev. J. B. Skene, 30 Benlamond Ave., Toronto, Ont.

Port Stanley, Ont., Mod., Rev. D. C. Soules, 853 Talbot St., St. Thomas, Ont.

Norwich and Bookton, Ont., Mod., Rev. E. C. McCullagh, Brantford, Ont.

Cranbrook, B.C., Knox, Mod., Rev. James Youngson, Nelson, B.C.

Leaksdale and Zephyr, Ont., Mod., Rev. N. F. Sharkey, Sonya, Ont.

Montreal, Scott Mem., Mod., Rev. W. Orr Mulligan, 361 Melville Ave., Westmount, Que.

Claude, St. Andrew's and Caledon E., Ont., Mod., Rev. W. W. McRae, Box 334, Orangeville, Ont.

St. Mary's, Ont., Mod., Rev. W. A. Hunter, R.R. 3, Embro, Ont.

West Kildonan, Man., Mod., Rev. T. Owen Hughes, 777 Cathedral Ave., Winnipeg, Man.

Thedford, Arkona and Warwick, Ont., Mod., Rev. E. J. Kerr, Watford, Ont.

Brampton, Ont., Mod., Rev. John McKenzie, Woodbridge, Ont.

Stratford, Ont., Knox, Mod., Rev. G. R. Duncan, Stratford, Ont.

Birch Grove, Broughton, Etc., N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Catalone and Mira Ferry, N.S., Mod., Rev. Duncan McColl, Grand River, N.S.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. McKinnon, Whycocomagh, N.S.

Louisburg, N.S., Mod., Rev. Duncan McColl, Grand River, N.S.

Marion Bridge, N.S., Mod., Rev. Wm. McCulloch Thomson, Sydney, N.S.

Middle River, N.S., Mod., Rev. S. Buchanan Carey, Baddeck, N.S.

South Gut, Englishtown, N.S., Mod., Rev. M. N. MacDonald, Big Brass D'Or, N.S.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Fredericton, N.B., Mod., Rev. G. E. Knight, Harvey Station, N.B.

Georgetown, Que., Mod., Dr. J. D. Anderson, Beauharnois, Que.

Riverfield and Howick, Que., Address Mr. H. P. Maitland, Hemmingford, Que.

Kydd Memorial, Montreal, Que., Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

Maisonneuve, Montreal, Que., Mod., Rev. A. Allen, 5066 St. Catherine St. E., Montreal, Que.



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Kirkfield and Bolsover, Ont., Mod., Rev. A. W. Hare, Beaverton, Ont.

Monkton, Ont., Mod., Rev. John Elder, Milverton, Ont.

Blyth, Auburn, Belgrave, and Smith's Hill, Ont., Mod., Rev. D. J. Lane, Goderich, Ont.

Assiniboia, Sask., Mod., Rev. W. A. Cameron, Weyburn, Sask.

Olds, Alta, St. Andrew's, Mod., Rev. J. A. T. McLagan, Innisfail, Alta.

Calls

Alvinston, Ont., to Rev. R. T. Rutherdale of Pembroke, Ont.

St. Andrew's, N.B., to Rev. Norman F. Sharkey, B.A., of Sonya, Ont.

North Bay, Ont., to Rev. Herbert J. Scott of Calvin Church, Hamilton, Ont.

Inductions

Winnipeg, Man., St. James, Feb. 17th, Rev. J. H. Stewart.

Resignations

Rev. John Lennox, D.D., Huntsville, Ont.

One order of Records represents an advance from 28 to 50 with the statement, "We feel the hard times as all others but hope that times of reviving may come".

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3	2	" 3 and 4 years old
7	2	" 4 and 5 years old
4	2	" 5 and 6 years old
8	1	" 6 and 7 years old
4	1	" 7 and 8 years old
4	2	" 8 and 9 years old
5	1	" 9 and 10 years old
3	0	" 10 and 11 years old
1	2	" 11 and 12 years old
1	0	" 12 and 13 years old
1	1	" 13 and 14 years old
64	37	Total 101 Children.

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What makes life dreary is want of motive.

When the outlook is not good, try the uplook.

Discontent is want of self-reliance; it is infirmity of will.

Every duty omitted obscures some truth we should have known.

The greatest of faults, I should say, is to be conscious of none.

There is a necessary limit to our achievements, but none to our attempt.

Knowledge and timber shouldn't be much used till they are seasoned.

The path of success in business is invariably the path of common sense.

Go often to the house of thy friend for weeds soon choke the unused path.

There is positive proof in the single sunbeam of the existence of the sun.

It does not take a great man to do great things; it takes only consecrated men.

No one is useless in this world who lightens the burden of it for anyone else.

Trust in God; put aside all anxious thoughts and imaginations, and be at peace.

Happiness consists not in having and getting but in giving and in serving others.

You cannot dream yourself into character; you must hammer and forge yourself one.

Every life is meant to help all lives; each man should live for all men's betterment.

The man who has begun to live more seriously within begins to live simply without.

Happiness is not one large beautiful stone but a mosaic composed of many smaller stones.

If you wish success in life, make perseverance your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.

He travelled here, he travelled there;
But not the value of a hair
Was head or heart the better.

But noble souls through dust and heat
Rise from disaster and defeat
The stronger.

The test of your Christian character should be that you are a joy-bearing agent to the world.

Nothing is ever done beautifully which is done in rivalship; nor nobly which is done in pride.

Let us be content, in work, to do the thing we can and not presume to fret because it's little.

A man who lives right, and is right, has more power in his silence than another has in his words.

The grand essentials of happiness are something to do, something to love, and something to hope for.

Opportunity does not force itself upon us. If we are not watching it slips by and we lose it forever.

That best portion of a good man's life is his little, nameless, unremembered acts of kindness and of love.

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may overlook it altogether.

Beyond all doing of good is the being good; for he that is good not only does good things, but all that he does is good.

Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.

Life is our highest gift and should not be wasted. It must be made to serve the purpose of the Lord of life who gave it.

If you ever find happiness by hunting for it, you will find it, as the old woman did her lost spectacles, safe on her own nose.

We make provision for this life as if it were never to have an end, and for the other life as if it were never to have a beginning.

Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will care for you tomorrow and every day.

Selected.

NEC TAMEN CONSUMEBATUR

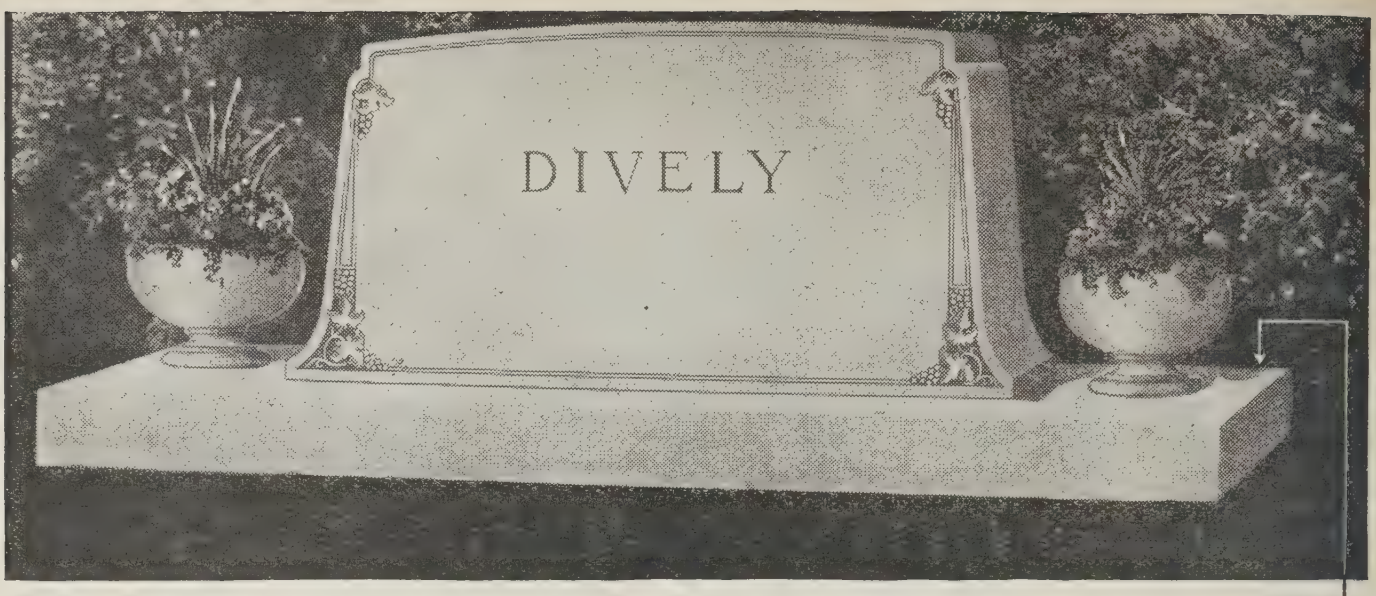
The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, MAY, 1933 No. 5



The Assembly Church.
St. Paul's, Peterborough, Ont.



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In the February Record, under the heading, Lantern Slide Department, the Secretary's address for British Columbia was given as 1066 East 18th Ave., Vancouver. This should be 2909 Alder St., Vancouver, B.C.

THE PRESBYTERIAN RECORD

Orders, remittances, and communications for this publication should be sent to the Office. Please therefore address these to:

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FORM OF BEQUEST
The Presbyterian Church in Canada

I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of..... Dollars, to be used for *Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

*Note:—Specify whether for Home or Foreign Missions, or both.

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The Presbyterian Record

VOL. LVIII. TORONTO, MAY, 1933 No. 5

BY THE EDITOR

THERE IS A REASON

THIS is truer than many are ready to admit. Customs and acts may have justification that is not at once apparent. It is well always to make inquiry for the basis on which they rest. It will then be found that custom is not always folly. That we see no reason for some well established practice is not justification for saying that there is none. Our knowledge is not the limit of truth. It has not infrequently been said about a part or organ of the human body that it has no function. What is really meant is that its function is not known. It may be that it has no function, but one can hardly justify his declaration that it has none simply because he does not know. The same reason applies to repeated acts with which we are familiar. It was our experience when first serving in mission work on the prairie to discover that what seemed needless departure from the straight line of the trail was warranted by a lake or slough athwart the direct path, but which did not at first come under observation. This happened so often that it left an indelible impression. When visiting Belgium for the first time we looked upon the method of yoking or hitching a team to a wagon as utterly absurd. There was no tongue such as forms part of our vehicle, but instead there was a short pole extending from the front axle about four feet in length, which ended in a strong hook. To this the team was attached, but at what to us was a ridiculous distance from the whiffletrees. We soon discovered that the dead level of Belgium roads and the rough cobblestone pavements were the reasons for this, to us, strange practice. It was not necessary for the team to hold back the wagon, therefore the tongue was dispensed with. The swinging of so long an arm as the length of tongue in one of our wagons between a pair of horses would create a jar that would be most trying upon these draught animals. All these shocks were lost by their being hitched at such a distance from the wagon. Usually a reason may be found for custom. It is not well, therefore, to treat it with contempt. In these customs our fathers have passed on to us the fruits of their experience. They save us the trouble of going over the road again and discovering certain truths for ourselves. It is not creditable, therefore, to anyone to despise the old merely because it is old. Departure from established custom should be made only after thorough inquiry has disclosed its demerit. This is a lesson that we all, and particularly youth, need to learn in the realm of religion and morals. It is not unseasonable to repeat the prophet's exhortation as the word from the Lord:

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

RE-THINKING MISSIONS

MISSIONARY circles in particular and the churches in general have been stirred and somewhat disquieted by the report of a body known as the Laymen's Foreign Mission Inquiry. This report appeared in book form under the title "Re-Thinking Missions." It has been our desire to inform our readers somewhat fully about this most recent effort to appraise foreign-mission enterprise and the recommendations made by this committee. We have not been able to do this as we should like. We were comforted somewhat over our delay by the answer of Dr. Moffatt who, our readers will remember, was a recent visitor to Toronto. When asked his view upon this book, "Re-Thinking Missions," he replied, "I haven't read it yet." Dr. Moffatt has definitely spoken for us, for we have not yet read this volume. A man eminent for his intimate acquaintance with the history of foreign missions and the present activity in that realm, and therefore thoroughly competent to appraise this appraisal of foreign missions, Dr. R. E. Speer, has published his views in a book entitled, " 'Re-Thinking Missions' Examined." In addition to his knowledge and sound judgment Dr. Speer has this further qualification for such a review that he has read "Re-Thinking Missions" three times. We could not do better than to give our readers the substance of his appraisal, but space in this number does not permit.

The sending away of sin, the deliverance from its power, its burden and its penalty, the being made right in one's self, the being brought into right relations with God can be accomplished only by living in Christ, who is the revelation of God, the wisdom of God, the power of God.

A JUDGMENT CONFIRMED

In June, 1932, we reported an important decision given by Mr. Justice Graham of the Supreme Court of Nova Scotia in interpreting the will of the late Jessie Gray, of Hopewell, N.S., who in 1921 bequeathed the sum of $500 to "the Home Mission Fund of the Presbyterian Church in Canada" and $500 to "the Foreign Mission Fund of The Presbyterian Church in Canada." The case originated with the executors who sought an answer to the question in the case of each legacy: "Should this bequest be paid to The Presbyterian Church in Canada (that is the continuing Presbyterian Church in Canada, so called, not merged in nor associated with the United Church in Canada), or should the said bequest be paid to the United Church of Canada, or if to neither, how otherwise."

The substance of Mr. Graham's decision was, "These funds answer to the description in the will, and since the funds of the United Church do not, it seems a mere matter of common sense to hold that the bequests go to the funds of the continuing Presbyterian Church in Canada, so-called, not merged in the United Church of Canada. . . . "

From this decision the United Church appealed to the full court with the result that the judgment of Mr. Justice Graham was upheld, Mr. Justice Hall dissenting.

The issue is very gratifying to us so far as the legacy is concerned. However, as the case is subject to appeal we do well to "join trembling with our mirth"; and it is wise to guard against the assumption that certain larger issues are finally determined by this judgment.

As confirming a rule by which to determine the identity of a religious body, the following is of interest. We quote from The Sunday School Times:

"The Supreme Court of Alabama in Mitchell vs. Church of Christ has rendered a decision which may in future be useful in the protection of Christian property against theological 'capture':

"'It is established by the weight of authority that the majority of each independent or congregational society, however regular its action or procedure may be, may not, as against a faithful minority, divert the property of the society to another denomination or to the support of doctrines radically and fundamentally opposed to doctrines of the society, even though the property is subject to no express trust.'"

In the Supreme Court of Nova Scotia
In re Jessie Gray Estate
Reasons for Judgment
25th February, 1933

Carroll, J. Jessie Gray made a will dated July 17th, 1921, and died on September 12th, 1929. Among other bequests she made the following two:

1. To the Home Mission Fund of The Presbyterian Church in Canada, five hundred dollars.

2. To the Foreign Mission Fund of The Presbyterian Church in Canada, five hundred dollars.

At the instance of the executors of the will a chambers summons was issued for the purpose of determining whether these funds should be paid to the Home and Foreign Mission Funds of The Presbyterian Church in Canada as at present constituted or to the respective Mission Funds of the United Church of Canada, or if to neither, then how distributed.

The difficulty arises owing to the enactment of chapter 100 of the Statutes of Canada, 1924, an Act incorporating the United Church of Canada, which united the Presbyterian Church in Canada, the Methodist Church and the Congregational Church as one body or denomination of Christians under the name of "The United Church of Canada." The Act I think does not purport to force the individual members or adherents of any one of the Churches so united to become members of the United Church. In fact, it gives congregations of the various Churches the right to vote out of the union. In the result there is a Presbyterian Church in the Dominion to-day as there was before the Act of Union, composed of members whose congregations did not concur in the union or who voted out, and others who for conscience sake have joined the Church. This Presbyterian Church bears the name of The Presbyterian Church in Canada. It has its Home and Foreign Mission Funds for the promotion of its mission work at home and abroad. The Church has its General Assembly, one of whose functions is the administration of Church matters. These Mission Funds with their administrative boards existed at the time the will was made and were known by the names used in the will.

The Act of Union came into force and became operative on the 10th day of June, 1925. On the 9th of June the General Assembly was in Convention and a majority of the Commissioners left the Assembly and left the body known as The Presbyterian Church in Canada. The Assembly did not, however, dissolve; a sufficient number remained to carry on, and did carry on, and carries on to-day. The doctrines of the Church are the same to-day as before the Act of Union; its Church government is the same; the various boards of management exist; including the managing boards of the funds mentioned, and I do not think it makes any material difference in considering the questions involved, whether the actual funds in existence at the time of the Union became part of the Mission Funds of the United Church or not, because the funds covered by the bequest

of Jessie Gray did not vest until her death.

These bequests then are to a particularly named organization, and an organization bearing the identical name is in existence to-day and was in existence when the will was made, and an organization to which the words of gift accurately apply; and there is no other organization (so far as the court has been advised) which answers the description. There is no ambiguity in the words of the bequest. These bequests are for an organization and for the particular purposes of that organization. The purposes of The Home and Foreign Missions of The Presbyterian Church in Canada to-day are not dissimilar from what they were before the union and when the will was made, and I find little difficulty in agreeing with the learned trial Judge in his conclusions that the bequests go to the Mission Funds of The Presbyterian Church in Canada to be administered by The Home and Foreign Mission Boards of that Church.

I should perhaps mention one other matter. A contention was made that subsection (c) of section 10 of chapter 100 contains a positive prohibition and that there can be no organization to-day known or called by the name of The Presbyterian Church in Canada and that therefore in law there is no name to-day answering the description in the will. The section reads:

"The non-concurring congregations in connection, or in communion with any or all of the negotiating Churches may use, to designate the said congregations, any names other than the names of the negotiating Churches, as set forth in the Preamble of this Act, and nothing in this Act contained shall prevent such congregations from constituting themselves a Presbyterian Church, a Methodist Church, or a Congregational Church, as the case may be, under the respective names so used."

I find some difficulty in spelling an actual prohibition against the use of the name "The Presbyterian Church in Canada" from the words of the statute. To me the words sound as much permissive as prohibitive. If prohibition there be, it seems to me to be directed against the non-concurring congregations and not to the great body of which those congregations and other congregations are units. A statute to take away the right to the use of a name must I think use words exact, precise and incapable of any other meaning, and I therefore conclude that there is no statutory prohibition against the Presbyterian body using the name "The Presbyterian Church in Canada."

The appeal will be dismissed.

Mellish, J., with some hesitation I have come to the conclusion that this appeal should be dismissed. This doubt arises in determining whether or not the funds in question should go to the next of kin, who however have not appeared on this appeal, which is taken from the decision given by my brother Graham. It is shown by the evidence I think that the "remnant" of The Presbyterian Church in Canada (I think it may be appropriately so called) went on as though the Act of Union had not been passed and has since continued to do so, and that the "funds" mentioned in the will still exist, notwithstanding they were depleted by the Act and that the said Church still de facto exists notwithstanding the intention of the Act, as appears therefrom, to obliterate it.

A word as to the name of the Church so retained is I think in order by reason of what took place here and in the court appealed from on the subject. The provisions of the Act, cap. 100, section 10 (c) Canada, as to the allowance of non-concurring congregations to use certain names is in my opinion wholly ineffective. Nothing in the Act would have prevented the use of the names suggested even if this sub-section had not been passed: and this sub-section cannot I think be deemed to operate by implication to prevent the continuing body which is composed not only of the dissenting congregations, but also of dissenting members of the concurring congregations, from continuing the name then used.

Hall, J., I regret that I am unable to concur in the majority judgment. I am not satisfied that the premises on which it rests have been established.

The affidavit in support of the application is in part as follows:

3. The said Presbyterian Church in Canada was organized in the month of June, A.D. 1875, and at no time since has the historic continuity of this General Assembly been broken nor the work of its mission funds, including the two above mentioned funds, been interrupted.

4. During the meeting of the General Assembly of The Presbyterian Church in Canada held in College Street Presbyterian Church, Toronto, on June 9th, A.D. 1925, a majority of the Commissioners to the said Assembly seceded from the Church and retired from the Assembly but immediately on the Moderator leaving the chair, a former Moderator was elected to it by the seventy-nine Commissioners who remained.

5. By the law of the said Church, section 110 on page 27 of The Rules and Forms of Procedure of The Presbyterian Church in Canada, forty Commissioners of whom twenty-one are ministers shall constitute a quorum for the transaction of business, and the Assembly in accordance with the said law continued to sit and carry on the business of the Church as usual retaining the name of The Presbyterian Church in Canada.

6. At that meeting members were appointed to sit on the Board of Missions to

replace the retiring members and to carry on both the Home and Foreign Mission work of the Church as formerly.

9. That the Home Mission Fund and the Foreign Mission Fund have at all times been active and have continuously operated since the founding of The Presbyterian Church in Canada in 1875.

The minutes of the fifty-first General Assembly of The Presbyterian Church in Canada are exhibited and disclose that the said General Assembly at its meeting on the afternoon of June 9th, 1925, adopted the following resolution:

> Resolved, that when this Assembly adjourns this afternoon it do adjourn to meet in College Street Presbyterian Church at the hour of nine o'clock in the morning, on Wednesday, the twenty-fourth day of June, 1925, unless in the meantime its rights, privileges, authorities and powers shall have ceased under the terms of section 22 (a) of The United Church of Canada Act, 14-15 George V, chapter 100, which Act gives effect to the Union form by the free and independent action of the negotiating Churches.

After recording the transaction of some further business, including the adoption of the report of the Foreign Mission Board and the adoption of resolutions proposed by the Board of Home Missions and Social Service, the minutes continue:

> The business of the Assembly being concluded, the house joined in singing part of the 110th Psalm, and Dr. Clarence Mackinnon and Dr. R. W. Ross led in prayer at the request of the Moderator.
>
> The Moderator then adjourned the Assembly in terms of the resolution adopted earlier in the afternoon. The Moderator then closed the sessions of the Assembly with the Apostolic Benediction.

The non-concurring Presbyterians claim that there has been no break in the continuity of the government of The Presbyterian Church in Canada or of its Boards, Funds or enterprises. The affidavit that "a majority of the Commissioners to the Assembly seceded from the Church and retired from the Assembly" and that the minority carried on, is made in support of this contention. I am unable to admit the accuracy of the deposition so made. It is not in accordance with the record.

The meeting referred to was held prior to the coming in force of The United Church of Canada Act. It was a regularly convened Assembly of The Presbyterian Church in Canada, and at that meeting all further proceedings of the Assembly were adjourned to the 24th day of June.

I think that the dissenting minority had no constitutional right to disregard the majority vote and it would follow that proceedings taken by the minority after the said adjournment were invalid.

I do not question the right of the non-concurring Presbyterian congregations to organize a General Assembly of their own, but their attempt to form a "rump" Assembly after the adjournment and to carry on the business of The General Assembly of The Presbyterian Church in Canada both before the date of Union and during the period of the adjournment seems irregular and abortive.

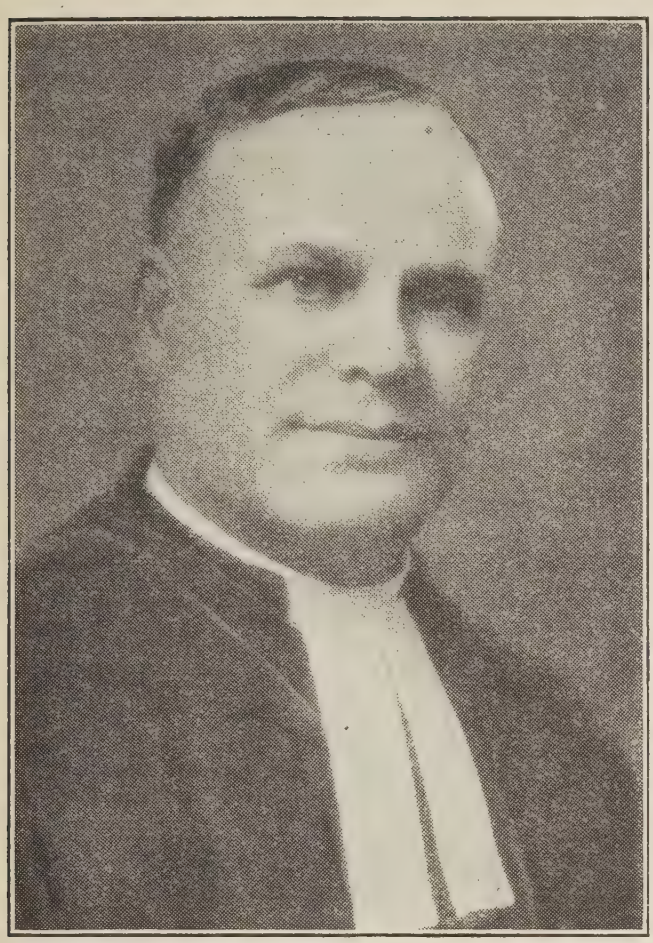
There is no evidence before this court that the non-concurring congregations have organized a general body at any time nor is there any evidence of the creation by them or the present existence of a general fund that can be designated either as the "Home Mission Fund" or the "Foreign Mission Fund" of The Presbyterian Church in Canada. In the absence of such evidence I do not see how the judgment and the order made thereon can be upheld. The learned trial judge attempted to surmount this difficulty by saying that "the questions submitted recognize that the 'non-concurring Presbyterians' are still as they were in 1921, known and associated under the Church name of 'The Presbyterian Church in Canada' and that Church still has a Home Mission Fund and a Foreign Mission Fund."

I think the summons indicates that there is a contest between two religious bodies for the possession of these bequests and the questions were framed to set out the contentions of the rival claimants. The form of the questions does not absolve the parties supporting the claim of the "non-concurring Presbyterians" from establishing the existence of the general funds which they seek to augment by these bequests. If the solicitor of the executors framed the questions unhappily, the will of the testatrix must not be frustrated on that account.

But I would allow the appeal on other grounds also. The facts in the case at bar are very similar to the facts in Re Ferguson, 31 O.W.N. 200, with the additional makeweight that here the testatrix became a member of the United Church at the time of union and continued as a member until her death in 1929.

I adopt the reasons set forth in the judgment of Mr. Justice Rose (now Chief Justice) in Re Ferguson and find that the bequests in question should vest in the Board of the Presbyterian College, Halifax, for the Home and Foreign Mission Funds respectively of The Presbyterian Church in Canada as now united with other bodies but without loss of its identity.

The appeal should be allowed.



REV. A. T. BARR, B.D., Ph.D.

A photograph of St. Paul's Church, Peterborough, Ont., of which Dr. Barr is minister, appears on the front cover. On May 28th the congregation will celebrate the centenary of Presbyterianism in the district. In 1833 Rev. John Morrice Roger came from Scotland to minister to the settlers in Peterborough and neighborhood, and continued in this service until the Union of 1875. The present building was erected in 1859 during his ministry, and was remodelled and enlarged in 1883, Rev. Dr. E. F. Torrance being then the minister. The period of his incumbency was from 1876 to 1907. He was succeeded by Rev. Robt. Pogue whose ministry ended in 1925. At the time of Union the congregation voted to remain Presbyterian and Rev. W. Allen, now of Dovercourt Road Church, Toronto, was inducted in 1926. His ministry ended in 1931 and he was succeeded by Rev. A. T. Barr, Ph.D., of Central Church, Brantford. Dr. Barr's ministry in Brantford extended over a period of almost seven years. Originally he came from Scotland and spent eleven years in mission work in the West serving respectively at Killam and Lacombe in Alberta. A similar period marks the duration of his service in the East. He is the fifth minister in the century in this congregation so well known for its missionary enterprise. Dr. Barr is President of the Religious Education Council of Canada and is on the staff of the Westward Training College as second-term lecturer in New Testament.

Ample accommodation for the Assembly is provided in St. Paul's Church and a warm welcome by the members and adherents may be expected.

THE GENERAL ASSEMBLY RAILWAY AGREEMENTS

The General Assembly meets in St. Paul's Church, Peterborough, Ontario, on Wednesday evening, June 7th, 1933, at 8 o'clock, local time. Commissioners and others having business with the Assembly, or wishing to attend the meetings, are requested to avail themselves of the following arrangements:—

Holders of Canadian Passenger Association Clergy Certificates should purchase round trip tickets at single fare; such tickets will be counted to make up the required minimum for the reduced fare plan. All others are requested to purchase a single ticket to Peterborough and secure from the Station Agent at the place of departure a Standard Convention Certificate.

Tickets and Certificates will be issued on all railway lines as follows:—

From British Columbia, June 1st to 7th inclusive.

From Alberta, June 2nd to 8th inclusive.

From Saskatchewan, Manitoba, Ontario, and all points East, from June 3rd to 9th inclusive.

Properly validated Certificates will be honored for tickets for the return journey up to and including June 17th.

Summer Tourist Fares where on a lower basis than the regular Certificate Plan Fares will also apply.

In order that the reduced rates may be secured on behalf of those not holding Clergy Certificates, the cooperation of all attending the Assembly is requested.

J. W. MacNAMARA,
Clerk of Assembly.

In Christ the way of access to God is open to the humblest, the poorest, and the most sinful. God gives life to all who are willing to receive it.

BUDGET RECEIPTS BY PRESBYTERIES, 1932

Presbytery	Allocation	Amt. Pd.
Synod of the Maritime Provinces		
Cape Breton and N'f'd.	$ 13,000	$ 7,347
Pictou	17,000	8,800
Halifax and Lunenberg	6,000	4,117
Saint John	6,500	2,565
Miramichi	2,500	802
Prince Edward Island	10,000	4,097
Synod of Montreal and Ottawa		
Quebec	5,500	4,359
Montreal	63,000	36,770
Glengarry	8,500	4,226
Ottawa	19,000	18,084
Lanark and Renfrew	10,000	4,922
Brockville	9,000	4,933
Synod of Toronto and Kingston		
Kingston	10,500	7,028
Peterborough	11,700	6,112
Lindsay	7,500	3,705
Toronto	102,080	76,211
Orangeville	4,200	2,228
Barrie	19,200	12,594
North Bay and Temiskaming	1,700	1,006
Algoma	1,350	670
Saugeen	5,000	2,939
Guelph	28,000	22,190
Synod of Hamilton and London		
Hamilton	50,000	31,714
Paris	15,000	9,473
London	20,000	12,211
Chatham	14,500	6,284
Sarnia	9,500	5,595
Stratford	17,000	10,558
Huron	7,000	4,391
Maitland	11,500	8,109
Bruce	10,500	6,226
Synod of Manitoba		
Superior	4,000	2,998
Winnipeg	5,500	3,186
Brandon	5,500	1,573
Synod of Saskatchewan		
Regina		2,127
Moose Jaw		1,289
Prince Albert		735
Saskatoon		1,927
Synod of Alberta		
Edmonton	7,500	3,439
Calgary	8,000	5,807
Red Deer	2,000	560
Macleod	2,500	983
Synod of British Columbia		
Kootena y	1,000	745
Westminster	14,000	8,267
Victoria	5,000	2,743

A. S. REID, Secretary.

GENERAL BOARD OF MISSIONS

THE March meeting of this, in one respect the most important board of our Church, is always looked forward to with interest. Annual reports from the foreign and home fields are then presented, and because of our vast obligations on the frontier peculiar interest is shown in the reports of synodical missionaries. At the meeting also missionary grants are fixed, and appointments, particularly of students for the home fields, are made.

The Board has a fixed place of assembly, in St. Andrew's Church, King St., Toronto.

The Convener, Rev. A. J. MacGillivray, presided and Dr. A. S. Grant, Secretary, was in his usual place for the discharge of his onerous duties in this connection.

The members present were fully representative of the whole Church so that no area of its vast field was without its advocate.

In the foreign mission field there has been no extension. The work however has been well maintained and in due course we hope to present for the information of our readers with a view to sustaining interest in this far-flung field of the Church's enterprise at least the leading features of the year's record.

Suffice it is to say for the present that in the report from Formosa special reference was made to the great event celebrated last year, namely, the jubilee of the mission, and the visit of the Moderator of the General Assembly, Rev. W. G. Brown.

Our mission in British Guiana has engaged the serious attention of the Board for some time with a view to reorganization or other action as required. To secure full information about the field the Board sent Rev. David Marshall of Richmond Hill, a former missionary to British Guiana, with full powers to investigate and with instructions to recommend a policy. His report is still under consideration. During the past year three churches were erected in that mission. It is said that the Christians number 25% of the 120,000 East Indians settled there. It is among this class that our Church labors.

Rev. D. A. Smith gave an encouraging report of progress among the Chinese in Canada. Mr. Smith's work has been chiefly carried on in British Columbia but he has given attention to the work throughout the Dominion. He stated that a marked beneficial effect of the trying business experiences which the Chinese shared with others was evident. Their business troubles had turned their minds to spiritual things. Numerous requests for the reopening of schools and the study of the Bible have been received. A favorable aspect of life among them is that hundreds of Chinese girls as they grow into womanhood estab-

lish homes of their own and family life under Christian influence is developing. The good work done in Canada reaches across the seas. Two young converts educated in our schools have recently qualified as doctors, and are returning to the home land for service there.

A voice from Europe was heard at the Board meetings when Rev. Paul Crath told of our work in Ukraine. A very timely service has been rendered by our Church in this European area. Under Mr. Crath a Presbytery has been formed with twenty-one congregations, and connection has been established with the Reformed Church of Poland securing for the Reformed Church in Ukraine a standing, and privileges of which it has hitherto been deprived. Extended reference to this work was made in the April Record but it may be mentioned that by this affiliation the Presbyterians in Ukraine enjoy full ecclesiastical and civil rights, including the ordaining of ministers and mission workers, solemnizing of marriages, the teaching of religion in the public schools, and other privileges.

The Home Mission field of our Church is vast and the obligations incidental thereto are very heavy, and peculiarly so at the present time with adverse business conditions prevailing and bearing heavily upon the people of the West. The results of the drought in that section during the past few years have not yet been overcome. Nevertheless synodical missionaries not only report maintenance but advance in some quarters. Rev. H. R. Horne, whose field is the two provinces of Saskatchewan and Alberta, reports the erection of seven new churches, five of these on the frontier. Whilst the people could not supply money they did their share by furnishing material and labor thus making the actual money outlay very small indeed.

One missionary in the Peace River district, Dr. Margaret Strang, serves in a territory of 600 square miles in which she performed almost every conceivable type of service, medical, preaching, teaching, educational, and social. Although at serious depletion of her vital forces she has ministered to the settlers of this wide area in most remarkable measure. The strain however has required an interruption of her activities and the Board of Missions has given her three months' leave of absence. In the interval a medical student will take her place.

The scarcity of money in Saskatchewan and parts of Alberta has required almost as much benevolent work during the past as in the previous winter. A generous service in clothing and other forms of relief has been performed by the committee of our Church in Regina and in this the East, particularly the W.M.S., has generously contributed.

It is becoming clearer, as the facts are made known, that we have a large number of Presbyterians in the West for whom we must provide religious services. The Dominion census of 1931 shows 67,000 Presbyterians in Saskatchewan and 72,000 in Alberta. Owing to distance from churches the great proportion of these are not enrolled in any congregation. A heavy burden is thus imposed upon the Church but the other aspect must not be forgotten that these conditions present a splendid opportunity. The movement of families from drought-stricken areas into the north accentuates our western problem. The Church must follow its people in this migration. Work among these people will rest wholly upon the whole Church for it will be impossible for them for some time to contribute to self-support.

Church building advance was manifest in Northern Ontario and Manitoba, the area for which Rev. W. M. MacKay is responsible, $12,000 having been spent in 1932 for this purpose. The struggle to keep mission churches open, Mr. MacKay reported, so far as the people were concerned, was really heroic. To their courage and fidelity was due the fact that not one of these mission churches had been closed during the year. In some communities, for which the Church could not supply a missionary, families maintained worship within their own circle awaiting the time when a minister can be sent.

The report for the Maritime Provinces was presented by Rev. D. O. Mackay of Elmsdale, N.S. Whilst in the past few years the work had been well sustained, the need was still very great. A large number of groups will require help for some time but both for the sake of present requirements and prospects the situation deserves the best efforts of the Church.

In British Columbia Dr. Douglas has had added to the area under his supervision the Presbytery of MacLeod in Southern Alberta. One church and manse were erected during the year. Sites were also purchased for three additional churches and the erection of these is under way. Notwithstanding the conditions of which all now complain, contributions for the Budget and maintenance of dependent congregations were almost equal to that of the preceding year. Throughout the year the various missions had fairly steady supply and the work was accordingly well maintained. Further discoveries in the historic Cariboo region have drawn to this district thousands of men, and for work among this class our Church will have its share of responsibility. By the organization of Sunday Schools new congregations are being steadily formed. Illustrative of the great distances separating workers, four ordained

men have not been able for the past four years to attend Presbytery. Their only opportunity of association with their brethren in the ministry is the annual meeting of Synod. The extent of our obligation in British Columbia is indicated by the census returns reporting 80,000 Presbyterians.

Very valuable work has been done for another year by that energetic representative of our Church in Sunday School work, Miss Ruby Blyth who labors under the joint Boards of the W.M.S. (W.D.) and the S.S. and Y.P.S.

The Scott Institute, Toronto, is the Centre for Jewish work and also of a very heavy benevolent enterprise. This is under the care of Rev. Morris Zeidman. One result of his ministering to the needy is the breaking down of Jewish prejudices so that now his work receives quite a degree of support from that quarter.

During 1931 and 1932, 150,000 meals were served, 30,000 articles of clothing and 600 emergency baskets of groceries distributed, and young men unemployed to the number of 2,000 provided with shelter.

The reports of the W.M.S., both divisions, show how extensive is their work and how generous their contribution to the Church's missionary enterprise at home and abroad. Their efficiency in organization, their diligence, self-sacrifice, and zeal explain their success. It is no wonder that their reports are greeted each year with enthusiasm.

One candidate for foreign service was presented to the Board, Miss Mary Sherrick, B.A., of Weyburn, Sask., who anticipates leaving for the Bhil field in the autumn of this year. She will serve under the W.M.S. (W.D.). Miss Sherrick is a graduate of the University of Saskatchewan and the Saskatchewan Normal School, and was a special student at the Missionary and Deaconess Training Home. She will engage in educational work, and enters upon her missionary career with the very highest recommendations. She was presented to the Board by Mrs. Inglis Grant. In the service of presentation the Moderator of the General Assembly, Rev. Dr. Robert Johnston, and two ex-Moderators, Rev. W. G. Brown and Rev. Dr. A. J. MacGillivray, took part, also Miss Sherrick's minister, Rev. W. A. Cameron.

To the home-field 133 appointments were made.

THE BOARD OF SABBATH SCHOOLS AND YOUNG PEOPLE'S SOCIETIES

THE Annual Meeting of the Board of Sabbath Schools and Young People's Societies was held in St. Andrew's Schoolroom, Toronto, on the 23rd and 24th of March, Rev. John McNab, convener, presiding.

The General Secretary, Dr. W. M. Kannawin, reviewed the work of the past year. Since the last Board meeting he had visited almost one hundred churches between Montreal and Victoria, and had spoken, on an average, four times each week. He referred to the resignation of Miss Jean Cowan as Girls' Work Secretary, and highly commended the work she had done during the time she had occupied that position. The appointment of Miss O. Mary Hill, M.A., who will take up the duties of Girls' Work Secretary in May, was endorsed by the Board.

Seven of the eight conveners of the Synod's Committees were present and their reports were instructive and encouraging. Summer Schools or Training Camps had been held in every province but New Brunswick. Much of the southern part of Saskatchewan continued to suffer from dry weather and many farmers had deserted their homesteads and moved to the newer parts, north and west of Prince Albert. At the request of every Presbytery in that province it was decided to ask Rev. G. C. Shearer, convener of the Synod's Committee of S.S. and Y.P.S., to spend three months during the summer, amongst these new settlers, establishing Sunday Schools and enrolling isolated families in our Sabbath School by Post.

Miss Ruby Blyth, our Sabbath School missionary in British Columbia, besides surveying several districts in and around Vancouver and New Westminster, spent some time in Prince Rupert, where a new school was organized, and in some parts of the interior of the province. With the return of more prosperous times when some additional help can be given, there are prospects for considerable development of the work.

Presbyterian Publications has had another successful year. The circulation of The Challenge and Young Canada continues to increase. In January of this year Story Hour for little tots was added to the list of publications, thus completing our Canadian illustrated papers for all departments of the school. Rev. N. A. MacEachern, editor and business manager, was warmly complimented on the success that had attended his efforts. He spoke enthusiastically of the splendid loyalty of the Church.

On account of the present conditions of the Church's finances, the Board is undertaking no new work this year. It invites the enthusiastic efforts of ministers, elders, and Sabbath School teachers and officers, not only to continue the work already established, but to reach the many hundreds of Presbyterian homes that are beyond the reach of organized churches, so that they may be added to our Sabbath School by Post.



Knox Church,
St. Thomas, Ont.

Among The Churches

Knox Church, St. Thomas, Ont.

Fifty years ago on February 11th the building occupied by Knox congregation was dedicated by the late Dr. Wm. Cochrane, then Moderator of the General Assembly, who preached from Is. 33: 20-21, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." The jubilee was therefore observed this year on February 12th, the present Moderator, Rev. Dr. Robert Johnston, officiating. His messages were based upon the Song of Solomon 6:10, and Job 16: 4. Large congregations at both services marked the occasion. On the Monday following a congregational At Home was held in the lecture room of the church over which Rev. J. M. Laird, the minister, presided. With him as honorary chairmen were three jubilee members, Mr. James Begg, Mr. John Lyle, Mr. James Carrie. The reception committee assisting Mr. and Mrs. Laird were also from among members of fifty years ago. Interesting reminiscences were given by the three honorary chairmen and Mr. R. W. Johnson. Greetings from the Presbytery were brought by Rev. Dr. James MacKay of new St. James Church, London, and further reminiscences were given by Mr. J. T. Kirkland, organist of Knox Church fifty years ago. The jubilee services were continued by the minister on February 19th taking for his themes morning and evening respectively, "A Half Century of Service," and "A Half Century of Worship." On this day the Sunday School made its contribution to the observance in a great rally in which the school of Forest Ave. joined. Two jubilee teachers took part in this rally: Miss Irla Flach, and Mrs. D. McLaws. Mr. H. Wing, Superintendent of Knox Sunday School, presided, and Geo. R. McCall of Caledonia, a former elder and Sunday School worker, gave the address.

Again on February 26th at the morning service Mr. Laird spoke on "How the Church Lives On," and in the evening addresses were given by Mr. D. M. Sterling and Mr. E. R. Webb, of the Session, on "Milestones in the Life of Knox."

The first communion service was held on March 4th, 1883, with two hundred and fifty-four communicants participating. On that day forty-three new members were received. The late Mungo Fraser was then the minister, and the late Rev. Dr. McMullan of Woodstock conducted the service. In commemoration of that service the sacrament of the Lord's Supper was dispensed on March 5th. On this occasion nineteen members were received and six hundred and two participated. During the period of Mr. Laird's ministry, which was begun in November, 1925, 552 members have been received.

Oshawa, Ont.

The efforts of communists to break down Ukrainian nationalism have been powerfully manifest in this community, with the

result that our minister, Rev. Luke Standret, on Sunday afternoon, April 2nd, at a meeting of 300 Ukrainians in their own hall, turned the tables upon these revolutionists. Mr. Standret spoke for an hour and a half and brought the intruders to book by quoting their own literature. He said that the Ukrainian communists in Winnipeg published a pamphlet containing "secret instructions regarding tactics to be employed by the Reds in their efforts to destroy all the Ukrainian religious and secular non-communist organizations in Canada, and to recruit members from within those organizations for the communist cause."

Other speakers confirmed the representations made by Mr. Standret and appealed to their hearers to be on the alert for these insidious efforts and to oppose them vigorously.

Birtle, Man.

The missionary, Mr. H. T. White, in charge of Birtle, Bird Tail, and Pipestone, Man., sent us the following:

"A link with the misty past crossed to the happy hunting grounds last Wednesday. Moses Bunn, one of the few survivors of the Sioux tribe who sought refuge in Western Canada following years of warfare in Minnesota and Dakota, died at his home on the Sioux reserve on March 8th. He was in his 75th year, being a child of seven when his band were driven from their lands in southern Minnesota by the irresistable onward move of white settlement. For several years his band were rovers, without a home, finally locating at the mouth of the Bird-tail, where he took up farming with success, his family being among those who were not dependent on government bounty. Requiescat in pace."

Ottawa, Ont.

The Moderator, Rev. Dr. Robert Johnston, minister of Knox Church, Ottawa, was tendered a reception on the 34th anniversary of his ordination to the ministry. The date of ordination was March 7th, 1899. He was the guest of honor at a luncheon in the banquet room of the Chateau Laurier, when 250 representatives of the churches in the city and vicinity, with members of the Federal Cabinet, the Leader of the Opposition, members of the House of Commons, and Exchequer and Supreme Courts were present. Dr. Geo. E. Ross, Erskine Church, Moderator of Presbytery, presided. Col. Hon. Murray MacLaren, Minister of Pensions and National Health, was called upon by Dr. Ross to speak for the occasion. He paid a glowing tribute to Dr. Johnston, both as a minister and as a Moderator. A very enthusiastic welcome was accorded Dr. Johnston when he rose to reply. He said that this should be regarded as a family gathering of Presbyterians who were warming their hearts at the fires of Presbyterian traditions. It was a long way from the little village church in northern Ireland where he was ordained to the capital of the Dominion, and remarked that he approached Ottawa carefully and by way of the Maritimes. He stated that his tour of Canada in the interests of the Church left him more optimistic than ever about the Church's work for the days to come.

New Glasgow, N.S.

At the March meeting of the Presbytery of Pictou, the Clerk, Rev. Dr. Frank Baird, was instructed to convey the sympathy of the Presbytery to the widow and family of the late Dr. W. E. Archibald. Dr. Archibald, though not a minister of our Church, yet rendered very valuable service in various parts of the Maritime Provinces. His death took place at Kentville, N.S., March 25th. He had been engaged as supply for the Presbyterian congregation in Fredericton and was taken with influenza. Returning to Kentville, an operation was found necessary, but the prospect of recovery was bright. A sudden turn however was followed by his speedy demise. Originally from N.S., he entered the ministry of the Presbyterian Church in the United States. He had seen almost fifty years of active service, and had attained the age of eighty years.

Preston, Ont.

The record of forty-two years' service was reviewed by Knox Church, and five years' service in the congregation by Rev. W. Patterson, the minister, on Sunday, April 9th. This double anniversary was the occasion of special services conducted by Rev. Samuel Lundy of Port Credit, who in the morning spoke of the recreative power of God in man's spiritual being as illustrated in nature, and in the evening upon the development of character as set forth in Paul's figure of the building. In any structure stability is guaranteed by the security of the foundation and by the worth of the materials. Jesus Christ is our foundation and abiding elements of character are truth, virtue, kindness, and love. The choir under the direction of Mr. James Crawford, assisted by Miss M. Steele, contributed in very worthy form to the services. On Monday evening a large assemblage provided opportunity for social fellowship and evoked many congratulations to the minister and office bearers of the church, and historic references and messages of good will from neighboring ministers, members of the congregation, and others. One of the speakers, Magistrate John R. Blake, pithily explained the distinction between the deliverances of the

ministers and his words. "What they said might go, whilst what he said did go." The chairman for the evening program, which was preceded by supper, was Mr. Thos. Hepburn, who gave a summary of the history of Presbyterianism in Preston. The congregation was organized in 1875 in association with Hespeler and Doon, the evening service being held in Preston, with Rev. Geo. Haigh as minister. In 1883 Preston became independent and engaged the services of Rev. John Porteous, a retired minister of Galt. Work, however, was interrupted, the church sold, and only an occasional service held until 1891, when a student was in charge for six months, Mr. P. W. Anderson of Knox College Missionary Society, the services being held in a hall. In July, 1891, under the care of Dr. Dickson of Central Church, Galt, a communion roll of twenty-nine names was constituted. Student supply continued until 1893 when, on March 22nd of that year, a Session was formed. Hespeler became independent, and Preston and Doon were made one charge. The present church was opened on July 16th, 1893, Prof. MacLaren of Knox College preaching in the morning and Dr. Jackson of Knox Church, Galt, in the afternoon. Several ministers served from this time until the settlement of the present minister, Rev. Walter Patterson, M.A., who was inducted on March 29th, 1928.

Prince Albert, Sask.

An inspiring evangelistic crusade was held in Prince Albert during the latter half of March, in which seven denominations cooperated, that is, Anglican, Baptist, Nazarene, Pentecostal, Presbyterian, Salvation Army, and United Church. Community prayer services were held weekly from church to church from the New Year. The first crusade meetings were held in Wesley United Church, but the larger auditorium of St. Paul's Presbyterian Church was used for the second week, and for the two Sabbath evening mass meetings. Four services were broadcast, and on the first Sabbath evening St. Paul's held a capacity audience. There were many standing at the rear on main floor and in the gallery. Others listened in from the basement. Next Sunday night, Wesley Church was fitted up by radio for the overflow congregation. The special speakers were Bishop W. Burd of Prince Albert, Rev. H. Alderwood of Saskatoon, and Rev. A. D. Mackenzie of Regina. These meetings gave a practical demonstration of essential unity in diversity. There was a large attendance at the communion in St. Paul's on April 9th, and an encouraging addition was made to the membership of the pioneer Presbyterian congregation of Saskatchewan.—R. G. McKay.

Toronto, Ont.

Glenview Church, Rev. H. E. Abraham, minister, observed the fourth anniversary of its occupation of the present building by special services at which the Moderator, Rev. Dr. Robt. Johnston, preached morning and evening. Five years ago the congregation purchased the present property and proceeded to erect the beautiful structure where they now worship. The congregation now numbers some 900.

Recognition of the minister's standing and services in the Church was made at the annual Convocation of Knox College by the bestowal of the degree of Doctor of Divinity.

Montreal, Que.

The 59th anniversary of Stanley Church, Rev. Dr. W. D. Reid, minister, was observed by special services when the Moderator of the General Assembly, Rev. Dr. Robt. Johnston, preached. The occasion provided the opportunity of recalling the history of this congregation. It was founded in 1874 by a company of Presbyterians, of which the late Sir Wm. Dawson, Principal of McGill University, was a leading member. Until 1913 the congregation worshipped in their church on Stanley Street. In that year it moved to the present site, Westmount and Victoria Avenues. For about fifty years therefore Stanley Church made its contribution to the religious life of the city. The first minister was Rev. Dr. J. C. Baxter, of Dundee, Scotland, who was succeeded in 1879 by Rev. James McCaul. His place in turn, seven years later, was taken by Rev. Dr. F. M. Dewey. On June 21, 1912, Dr. Reid entered upon his duties as minister of the congregation, and still serves in that capacity.

Hull, Que.

Cushman Memorial Presbyterian Church welcomed the largest congregation in its history since the erection of the building in 1924 at the evening service in observance of the diamond jubilee. The services were conducted by the minister, Rev. Robt. Good. On the Friday evening following there was a reunion of the congregation and friends to the number of 400, when supper was served and a program presented. The Moderator, Rev. Dr. Robt. Johnston, was present and addressed the gathering.

Port Arthur, Ont.

First Church celebrated its diamond jubilee by special services unique in character and duration. The 60th anniversary fell upon Sunday, March 26th, and four evenings of the week following were devoted to recognition of the various departments of the church's work. Special services were conducted on Sunday, April 2nd,

and the evening of Monday was the occasion of a large reunion of members of the congregation and friends.

The week began with communion services morning and evening. These were conducted by the minister, Rev. J. A. McMahon, assisted by Rev. Harry Lennox of Banff who preached in the evening. Monday evening the men of the congregation assembled at a banquet. The next evening the young people had a jubilee rally and Wednesday was devoted to missions under the leadership of the W.M.S. and the Young Women's Missionary Auxiliary. On Friday evening the celebration was distinctive when members of the Sunday School presented a review of the church's history with pictures and scenes enacted, illustrative of the four periods of the congregation's history as marked by the four buildings successively occupied. The work of the Sunday School pupils in this particular was of a very high order and reproduction of services and other aspects of church life was both well and reverently done. The concluding feature of this evening was a service in memory of the faithful members of the past sixty years who had gone to their reward.

At the services on April 2nd, Rev. H. R. Horne, Synodical Missionary, preached morning and evening. His morning sermon on the Church as the body of Christ was especially helpful. The gathering on the evening of the 3rd was addressed by the local ministers, acting Mayor Bartlett, and Rev. H. R. Horne. A birthday cake, with full complement of candles, which was cut by two of the pioneers, Mrs. T. S. Smellie and Mrs. J. L. Meikle, was an attractive feature of this event.

Prescott, Ont.

The Presbyterian Church, of which the minister is Rev. Dr. John Taylor, observed its 113th anniversary on the 2nd of April. The sermons on this important occasion were delivered by Rev. Dr. F. Scott MacKenzie, Principal of The Presbyterian College, Montreal. His messages were most welcome and helpful and were suggestive of the good work being done by the Principal in the training of students for the ministry. The choir contributed fittingly to the special services assisted by soloists, Mrs. W. C. Brown in the morning and Mr. Hilliard Campbell of Brockville in the evening. On Monday evening a congregational gathering for supper was held. This was followed by a musical program in which the following participated: Mr. H. Campbell of Brockville, Misses M. Alexander, and Hilda Taylor, and Mr. Allen Reid of Prescott.

Y. M. C. I.

These letters are a modification of others widely familiar, namely, Y.M.C.A. They stand for Young Men's Christian Institute, an organization comfortably housed at 124 University Ave., Toronto. There should be a "C" before these letters for it is the Chinese Young Men's Christian Institute. On March 9th they observed the 23rd anniversary and the 4th of the Chinese Church of Christ. The special service was held in the auditorium of the Institute and was addressed by Prof. Norman McKenzie of Toronto University on The Manchurian Crisis. Dr. Inkster of Knox Church presided and Miss B. McMurchy, President of the W.M.S. (W.D.), which assists in the support of the Institute, was present. The company of Chinese in Toronto is not lacking in talent as indicated in the program of vocal and instrumental music. In this the children took a large part. A social gathering brought the program to a close.

The Presbyterian missionary, Rev. Ma. T. K. Wou, is the President for this year. For the support of the work here $300 was provided from the Budget of our Church, $300 from the funds of the W.M.S. (W.D), and $250 from Knox Church. Mr. Geo. Mark was President last year.

W.M.S. JUBILEE

Half a century of successful effort in any church is a great achievement and such has been the happy privilege of the W.M.S. of First Presbyterian Church, Collingwood. This anniversary was observed by a service beautiful both in simplicity and in dignity, and by a congregation that filled the church.

A complete history of the auxiliary's activities was well presented by Mrs. K. N. Cooper, Corresponding Secretary of Barrie Presbyterial, and an active member of the Collingwood Auxiliary. By her diligent research she was able to give a very full account of the society's unwearied labor since its organization fifty years ago, a story which must prove a great incentive to all who shall carry on the work during the next half century. Greetings were brought from the Presbytery of Barrie by Rev. Wm. MacMillan, minister of the church, and from the Barrie Presbyterial by the President, Mrs. A. E. Swallow, Stayner. The latter referred to the organization's unique place in history, Collingwood Auxiliary being the first organized within its bounds. An address redolent with the sweet memories of other days was given by Mrs. (Dr.) J. R. Arthur, a daughter of the first Presbyterian President, Mrs. Henry Robertson, and a charter member of Collingwood Auxiliary. At the time of organization the officers were: President, Mrs. (Rev.) Robert Rogers; Vice Presidents, Mrs. Robertson and Mrs. A. Melville; Sec'y., Mrs. Kate Copeland; Treasurers, Mrs. W. Tobey and Miss Minnie Stephens. The organization was effected under the leadership of the

late Mrs. Harvie, Toronto. Of the charter members only three survive, Mrs. W. A. Copeland, Mrs. Robert Henry, and Mrs. Armstrong. Messages of regret at inability to attend were received from Mrs. Copeland, Mrs. Henry, Mrs. Simpson, Mrs. J. Smith, and Mrs. McLeod of Toronto; Mrs. McGregor, Windsor, and Mrs. Farley, Regina. A splendid feature of the evening's program was the unveiling by Mrs. H. Boult of a fine picture of Miss Bessie MacMurchy, a member of the congregation who recently entered upon mission work in Jobat.

Mrs. J. N. Foote, Mrs. Archie McCall, Miss L. Foote, and Miss Jessie Kerfoote, robed in the pretty but quaint fashions of the early days, sang many old-time melodies rendering these in beautiful voice and harmony. Mrs. J. M. Mitchell rendered a pleasing number accompanied by Dr. C. W. Maitland.

Yellow daffodils in r i c h profusion throughout the parlors were a feature of the decoration. The tea table, presided over by Mrs. R. T. Stephens and Mrs. A. Ince, was arranged with golden tapers and daffodils in silver baskets. A beautifully decorated cake with candles appropriately occupied the centre of the table. This was the work of Mrs. Underhill and Mrs. Chas. Abernathy. These ladies lighted the candles and the knife was inserted by Mrs. E. H. Nolan. A bevy of young girls served refreshments at the end of the program.

The presidents of the society during the first twenty-five years were Mrs. Rogers, Mrs. Ewing, Mrs. Robertson, Mrs. McCrae, Mrs. Kate Copeland and Mrs. W. A. Copeland. The second twenty-five year period has brought many changes in the personnel of the society and has been marked by great expansion in the various departments. Since 1914, when amalgamation of the W.F.M.S. and W.H.M.S. was effected, the presidents have been Mrs. D. W. S. Urquhart, Mrs. McGregor, Mrs. E. H. Nolan, Mrs. S. Farley, Mrs. H. Boult, Mrs. K. N. Cooper, Mrs. Geo. Park, the present President.—Press Sec'y.

Toronto, Ont.

The fourth anniversary of the induction of Rev. R. G. Stewart was recently celebrated in St. John's Church, Toronto, by the presentation of a beautiful grandfather's clock by the congregation. When it was known that the degree of Doctor of Divinity was to be bestowed upon Mr. Stewart, Mrs. Scott, Widow, and Dr. R. Y. Scott, son of the late Dr. J. McP. Scott, for thirty-three years minister of St. John's, presented Mr. Stewart with the hood worn by Dr. Scott when the honorary degree of Doctor of Divinity was conferred upon him by the same institution, The Presbyterian College, Montreal, eighteen years ago.

Hammond, B.C.

Progress in the field of Hammond and Haney is quite evident from a report we have received. Hammond has so far proceeded in the erection of a church as to turn the first sod, a ceremony performed by Dr. Douglas, Synodical Missionary, on the afternoon of March 16th. The occasion brought together a large company of members and adherents of the church and friends, interested in the well being of the Presbyterian cause. Mr. Gordon Collins, the missionary, in charge of the field, conducted the services, and congratulatory addresses were given by Rev. H. T. Murray of St. Aidan's Presbyterian Church, New Westminster; Rev. Mr. Venables of the Anglican Church, and Councillor Hope in the absence of the Reeve of the municipality. Dr. Douglas in his address mentioned the fact that the site of this church was within a few feet of the place where, in the home of Mr. McIver, whose children still reside in the district, the first Presbyterian Church was organized in 1874. In the company assembled was Mrs. Harris, Pitt Meadows, the only survivor of the congregation founded in 1874. Another honored visitor was Mrs. McPherson whose husband some years ago made a gift of the site upon which the new church is to stand.

Another evidence of advance is the decision of the people of Haney to erect a church there in the near future. The average attendance there has increased threefold since the autumn of last year, and the same is true of Hammond. The Young People's Society has outgrown its accommodation. A fine example has been set by the young people in their response to the Ten Cent a Month Campaign on behalf of the Budget deficit. They had accepted as their estimate $5.00 a year for two years. A short time ago Mr. Collins advised Dr. Kannawin that this had advanced to $24.00 and now the sum of the pledges is $50.00 for the period of two years.

Toronto, Ont.

The 25th anniversary of the induction of Rev. W. Hardy Andrews to Queen St. East Church was observed on February 23rd. The congregation took the occasion to attest their appreciation of Mr. and Mrs. Andrews by the presentation of a handsome cheque and a basket of beautiful roses. Over two hundred members of the congregation and friends assembled for supper after which a program was presented in the church to a large audience. Principal J. R. Moore of Parkdale Collegiate made the presentation. The congregation is one of the pioneer churches in the east end of the city and has a history of nearly sixty years.

(Continued on page 156)

OVERTURE LONDON PRESBYTERY

To the Editor of the Record:

The anxiety of London Presbytery on behalf of the welfare of our church has been made the subject of comment in the Record. I crave space to clarify the situation.

At this juncture, an overture to the General Assembly to lighten the burden on congregations, if reasonable and possible, is only Christian consideration seeking practical expression. At the moment, the question is being raised whether ministers do not require the full eighteen hundred and manse. This is NOT the feature of the overture. The contracts already existing between ministers and congregations, regarding stipend, stand on their merits. True, reduction of the minimum may encourage some congregations to seek release from the terms in the call to their ministers. Human nature is human nature. But we dare hope, that wise and generous counsels will prevail, and that all these former contracts, as far as possible, will be kept inviolate.

The overture under discussion is directed against the unduly high minimum salary, which weak congregations must provide before they can call a minister. That is the central question and that is the sincerity of London Presbytery. Interim Moderators, confronted with the shame of having to stand before some of our smaller congregations in a friendly manner, but holding in their hands regulations which defeat the worthy purpose of godly people who desire to secure the man of their choice, present a disturbing sight to anyone who thinks and feels.

The following facts urge us to think that action should be taken:

1. Funds are not available to warrant liberal augmentation grants.

2. The ability of the people to pay must be given consideration equal to that accorded the minister's compulsion to spend.

3. No other church is attempting, at this time, to function on the basis which now obtains in The Presbyterian Church in Canada.

A fine glow of righteous indignation protests that the overture has nothing to say about reductions of salaries beyond the minimum. The reasons are obvious, but for obvious reasons I shall give one or two:

1. The Assembly cannot tell a congregation which pays a stipend of two thousand dollars that it must pay only eighteen hundred, and so on.

2. The matter of a tax on higher salaries by Government must not be forgotten.

3. A voluntary reduction of ten per cent by church officials, already in operation, and most generous writing off of salary deficits by very many ministers, are facts well known to those who are informed.

It is quite clear that the whole matter should be taken up by the Assembly, that a competent committee should give it intensive study and, when the finding is given, that every man should fall in line with the estimated order.

Yours most sincerely,
Member of London Presbytery.

PLACE OMITTED

We received a communication commenting upon the overture of the London Presbytery with respect to salaries, etc. It was signed "Elder" and the name was given, but no place mentioned. We have thus been denied the opportunity of communicating with this party. Our correspondence about this matter has been beyond our space limit, but in any case this letter could not be used without having the particulars mentioned.

BOOKS

Ventures in Simpler Living
Daniel Johnson Fleming

The International Missionary Council, 419 Fourth Ave., New York, N.Y., Price $1.00.

The author, at one time a missionary in India, is now Professor of Missions in Union Theological Seminary, New York. At various interdenominational foreign-mission gatherings the standard of living for missionaries in foreign lands has been a subject of earnest consideration and has been a problem for denominational Boards. The book bears upon this question, but without announcing conclusions or advancing opinions. It provides the material, however, upon which policy may be based. The "ventures" are not to be, but have been. Experience therefore imparts to the book its value. Should missionaries come down in living to the level of those to whom they minister, or should they maintain the higher standard to which they are accustomed? The experiments bear on both. The book is helpful also as suggesting the possibilities and advantages of plainer living at home.

* * *

The Group Movement
Herbert Hensley Henson, D.D., Lord Bishop of Durham

Oxford University Press, University Ave., Toronto 2, Price 75c.

The appeal of what is known as the Oxford Group is, to many, very strong. At such a time keen discernment and clear thinking are required. It is still necessary "to try the spirits." Enquirers in this quarter who see this book may consider themselves deeply indebted to the Bishop of

Durham. His conviction so far as he has gone, and he believes this would be affirmed by more adequate examination, is that "groupism," as he calls it, has grave, even fatal defects in three important respects. It is a fair but searching examination made under the consideration that "we shall fail in our duty if, in our sympathy with so much that is good, we conceal our condemnation of much that is doubtful or plainly wrong."

* * *

A Philosophy of Religion
Ambrosius Czako

Messrs. H. R. Allenson Limited, 7 Racquet Court, 114 Fleet St., London, E.C. 4, Price 5/-

A reason for the hope that is in us is justly required of all professing Christians. These statements, however, will be varied, but in all both reason and experience will have their place. Youth particularly should realize that Christianity has had and has its thinkers, and the philosophy of religion has not been overlooked. A monumental treatise of this character is that by Dr. Fairbairn, a former Principal of Mansfield College, Oxford. Dr. Czako's book is better adapted for the ordinary reader and it is highly recommended by a successor of Dr. Fairbairn, Principal Nathaniel Micklem, D.D. Though he does not accept all the conclusions of the writer, he most earnestly commends the book, with the assurance that none will read it "without illumination of mind and quickening of faith."

ORGAN WANTED

There remains still opportunity of serving small congregations and home mission fields by the gifts of organs which in many homes have been replaced by other and better instruments. The most recent call is from a struggling group in Ontario. If such an instrument is available would the party communicate with the Editor. He would then inform the congregation concerned.

OMISSION

Inadvertently the name of Rev. Dr. Johnston, St. Catharines, Ont., was omitted from the list of delegates to the Alliance of the Reformed Churches, Western Section, which met in Washington February last. Dr. Johnston has long been identified with the organization and has been a most useful member.

"When God means to make a man useful in the world, He generally sends him first through fire; He puts him into the forge and on to the anvil; and often He chastens most whom He loves best."

A PIONEER CALLED

In the Chinese section of Vancouver our attention was several times arrested by a striking figure upon the street corner, surrounded always by a large company, chiefly Chinese, whom he addressed in their own tongue. He was a short, stockily-built man, erect, with glowing countenance, and of free and fervid speech. This was Mr. A. Colman, a lay-worker devoted to the Chinese and unusually well equipped for Christian service among them. He understood them thoroughly, entered into sympathetic relations with them, knew their language, qualifications obtained after eight years of service as a colporteur in their native land. There he had served in practical independence, relying upon his own resources. With the Rev. A. B. Winchester, late of Knox Church, Toronto, he was our pioneer missionary among the Chinese in British Columbia, having entered upon this service forty-one years ago. While his efforts were mainly confined to the interests of the west coast he nevertheless found opportunity to visit Winnipeg and centres in the East to bring his message to these kindly strangers who had found homes in Canada and whom this missionary so dearly loved. His energetic labors in their behalf were maintained to within a few weeks of his death which took place recently in Vancouver at the age of eighty years. Mr. Colman's outstanding characteristic was zeal in this work of evangelization among the Chinese. His devotion never waned and he was faithful to the very end. Mrs. Colman, his partner in life and in his labors, survives. She is a lady of distinction, a native of Switzerland, well known for her attainments as a linguist, being proficient in Italian, French, and German, as well as English. Because she so fully shared her husband's labors a special tribute was paid her at the General Council of the W.M.S. (W.D.) at its meeting in Vancouver a few years ago.

MRS. T. CRAWFORD BROWN

It is not so long ago that it became our painful duty to report the death of Rev. T. Crawford Brown of Toronto, formerly minister of St. Andrew's Church, King St., Toronto. After a very brief illness Mrs. Crawford Brown passed away on March 17th at her home in Toronto. Her minister, Rev. Dr. Stuart Parker, in a brief tribute said of both Mr. and Mrs. Brown, "They had the same gift, the gift of faithfulness and loyalty. In Mrs. Crawford Brown it was particularly marked. Of a warm and passionate nature, she gave herself unstintingly to whatsoever, or to whomsoever, she favored. If she loved a friend, it was without qualification; there was nothing she

would not do for that friend's happiness. If she favored a cause, her devotion was without wavering,—she thought of it, and planned for it, day and night. It is hard to think that that warm and colorful personality shall not be with us again on earth."

WILLIAM MATHESON

In the death of William Matheson, a respected member of Knox Presbyterian Church, Woodstock, an honored character is removed from the pioneer life of Zorra. Born in Scotland, he revered and was ever faithful to the true Church of Scotland. His views on Church Union in 1925 led him without hesitation to unite with those who proposed to maintain the Presbyterian Church, and to that end he worked actively. He transferred his membership to Knox Church, where for eight years he was a faithful communicant and maintained an enviable record for regular attendance at morning worship. Throughout Zorra he was known and esteemed by all. He was a quiet man of fine qualities, kindly, sympathetic, true in friendship, active but of few words. Strength and uprightness with peace were evidenced in his character.

MR. JOHN ROSS

By Mr. Ross's death the Belfast, P.E.I., Presbyterian Church lost a most faithful, consistent, and devout member, and devoted servant in the eldership for over thirty years. Though he had reached the ripe age of ninety years he was able to attend public worship and the meetings of the Session until a few weeks before the end. Two features of his private life were outstanding, his devotion to the study of the Bible and the earnest practice of prayer. He was a man of strong convictions and never hesitated to express himself frankly in opposition to anything he regarded as unworthy. In his strength he was gentle and most charitable to all in need.

MRS. JOHN FERRIS

Mrs. Ferris, whose death took place at the advanced age of eighty-six years, was an old and esteemed resident of Lindsay, Ont. She was constant in attendance upon St. Andrew's Church and was a life member of the W.M.S. and one devoted to the interests of her family. She is survived by two daughters.

MRS. MARY MORRISON

Mrs. Morrison, whose death took place on March 20th at the great age of ninety-three, was a faithful member of the Presbyterian Church at Boularderie. She was devoted in her attendance upon public worship and her character was a reflection of these gracious influences.

MRS. JOHN CURRIE

Mrs. Currie, who was the widow of the late Rev. John Currie, formerly of Belmont, Ont., passed away at London after a brief illness. She was a valued member of New St. James Church, London, for the last fifteen years, and took an active part in all the church organizations. Her high aim in life was to serve others, and this she did to the limit of her ability. She was particularly interested in the missionary work of the Church, and to this she devoted herself for fifty years. She had a kindly, happy disposition and a keen, strong mind.

MRS. EUPHEMIA MacMILLAN

The death occurred at East Lake Ainslie on March 22nd, of Mrs. Euphemia MacMillan in the 77th year of her age. She was for many years a member of the Lake Ainslie Presbyterian Church, a faithful attendant upon public worship and devoted to the Master's work. Her work was appreciated not only by the congregation, but by the community as well.

MRS. A. D. CAMERON

Mrs. Cameron's death took place on March 11th after a brief illness. She was in her ninetieth year. From early years she was a devoted member of Knox Church and a life member of the W.M.S. She was a woman of alert mind, a constant reader, and was keenly interested in all that concerned the Church life and work. One of her last wishes was to be remembered to the Missionary Society.

AONAGHAS CHALUM MHOIR

Sann le duil gun tugadh cuid-eigin eile iomradh air an duine, urramach so a dh'fhag e gun a dheanamh cho fada. Ghairmeadh Aonaghas MacIlleathainn gu a dhachaidh shiorruidh air un ochdamh la do mhios a Ghiblein sa bhliadhna chaidh seachad.

Rugadh Aonaghas anns na Hearradh agus aig aois sia bliadhna deug thainig e do Chanada. Bha e bliadhnachan na eildear ann an comhthional Mharsboro, ach anns na bliadhnachan mu dheireadh bha e fuireach ann an Cookshire. Bha a dhaimh ris an Eaglais Chleireach laidir agus daighean, ach bha a dhaimh ri Ceann na h'Eaglais agus ri sluagh an Tighearn neochumant. Chaneil beachd again air moran a choinneachadh a riamh a bha air a lionadh na bu mho le eud diadhaidh na an duine so. Sann le bron a thaisg sinn a chorp anns an uir gus an tig an aïs-eirigh. Ach a ni bha na bhron dhuinne, bha e na aoibhneas dha-san, oir tha sinn a creidsinn gu bheil Aonaghas a nis ann a sealbh air aoibhneas nach bidh gu siorruidh air a mheasgadh le bron.—G. M.

MANCHURIA

A LETTER from Dr. Goforth to the minister of St. John's Church, Toronto, Rev. Dr. R. G. Stewart, is the source from which we are able to give our readers the following:

Your letter reached me when holding a series of meetings extending over fifteen days in T'ung Liao. This place is at the rail head one hundred and forty miles west of Szepingkai. On my arrival on the evening of February 24th the city was astir for the Japanese force of 10,000 had started its invasion of Jehol a day and a half before, and the so-called Manchukuo troops by thousands were following this advance army. We were in no way interfered with, except that all conveyances had been commandeered, and prices of everything had doubled. A foot of snow fell and the cold was intense.

The object of the meeting was for the deepening of the spiritual life of the Christians, and they appear to have been greatly blessed to that end. Following the meetings fifty-six were examined for baptism, of whom twenty-six were accepted and baptized. The evangelists and some of the leading Christians from Kailu, a city sixty miles further west, attended the meetings. They were delayed somewhat by the congestion of traffic on the highways caused by the movement of the troops.

The Japanese bombed Kailu twice, with the result that about one hundred civilians were killed. The family of one of our deacons had a narrow escape from death. They had just been sent away when a bomb fell into the yard destroying several houses and killing poultry and domestic animals. One man was killed. Another Christian lost his house with wife and child, a bomb having burst upon the building. The evangelists sought protection by placing a Red Cross flag upon the chapel. This was recognized by the airmen and, having respect for the sign, the premises suffered no injury, and became a centre to which the people rushed for safety. However the Manchukuo soldiers took possession of the mission premises, having politely turned out the evangelists. When the evangelists remonstrated they replied, "Does not your doctrine teach you to love all men. We need your bed this cold weather, and thus you have a chance to prove your love." Upon hearing of this I sent a polite letter to the Commander-in-Chief, Gen. Chang, who promptly apologized and had a notice placed on the chapel front requiring that soldiers do not molest mission premises The work there has therefore not been interrupted, a very important consideration, for the chapel is filled from nine every morning until sundown. Quite a number there are ready for baptism, and about seventy have been placed upon the catechumen list. We have three evangelists in Kailu.

Last month sixty-three were baptized at Maolin, a town near Cheng Chia Tun. A Christian has given land for a church site and the people plan to build this year. The work at this place was begun by the Chief of Police and less than ten months have elapsed since we provided an evangelist.

Three weeks ago forty-three were baptized at Twin Mountains, also near Cheng Chia Tun, and, eight miles north, twenty-one families cast away their household gods to accept and follow Christ. Forty-two catechumens have been placed upon the list. The congregation has provided the church and bears all expenses. We support the evangelist. These successes are the result largely of the work done by two of our Chinese women-workers.

Two Christian soldiers at the town of Three Rivers, with a population of about 5,000, in the neighborhood of Cheng Chia Tun, also have pleaded with us to enter upon work there. They promise to pay half the rent of a suitable building, but the state of our funds will not permit us to do more than send an evangelist.

At Lu Chia Kou, ten miles south west of Szepingkai, there have been ten baptisms and forty catechumens have been recorded. Many others are asking to be placed on the list of catechumens. Some of these can repeat the whole catechism. Evangelist Niu reported that after two months' work enquirers came in the early morning, even before breakfast, and the room would not be empty until about midnight. On Sundays more than one hundred tried to crowd into a room that would accommodate only fifty. A site has been provided here also and labor and material are offered for the erection of a new building.

The Irish Presbyterians, finding themselves unable to maintain their work in the district, have turned it over to us. Thus our territory extends seventy-five miles along the south Manchurian railway, as fertile and populous an area as any other portion of the great northeast of China. Kung Chu Ling is a centre in the country surrendered by the Irish Presbyterians in which we have begun work.

Very shortly we hope to enter Fan Chia Tun, a city of 30,000, fifty-two miles north of here. For months past some Christians there have urged us to send them an evangelist. One of these has provided the necessary buildings rent free.

After our long service in China, Mrs. Goforth and myself find ourselves responsible for a field extending north and south along one line of railway seventy-five miles, and east and west along another line of railway for one hundred and forty miles, with one city, Kailu, sixty miles still further west.

HOME LETTERS

Jhansi

A NEW departure has been made in our work in the Jhansi field. The Mission Council nearly a year ago decided upon a policy somewhat different from that pursued for some years and designed to be of a more intensive character. In the annual report for 1932 this change in policy is explained:

"In past years our evangelists have aimed to preach the Gospel in about 400 villages, and follow with teaching where the Word was received. Last July the Mission Council decided on a more intensive policy. They called in most of the district evangelists who were under a spiritual depression because their efforts met with little success. They felt that only men with a passion for souls should be sent out, and should live amongst the people they aimed to win, and by kindly service and example, in addition to preaching the Gospel, they should endeavor to bring men into the Kingdom.

"In carrying out this program Mr. Lowther selected a spot in Jhansi City where no mission work was being done, and rented a native house where he is in the midst of thousands of non-Christians. At the outset last December he gave his neighbors a fine object lesson by having his house and courtyard cleaned up. This made it look like a new place."

The above information is necessary to appreciate fully the extracts from Mr. Lowther's home letters which we here give:

"I will give you some of our experiences during the first week of our work in the city proper. A well educated young man heard us for two days in the bazaar and then called to see me to talk about our faith. One evening we addressed a group of men and I saw a haughty Mussulman standing watching. His presence made me uncomfortable. I wished he were not there; but instead of going he came nearer, so I spoke courteously to him, and to my real surprise he proved a true friend. He called for refreshments to be brought from his house to us, stopped us while preaching to press them upon us, showed us every kindness, and continues to do so. He is chief of the police sub-station at the nearby city gate. And so it goes. Sometimes we are discouraged and sometimes lifted up."

* * *

"Yesterday we had few hearers. To-day there gathered a big crowd who listened very closely. Afterwards a pundit and a Sikh asked questions. Discussion grew quite animated and the crowd thickened. 'Why do you claim to teach men? India has so many million people and every person is a god. God is everywhere. He doesn't need you to reveal him. Don't you know it is a sin for a man to change his religion?' But the attitude is respectful even if the words are not, and at any rate such discussion proves that the Word has not fallen on unheeding hearts. We have found some little trials, but we have found, too, a ready response in unexpected places, and this morning a young man on the edge of the crowd listened as if heedless of everything else save the words of the speaker."

* * *

"Did I tell you I find that I am the only Padre in the city proper? I thought the American Presbyterian Mission had some people here. Evidently not, however. There is the lady missionary, of course, but she confines her efforts to two schools, and women's work. So I have a parish of not less than 50,000, I should judge. That should keep me occupied."

* * *

"I find the speaking brings me encouragement; I mean speaking in the bazaar. There is always an audience, and always one or two at least who listen with closest interest. You should see their faces, the light in their eyes as they drink in the words, or else that far away look on the face of some man who just stopped on the edge of the crowd in passing, but who stands there until the very end."

* * *

"Last evening a Mohammedan fakir stopped me in the street. I recognized him as one who had bought an Urdu gospel a week ago. 'I tried to find your house, Sahib,' he said, 'but couldn't.' So I told him again where it is, and he said he would surely come."

* * *

"Yesterday there was a disdainful Brahman in the crowd. His attitude was not inviting, but he never moved from his place until we had quite finished, and then he bought a gospel. 'I believe a man ought to know something of every religion,' he explained. Whether his motive be good or not he heard the Word, and now can study it for himself."

* * *

"I am exploring the possibilities of the city and learning more about it every day. Last evening we visited some neighboring blacksmiths. I had an idea they were a rough, shaggy lot, but it was only a gruff exterior. They received us with every courtesy and kindness, and filled the common pipe afresh for the honor of the preachers. When we refused it they were a little taken back, but one of them decided that the babu would not smoke because I didn't like the ordinary pipe. Accordingly he disappeared and then returned bringing a handful of Indian cigarettes. When both of us declined these he was distinctly nonplussed, but an older chap called him over,

handed him a coin and whispered something. Off he flew to the nearby shops and returned with two 'Blighty' cigarettes and proudly presented these. When it was explained that we really did not smoke at all they asked us at least to take pawn. So you see they certainly exhausted every effort to do the right thing.

"They listened most approvingly to all we had to say, and as we arose to go, begged us to stay longer. So we were glad we had got into touch with them and hope something will come of it."

* * *

"For some time now I have been having a meeting with some of our young Christian men. There are half a dozen—two teachers, a carpenter, two trained gardeners, and a bearer. All have good schooling and seem interested in Bible study. They used to come to the bungalow for meetings and now come to me in the city every Saturday afternoon. The first day they came they heard my Hindu neighbors singing their daily hymn. Every evening men and women in a certain house nearby sing alternately a chorus whose only words are Ram, Sita Ram, Sita Ram, Sita Ram, the names of Hindu deities. So at the conclusion of our own meeting we decided to sing our own closing hymn out in the courtyard, where all could hear. The first day the Hindus stopped their song to listen. Last Saturday when we went out to the front door to separate we found at least twenty boys on top of the compound wall, and a few men nearby. They had all been listening to the singing. So we called them in and our leader, (the group is a Christian Endeavor Society) had them sit on the ground while he taught them a chorus:

Rajah Yishu has come;
Rajah Yishu has come;
Into my heart Rajah Yishu has come;
Satan to conquer this Rajah has come.

Yishu is the Hindu for Jesus. Indians are always keenly interested in singing. Before we were through I suppose fifty persons had gathered, including two of the blacksmiths of whom I have spoken. After they had all learned these words, and the time, the leader gave a little talk explaining the meaning, and then told them all to come back next Saturday.

"The next morning my sweeper boy said to me, 'Sahib, everybody's singing to-day.' 'What are they singing,' I asked. 'Rajah Yishu Has Come, Rajah Yishu Has Come,' was the prompt response."

* * *

" 'The man who thunders a lot doesn't do much else.' That is a Hindu proverb I picked up this week. We had no Christmas rains this year, and recent cloudy days made the farmers hope for showers. On Sunday we had black clouds and some thunder and lightning, and a little downfall, but no more. The country around received heavy showers, however. Talking of it afterwards a man used the proverb, implying that if so much energy had not been wasted in thundering we might have had more rain.

"However even our little rain settled the dust and washed the leaves, and the next morning I looked out upon a completely new world. Everything was clean, even the smell of the tile roofs washed by the rain. Even a wee shower once a week would keep Jhansi very attractive. But this is the first for nearly three months, and there's not much hope of more before next July. Could you spare some rain?"

* * *

"A good deal of my energy has been spent in receiving visitors these last few days. The neighboring blacksmiths came to see me, so did a Hindu lawyer who is interested in Christianity; so did a young Christian chap, who offers to do everything except work; so did the warden of our Boys Hostel, a young fellow wanting a recommendation, a farmer preacher, who continues after two years to seek financial aid when he ought to be giving that to others. I wish he were half as persevering in any worth-while cause; and so on."

WITHIN THE HOLY CITY

The erection of a magnificant building in the interest of Y.M.C.A. work within the walls of Jerusalem was made possible by the gifts of friends, one of whom recently deceased, Mr. James A. Jarvie, presented on Christmas Day, 1924, the substantial sum of $400,000. The dream of the General Secretary, at that time, Dr. A. C. Harte, who planned a great Christian memorial for the Holy City to be a centre not only for Jerusalem but for all Bible lands, has been realized. The building stands on a site of eight acres and overlooks the Jaffa Gate. Besides the swimming pool, gymnasium, class and social rooms, offices, surrounding athletic field, and other features of practical service, there is a beautiful tower, a carillon, an observation balcony overlooking wide spaces of Palestine's holy ground. The dedication services were held on Easter Sunday, April 16th. Two notable figures officiated on the occasion, Dr. John R. Mott, and Field Marshall Edmund Lord Allenby, the latter so distinguished for his services in the War, particularly in Palestine. The building was completed after five years' labor and is a tribute to the conception and work of the architect.

It is rather a group of buildings and is said to be unrivalled in the world for beauty and dignity, and becomes thus a most worthy home for the Young Men's Christian Association in the Holy Land.

ORDER OF SERVICE

MOTHER'S DAY, MAY 14, 1933

The Board of Sabbath Schools and Young People's Societies

CALL TO WORSHIP

"The Lord is in His holy temple: let all the earth keep silence before Him."

PRAISE SELECTION 745

PRAYER (*in unison*)

For this new day with all its light, I thank Thee, Heavenly Father.
For rest and shelter of the nigt, I thank Thee, Heavenly Father.
For health and food, for love and friends, for everything His goodness sends,
I thank the heavenly Father. Amen.

RESPONSIVE SCRIPTURE READING

Who can find a virtuous woman? For her price is far above rubies.
The heart of her husband doth safely trust in her.
She will do him good and not evil all the days of her life.
She seeketh wool, and flax, and worketh willingly with her hands.
She is like the merchants' ships; she bringeth her food from afar.
She riseth also while it is yet night, and giveth meat to her household.
She girdeth her loins with strength, and strengtheneth her arms.
She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
Strength and honor are her clothing; and she shall rejoice in time to come.
She openeth her mouth with wisdom; and in her tongue is the law of kindness.
She looketh well to the ways of her household, and eateth not the bread of idleness.
Her children rise up, and call her blessed;
Her husband also, and he praiseth her.
Many daughters have done virtuously, but thou excellest them all.
Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.
Give her of the fruit of her hands; and let her own works praise her in the gates.

PRAISE SELECTION (*Tune "Hursley" No. 666, The Book of Praise*)

Lord of my heart, come dwell with me,
Help me always to walk with Thee:
Led by Thy Spirit from above,
Dear Saviour, hold me with Thy love.

Lord of all life, Thou, too, hast known,
This human love to Thee was shown:
E'en at the cross she stood so brave,
And her own Son a ransom gave.

In childhood days I learned of Thee,
As oft I knelt at mother's knee,
Learned of the grace Thou didst impart;
Oh, Saviour, come and fill my heart.

Light of the world, Oh, be Thou near;
Dispel all darkness, doubt and fear;
And, as the days pass swiftly by,
May I by faith on Thee rely.

Oh, Thou who art the Truth, the Way,
Help me to serve Thee more each day;
And in my mother's Saviour find
Pardon, and peace, and rest sublime.
Amen.

RESPONSIVE SCRIPTURE READING

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?
My son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind.
A wise son maketh a glad father: but a foolish son is the heaviness of his mother.
My son, hear the instructions of thy father, and forsake not the law of thy mother.
Give Thy strength unto Thy servant, and save the son of Thine handmaid.

As one whom his mother comforteth, so will I comfort you.
All thy children shall be taught of the Lord; and great shall be the peace of thy children.

And these words, which I command thee this day, shall be in thine heart:
And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

Ye shall fear every man his mother, and his father, and keep My Sabbaths: I am the Lord your God.
Come ye children, hearken unto me: I will teach you the fear of the Lord.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.
Honour thy father and thy mother; which is the first commandment with promise.

The Lord our God will we serve, and His voice will we obey.
For this God is our God for ever and ever: He will be our guide even unto death.

PRAYER (*by Minister or Leader*)

PRAISE SELECTION 433

ADDRESS "God is Love" (*As expressed by mother love*)

OFFERING

The offering to-day will go to spread the Gospel in foreign lands. Last year's offering was placed at the disposal of the General Board of Missions for the support of work amongst boys and girls in our Overseas Mission Fields. The Board of S.S. and Y.P.S. strongly urges every scholar to make a liberal contribution, and thus have a share in establishing God's Kingdom in the world. It will be credited as part of your congregation's givings to Missions.

PRAISE SELECTION 465

BENEDICTION

A MOTHER'S CREED

(The Post, Thorold)

I believe in little children as the most precious gift of heaven to earth.

I believe they have immortal souls created in the image of God, come from Him and return to Him.

I believe that in every child there are infinite possibilities for good or evil, and that the kind of influences with which we surround them in early childhood largely determine their future character.

I believe in play as the child's normal effort to understand himself through free self-expression.

I believe, too, in work suitable to childhood, and that the joy in doing such work should come to the child largely from the doing of it well.

I believe in freedom, but not in license.

I believe in wisely directing rather than stifling activity.

I believe in regularity, accuracy, punctuality, industry, and application.

I believe in prompt, cheerful obedience, self-control, and self-forgetfulness.

I believe that in all this my example counts for more than my precept.

I believe in cultivating the intellect and the will, and I believe, too, in soul-culture, and that out of this cultivation comes the more abundant life, bringing forth the fruits of the spirit—kindness, gentleness, joy, peace, truth, hope, faith, love, reverence for God, respect for age, consideration for each other, and thoughtfulness for all God's lowly creatures.

I believe that Christ, who was Himself a child, born of a human mother, is the one never-failing source of help for perplexed, discouraged, or wearied motherhood.

Since to this work, Father, Thou hast called me, help me to give to it all that Thou hast given me, of understanding and wisdom and patience and faithfulness.—Mothers' Circle, Bedford Presbyterian Bible School.

A VICTORIOUS TEAM

In St. Matthew's Church, Saint John, N.B., there is an organization of youth known as The Vikings. In a contest with the St. Bernard Diamonds, winners of the city of Moncton Juvenile Basketball title, this team scored a triumph over the visitors with a record of twenty to eighteen. It is of special interest to note that these boys all belong to St. Matthew's Church, all are members in full communion, and are identified with the Y.P.S. and Bible Class. The minister is Rev. J. A. Morison, D.D.

NATURE'S FOLK

The Locusts

Prov. 30:27.—"The Locusts have no king yet they go forth all of them by bands."

AS we have studied the ant and the coney so now we have opportunity to learn something from the largest of all insects which among other insects is like the elephant among the animals, namely, the locust. In our land we are familiar with an insect very much like the locust, but not quite the same, the grasshopper. The difference between the two insects is seen in the length of the feelers which reach forward from the head and with which the insect feels, hears, and smells. In the grasshopper these feelers are longer than those of the locust. The locust is sometimes known as the short-horned grasshopper. They both belong to the same family of insects and the difference between them is not very great.

The locust and his brother the grasshopper are known for their powers to consume and to destroy. This is very great and when in large numbers they sweep over green fields, gardens, and woods they leave not a trace of green behind them. If you turn to the prophet Joel you will find that he says, 2:3:

> The land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

On the prairies of our own West the people have suffered in recent years, in the last year indeed in some parts, from the destructive power of this insect. This year they tell us that the greatest precautions are being taken against their coming next summer. By the use of sawdust with which some deadly poison is blended they hope to protect the farms and the gardens. I think it is in the province of Manitoba that they expect to spend $140,000 to stay, next season, the ravages of this pest.

We do not see them perhaps at their worst in our land. Here are a few stories of the terrible appearance they present when they come in great swarms and of the havoc wrought by them. One who is known and highly esteemed in Britain and America as a writer and a statesman, Mr. Bryce, writes:

"It is a strange sight, beautiful if you can forget the destruction it brings with it. The whole air, to twelve or even eighteen feet above the ground, is filled with the insects, reddish brown in body, with bright gauzy wings. When the sun's rays catch them it is like the sea sparkling with light. When you see them against a cloud they are like the dense flakes of a driving snow-storm. You feel as if you had never before realized immensity in number. Vast crowds of men gathered at a festival, countless tree-tops rising along the slope of a forest ridge, the chimneys of London houses from the top of St. Paul's, are all as nothing to the myriads of insects that blot out the sun above and cover the ground beneath and fill the air whichever way one looks. The breeze carries them swiftly past, but they come on in fresh clouds, a host of which there is no end, each of them a harmless creature which you can catch and crush in your hand, but appalling in their power of collective devastation."

Another writer speaks of their terrible appetite. The writer uses the word voracity in speaking of their hunger. That conveys the idea of extreme greediness in eating. They seize upon everything before them and leave nothing, and this is the picture this writer gives:

"No voracity is like theirs, the voracity of little creatures whose million separate appetites nothing is too minute to escape. They devour first grass and leaves, fruit and foliage, everything that is green and juicy. Then they attack the young branches of trees, and then the hard bark of the trunks. 'After eating up the corn they fell upon the vines, the pulse, the willows, and even the hemp, notwithstanding its great bitterness. The bark of figs, pomegranates, and oranges, bitter, hard and corrosive, escaped not their voracity.' They are particularly injurious to the palm-trees; these they strip of every leaf and green particle, the trees remaining like skeletons with bare branches. 'For eighty or ninety miles they devoured every green herb and every blade of grass. The gardens outside Jaffa are now completely stripped, even the bark of the young trees having been devoured, and look like a birch-tree forest in winter. The bushes were eaten quite bare, though the locusts could not have been long on the spot. They sat by hundreds on a bush gnawing the rind and the woody fibres. Bamboo groves have been stripped of their leaves and left standing like saplings after a rapid bush fire, and grass has been devoured so that the bare ground appeared as if burned. The country did not seem to be burnt, but to be much covered with snow through the whiteness of the trees and the dryness of the herbs.' The fields finished, they invade towns and houses, in search of stores. Victuals of all kinds, hay, straw, and even linen and woollen clothes and leather bottles, they consume or tear in pieces. They flood through the open, unglazed windows and lattices; nothing can keep them out."

It seems strange that we should turn to an insect so much to be dreaded to learn a lesson. However that is the reason the writer of the words quoted from Proverbs mentions the locust. It is an innocent harmless insect. Any person may pick up one and handle it. How many boys have caught

grasshoppers, played with them, and in other ways handled them? The terribleness however of the insect lies in numbers and their array in orderly ranks. They sweep forward like an army and an army is about the best example we have of the strength of numbers and order. They differ from an army because they have no king or leader. Nevertheless as they move they keep their ranks and if by desperate opposition the ranks are for the time broken they soon close in. For a good description read Joel 2:1-11. We shall quote verses seven and eight:

"They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his way; and they shall not break their ranks. Neither shall one thrust another; they shall walk everyone in his path."

The passage we shall now quote is one that brings out this feature very clearly as well as the awfulness of the scourge:

"The number of these insects is a thing incredible to any one who has not seen it himself; the ground is covered by them for several leagues. The whole face of the mountain was black with them. On they came like a living deluge. We dug trenches and kindled fires, and beat and burned to death heaps upon heaps, but the effort was utterly useless. They rolled up the mountain-side, and poured over rocks, walls, ditches, and hedges, those behind covering up and passing over the masses already killed. For some days they continued to pass. The noise made by them in marching and foraging was like that of a heavy shower falling upon a distant forest. The roads were covered with them, all marching and in regular lines, like armies of soldiers, with their leaders in front; and all the opposition of man to resist their progress was in vain. Having consumed the plantations in the country, they entered the towns and villages. When they approached our garden all the farm servants were employed to keep them off, but to no avail; though our men broke their ranks for the moment, no sooner had they passed the men than they closed again, and marched forward through hedges and ditches as before. Our garden finished, they continued their march toward the town, devastating one garden after another."

We have a saying about a man plowing a lone furrow, giving us the picture of a single man at the plow in his field. It is a great gain in our life if we have learned to work with others and to keep our place. No saying is better known or well-worn than, "in union there is strength." To work with others requires training and we begin our lessons on the playground. Has it not frequently been stated that England's great battles were all won on the playground of Eton, one of their famous boys' schools? This working with others will require of us, among other qualities, self-denial. Each member of a team plays not for himself but for the team. He must therefore keep others in mind and control himself to work with them. It is a great art to live in harmony and work with others. The locust teaches us the strength of numbers and the value of order each one in his place but all moving forward together.—R.

CHRISTMAS IN THE WEST

Rev. Geo. H. Gunn of Fort McMurray, Alta., in a letter to the Editor provides an interesting story of the Christmas celebration in his small congregation. He supplements this with the story of his experience of sickness which gives some idea of the hardships endured by our missionaries on the frontier. Such experiences should inspire us who enjoy many comforts to manifest more fully the spirit of sarcifice for the maintenance of the Lord's work.

IT is a long time now since you have heard from me, and, if in your busy life you have time to think about such trifles, you may possibly be wondering why; so I am just dropping you these few lines to explain, and to let you know that, like the fairies, I am "neither dead nor vanished," but am still here.

For a few weeks before Christmas, and afterwards, I was so busy that I hadn't much time for correspondence. I undertook the task of getting up a Christmas tree and program for our Sunday School, something that had never been done here before, the community formerly contenting itself with a general, community Christmas tree, gotten up by the public school and held in a hall down town. I thought, however, that a smaller one, just for our own Sunday School scholars and held in the church, might stimulate interest and help our work. So we bent our energies toward this end, without, of course, conflicting with the accustomed general one above mentioned; and believe me, it was no small task, and called for a lot of faith. Our funds were meagre and our talents largely unknown. However, Mrs. Corp. McDonald, who presides at the organ and teaches one of the classes, undertook to get up the program; and to your humble servant was delegated the task of providing the Christmas tree and seeing that it was properly decorated and stocked with presents. And, as all our little treasury could provide was the candies, nuts, etc., I had a vision of myself as a kind of deputy Santa digging down in my deerskin pants to provide the wherewith to furnish the balance. However, the sequel showed that these fears were quite groundless, as, a week or so before the appointed date of our entertainment, bales and boxes of toys

and other gimcracks calculated to delight the heart of childhood descended upon us from Junior Mission Bands and other organizations both west and east, until, instead of fearing a famine, we were puzzled to know where to bestow our goods. Suffice it to say that when the fateful evening arrived we had a full house, an excellent program by the children, and a tree that fairly glittered and gleamed with Christmas joy and beauty. The big community one in the hall, everybody said, had nothing on ours. Our heartiest thanks, I can assure you, are due to the kindly, unknown friends who remembered us.

Then a little before Christmas the ladies' Presbyterial of Toronto had generously sent us a couple of large bales of relief goods for distribution among the poor of our community, and this had to be attended to; and, having no "helpmeet" to act as my deputy in this time-absorbing duty, I found my hands pretty full for a month before the Christmas rush.

When the first of February came, however, I promised myself that I would make good my past delinquency and write you, giving you a brief account of my last summer's trip into the northern wilds, which you might use as copy for the Record if you found it suitable. But, alas! "Man proposes," etc. During the night of February first I was seized with the most violent attack of flue that I have ever experienced; and for nine days I was confined to my bed, all alone in this miserable little shack that I occupy, known as the United Church manse. The place is like a barn; and, with fifty - five - below - zero weather prevailing, you can have some idea of what I was up against. Luckily, I have a good Scotch neighbor lady across the way who came in from time to time and looked after me to the best of her ability, as soon as she knew of my plight. Through the night I had, of course, to fend for myself, the neighbor boys laying in a stock of wood for my night fires each evening; for without my big heater going all night I would have frozen into an icicle.

This attack left me so weak and miserable that, for the next couple of weeks after I began to get around, I was really not fit to do anything. I am now, however, beginning to feel like myself again; and, considering all the circumstances, I am mighty thankful to be alive. Situated as I was in this shack, having to get up on the ice-cold floor three or four times a night to replenish my fires, I greatly feared an attack of pneumonia, which, had I taken, there wouldn't have been one chance in a hundred for me, as our only doctor was away in Edmonton at the time. However, in the providence of God, and thanks to a good Red River constitution, I am still here; and just as soon as I have the time and feel able for it I will try to write you something on my northern trip. I have two good snaps to go with it which will lighten it up.

Everything is moving along here as satisfactorily as can be expected. Both the Sunday School and church services have been well attended, considering the severe winter that we have had; which, according to all the old timers, has been a record-breaker in this respect. However, the days are now lengthening out and the temperature growing appreciably milder. A while ago the sun was rising at 9.15 a.m. and setting at 2.30 p.m. Now it rises about 7.30 and does not set until nearly 6. By July it will vie with the New Jerusalem, in that there will be almost "no night there."

MEMORY WORK

It is gratifying to note the growing interest that is being taken in the memorization of Scripture and the Primary and Shorter Catechisms, in many of our Sabbath Schools. During the year 1932 the number of awards distributed for this work was 5,072, as compared with 4,171 in 1931. Not only does this reflect great credit on the Sabbath School teachers, but it also speaks well for the homes from which these boys and girls come. Here is a typical case:—

The General Secretary of The Board of S.S. and Y.P.S. recently received a letter from the minister at Blue Mountain, N.S. asking for diplomas for four children from the home of Mr. and Mrs. Rod. Campbell. Three of them had repeated The Primary Catechism and the fourth had repeated The Shorter Catechism at one sitting. The writer adds this significant statement, "credit must be given almost entirely to the mother."

It is to such mothers that Canada and the world owes most.

AN EVENING WITH JAPAN

This evening was in Canada, not in Japan, and was spent in St. Andrew's Church, Whitby. The program for the evening was provided by the Y.P.S. of St. Andrew's Church, under the direction of Mrs. Carmichael, wife of the minister, with Mrs. P. N. Spratt as musical director. The occasion called together a company which filled the Sunday School room. For two hours the audience viewed the costumes and the life of the Japanese, the former admirably reproduced, and the latter as perfectly as was possible by eighteen girls of the senior group and eighteen of the junior group of the Y.P.S. This was a very fascinating and impressive missionary play. The stage was decorated to represent the interior of a Japanese home and the sur-

roundings a Japanese garden. The first part of the story set forth the impressions made upon a party of Japanese girls by a trip to Canada. In this way much information concerning the country, its industries, climate, customs, religious beliefs and practices was conveyed to the audience. In the second part the scene was laid in a home in Japan where guests conversed upon the nature of Christian missions and their influence. In this part of the play a very vivid story of the work of the late Dr. Caroline Macdonald was told. The music was taken from some of the Japanese operettas and was well rendered by the girls. Appreciation of the efforts of the two ladies in charge, Mrs. Carmichael and Mrs. Spratt, was expressed by presenting each with a beautiful bouquet.

THE BOY

Of course what we have a right to expect from the boy is that he shall turn out to be a good man. Now the chances are strong that he won't be much of a man unless he is a good deal of a boy. He must not be a coward or a weakling, a bully, a shirk, or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, and able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of a man of whom one can really be proud. In life as in a football game the principle to follow is, Hit the line hard; don't foul and don't shirk, but hit the line hard.—Theodore Roosevelt.

NEW ENGLAND GREATER PRESBYTERIAN DAY

We have a number of individual subscribers to the Record in the United States, but in addition we have a congregation that is in regular receipt of a parcel. This congregation is the Scottish Kirk, Cambridge, Mass., of which the minister is Rev. J. W. S. Lowry, formerly in our Church and deeply interested still in its fortunes. The title of this article is born of the fact that Thursday, March 2nd in Brookline, Mass., was devoted to a series of meetings whose general theme was "A Revival of Vital Religion." The sessions extended from 10.30 a.m. to 9 p.m. Eminent ministers, including the Moderator of the General Assembly of The Presbyterian Church in U.S.A., delivered addresses. Mr. Lowry had a place on the program, his contribution being an address on the "Abiding Value of Revivals." The program carried a brief statement giving the substance of Calvinism by Rev. Prof. Donald Maclean, D.D., of Edinburgh.

SUMMER SCHOOLS AND CAMPS

Huntingdon, Que.—July 3-10.
Saskatoon, Sask.—July 4-11.
Canoe Cove, P.E.I.—July 26-Aug. 5.
Pictou, N.S.—July 12-19*.
*These dates may not be exact but are approximate.

* * *

Kintail Camp

The camp site and buildings at this attractive summer resort is part of the equipment of the Committee on S.S. and Y.P.S. of the Synod of Hamilton and London. The camp is beautifully situated on an eminence overlooking Lake Huron, and provides comfortable accommodation. The facilities for recreation are all that could be desired, whether for bathing or games.

The dates for the coming season are as follows:

Boys' Camp, July 6th to 16th—Rev. Donald McInnes, Director.
Summer School, July 18th to 24th—Rev. Chas. H. MacDonald, Dean; Rev. John Pollock, Registrar.
Girls' Camp, July 25th to 31st — Mrs. (Rev.) Arthur Leggett, Directress.

* * *

Glenmohr Presbyterian Camp

Plan early to send representatives from your Sunday School and Young People's Society to Glenmohr Presbyterian Camp on Lake Simcoe, near Beaverton.

The Camp is under the direction of the Glenmohr Board, appointed by the Synod of Toronto and Kingston.

The Camp is beautifully situated on Lake Simcoe and has attractive accommodation for eighty campers. There is a wonderful central building, and five cabins. Here are the dates:—

July 4-13—Boys 12-17 years; $8.00.
July 17-26—Junior Girls, 10-14 years; $8.00.
July 29-Aug. 7—Young People; $9.00.
Aug. 10-19—Senior Girls, 15-18 years; $8.00.
Aug. 22-Sept. 1—Ministers' Retreat.
Registration is one dollar.

Have a Camp Night in your church. A splendid set of slides, with lecture, illustrating the camp and its activities, is available. Return postage is the only cost to you. Give the Camp prominence in your congregation.

Now is the time to plan for one or more representatives from your congregation.

All information can be obtained from the Convener or Secretary.

Rev. Edgar Foreman, Convener, 2 Ellis Park Road, Toronto 3.

Rev. N. R. D. Sinclair, Secretary, Allandale, Ont.

AMONG THE CHURCHES

(Continued from page 143)

Since this event Mr. Andrews was honored by Knox College by the bestowal of the degree of Doctor of Divinity.

Medicine Hat, Alta.

In 1883 Medicine Hat was numbered among the tent towns of the west into which the transcontinental line of the C.P.R. had not yet penetrated, the end of steel being a few miles east. Early in the spring of that year the first Presbyterian service was conducted by Rev. Andrew Robertson, at that time appointed for missionary work in the West. Mr. Robertson's stay was of sufficient duration to establish the nucleus of a congregation. Then he proceeded westward along the line of railway and met with an early death seven years later at Donald, B.C. Organization was more fully perfected in April, 1884, and in the month following assistance was obtained from the Church and Manse Building Fund for the erection of a church. In October the building was finished. In the summer following Rev. Jas. Herald was welcomed as the first minister, and for his accommodation a manse was procured. With the exception of a brief interval spent in the Old Country in 1887, when the work was taken by Rev. A. B. Winchester, Mr. Herald continued in charge until his death March 4th, 1890. His successor was Rev. A. J. McLeod who later accepted a call to Regina. Various ministers served the congregation until June, 1896, when Rev. J. W. Morrow took charge and remained in the service of the congregation until February, 1918. Between that date and the induction of the present minister, Rev. M. S. Blackburn, five years ago, Rev. Thos. Wilson, now of Vancouver, and the late Rev. Thos. McConnell occupied the pulpit. The present building was dedicated on September 21st, 1902. It has been greatly improved and in particular by the installation of a pipe organ in 1919. The jubilee was observed on Sunday, March 5th, by special services conducted by Rev. James McNeill of Grace Church, Calgary. The church was beautifully decorated by members of the families of the late Mrs. Bassett and the late Henry Stewart in memory of these two worthy former members. Mr. McNeill's morning sermon was a strengthening message on Paul's words: "I know whom I have believed." The evening service was marked by the attendance of the Brownies, Girl Guides, C.G.I.T., Cubs, Scouts, and Rovers. Mr. McNeill in the evening spoke on the Master's stilling of the tempest. A very large reunion was held on the Monday evening which provided opportunity for renewing of old associations and of extending congratulations to survivors of the early days.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—MAY 14

Jesus Asserts His Kingship

Mark 11:1-33.

Golden Text.—Behold, thy King cometh unto thee; he is just, and having salvation.—Zech. 9:9.

Time.—Sunday to Tuesday, April 2-4, A.D. 30. The last week of our Lord's earthly life.

Place.—Jerusalem and the Mount of Olives.

SUBJECT.—The Lordship of Jesus.

I. The Taking of the Colt, vs. 1-6.
   Intervening events.
   "The Lord hath need of him."
II. The Triumphal Entry, vs. 7-10.
   Palm branches.
   Hosannas.
III. Cleansing the Temple, vs. 11-33.
   The barren fig-tree.
   The den of robbers.
   Our Lord's authority.

LESSON—MAY 21

Jesus Answers His Adversaries

Mark 12:1-44.

Golden Text.—Never man so spake.—John 7:46.

Time.—Tuesday, April 4, A.D. 30. The closing week of Christ's earthly life.

Place.—The temple in Jerusalem.

SUBJECT.—How to Deal With Objectors.

I. Our Lord Foils His Enemies, vs. 1-34.
   The question of the Pharisees and Herodians.
   The question of the Sadducees.
   The question of the scribe.
II. The Son of David, vs. 35-37.
III. Christ's Condemnation and Praise, vs. 38-44.
   "Beware of the scribes."
   The widow's mites.

LESSON—MAY 28

Jesus and His Friends

Mark 13:1; 14:9.

Golden Text.—Ye are my friends, if ye do the things which I command you.—John 15:14.

Time.—The Anointing by Mary, Saturday, April 1, A.D. 30, the last week of our Lord's earthly life. The prophecy of the overthrow of the temple and the plotting of the rulers, Tuesday, April 4.

Place.—Bethany and Jerusalem.

Parallel Passages:—The anointing by Mary, Matt. 26:6-13; John 12:2-11.

SUBJECT.—Being a Friend of Jesus.

I. Jesus Warns His Friends, Mark 13: 1-37.
   The coming end of the world.
   "Watch and pray."
II. Jesus Plotted Against, Mark 14:1, 2.
III. Jesus Anointed by Mary, Mark 14:3-9.
   Simon's feast.
   "She hath done what she could."

LESSON—JUNE 4

Jesus Faces Betrayal and Denial

Mark 14:10-72.

GOLDEN TEXT.—He was despised, and rejected of men; a man of sorrows, and acquainted with grief.—Isa. 53:3.

TIME.—Thursday, April 6, A.D. 30, the day before the crucifixion. Early Friday morning.

PLACE.—The upper room in Jerusalem. The Garden of Gethsemane on the Mount of Olives. The palace of Annas and Caiaphas, the high priests.

Parallel Passages:—Matt. 26:17-68; Luke 22:7-71; John 13:1-18:27.

SUBJECT:—THE FELLOWSHIP OF CHRIST'S SUFFERINGS.

I. THE BETRAYAL OF OUR SAVIOUR, vs. 10-21.
   The plot of Judas.
   Preparation for the passover.
   The prophecy of the betrayal.

II. THE LAST SUPPER, vs. 22-26.
   The meaning of the bread.
   The meaning of the cup.
   Our communion with Christ.

III. THE DENIAL OF OUR SAVIOUR, vs. 27-72.
   The prophecy of the denial.
   The sorrows of Gethsemane.
   The arrest and the trials.

OUR CHURCH CALENDAR

General Assembly

Peterborough, Ont., St. Paul's, June 7, 1933.

Synods

Toronto and Kingston, Toronto, St. John's, May 2.

Vacancies

Toronto, Rogers Church, Mod., Rev. J. B. Skene, 30 Benlamond Ave., Toronto, Ont.

Port Stanley, Ont., Mod., Rev. D. C. Soules, 853 Talbot St., St. Thomas, Ont.

Norwich and Bookton, Ont., Mod., Rev. E. C. McCullagh, Brantford, Ont.

Montreal, Scott Mem., Mod., Rev. W. Orr Mulligan, 361 Melville Ave., Westmount, Que.

Claude, St. Andrew's and Caledon E., Ont., Mod., Rev. W. W. McRae, Box 334, Orangeville, Ont.

St. Mary's, Ont., Mod., Rev. W. A. Hunter, R.R. 3, Embro, Ont.

West Kildonan, Man., Mod., Rev. T. Owen Hughes, 777 Cathedral Ave., Winnipeg, Man.

Stratford, Ont., Knox, Mod., Rev. G. R. Duncan, Stratford, Ont.

Birch Grove, Broughton, Etc., N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Catalone and Mira Ferry, N.S., Mod., Rev. Duncan McColl, Grand River, N.S.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. McKinnon, Whycocomagh, N.S.

Marion Bridge, N.S., Mod., Rev. Wm. McCulloch Thomson, Sydney, N.S.

Middle River, N.S., Mod., Rev. S. Buchanan Carey, Baddeck, N.S.

South Gut, Englishtown, N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Fredericton, N.B., Mod., Rev. G. E. Knight, Harvey Station, N.B.

Kydd Memorial, Montreal, Que., Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

Maisonneuve, Montreal, Que., Mod., Rev. A. Allen, 5066 St. Catherine St. E., Montreal, Que.

Fairmount-Taylor, Montreal, Que., Mod., Rev. Dr. J. G. Potter, 400 Outremont Ave., Montreal, Que.

Kinburn, Pakenham, etc., Ont., Mod., Rev. J. A. MacMillan, Bristol, Que.

S. Mountain and Mountain Sta., Ont., Mod., Rev. A. W. R. MacKenzie, Spencerville, Ont.

Monkton, Ont., Mod., Rev. John Elder, Milverton, Ont.

Assiniboia, Sask., Mod., Rev. W. A. Cameron, Weyburn, Sask.

Olds, Alta., St. Andrew's, Mod., Rev. J. A. T. McLagan, Innisfail, Alta.

Cardinal and Mainsville, Ont., Mod., Rev. A. W. R. MacKenzie, Spencerville, Ont.

Cromarty, Ont., Mod., Rev. A. R. Gibson, Mitchell, Ont.

Pembroke, Ont., First Church, Mod., Rev. Harold R. Pickup, Renfrew, Ont.

Cobourg, Ont., Mod., Rev. G. C. Graham, Colborne, Ont.

Sonya, Cresswell, and Wick, Ont., Mod., Rev. R. S. Scott, Cannington, Ont.

Hamilton, Ont., Calvin Church, Mod., Rev. S. Banks Nelson, Hamilton, Ont.

Knox 16 and St. Paul's, Ont., Mod., Rev. J. C. Ross, Waterdown.

Calls

Thedford, Arkona, and Warwick, Ont., to Rev. A. G. Scott of Lorneville.

Brampton, Ont., to Rev. H. M. Coulter of Neepawa, Man.

Merigomish, French River, N.S., to Rev. F. G. MacDonald of St. Mary's, N.S.

Windsor, N.S., to Rev. D. A. MacKinnon of Gairloch, N.S.

Sault Ste. Marie, Ont., St. Paul's, to Rev. C. G. Boyd, Stated Supply.

Leaksdale and Zephyr, Ont., to Rev. J. A. McMillan of Bristol, Que.

Blyth, Auburn, Belgrave, and Smith's Hill, Ont., to Rev. T. Mills of Corbetton, Ont.

Louisburg, C.B., N.S., to Rev. Frank Hutchison, Stated Supply.

Oakville, Ont., to Rev. C. K. Nicoll of Trenton, Ont.

Guthrie, Ont., to Rev. Murdo McInnis.

Cranbrook, B.C., to Rev. J. F. Bell of Armstrong, B.C.



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Howick and Riverfield, Que., to Rev. K. W. House.

Inductions

Leamington, Ont., March 16th, Rev. J. L. W. McLean.

Wilton, Glenvale, and Camden East, Ont., April 4th, Rev. L. M. Sharpe.

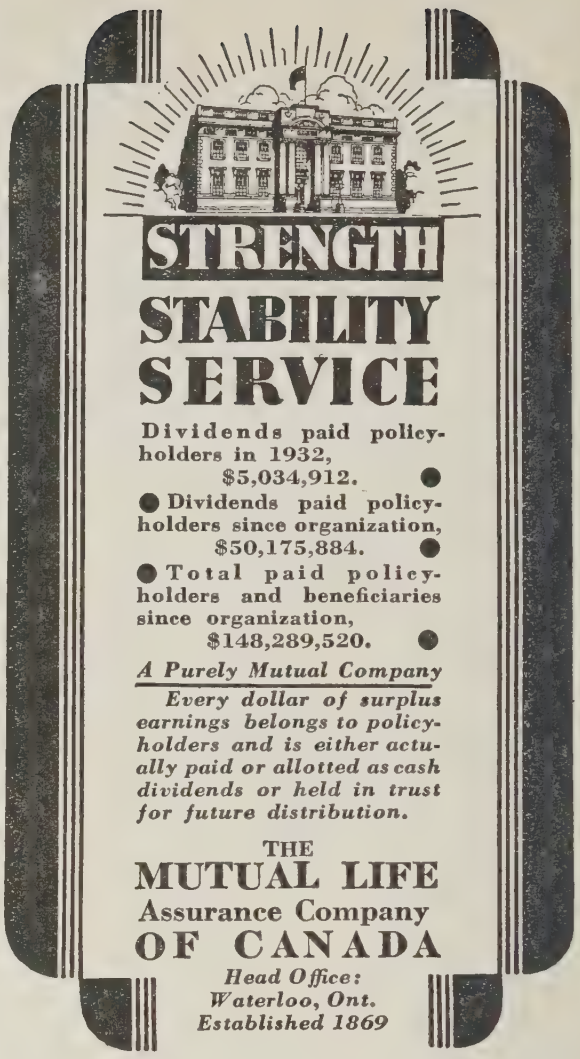
Sault Ste Marie, Ont., Westminster, March 29th, Rev. E. B. Horne, D.D.

Oshawa, Ont., Knox, March 23rd, Rev. D. Parry-Jones.

Resignations

Rev. John Service, LL.B., New Glasgow, N.S.

Jesus was the first teacher of the human race who insisted upon the sacredness and the unspeakable preciousness of every man, woman and child in the world.



HELD FOR NEXT MONTH

A surplus of material is on our hands for this month, and necessarily there will be disappointment that certain articles do not appear. We are compelled to hold for the next number reports of the colleges, the Missionary and Deaconess Training Home, and the article by Dr. Luccock promised for this number. We regret that these are held over, but we have no choice.



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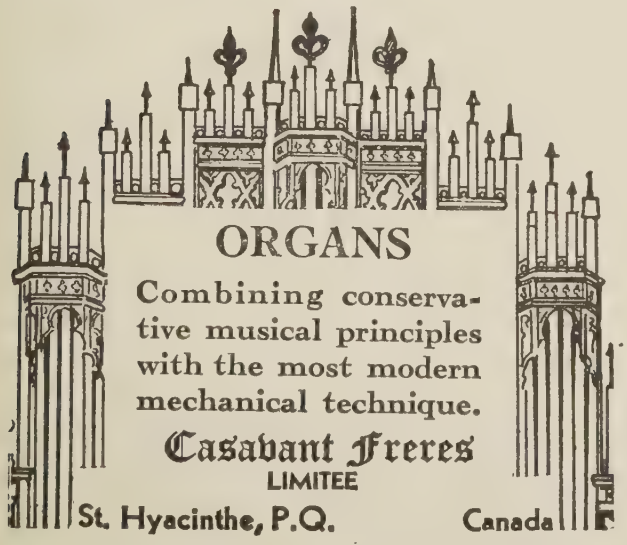
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I expect to suffer a thousand ills, but none so great as to do unjustly.

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Virtue consists in the motive which lies behind it; and the soul is the place of its essential residence.

To have God's house forbidding in itself, or its engagements, while our own is the reverse, is unworthy.

It is the heart that makes the music that God likes best of all; the beauty of holiness is the best robe for people and priest; and the best glory of any people is the felt presence of God.

The idle fall easy victims to the tempter.

The cry of our neighbor is the call of God.

Christ's yoke means work but joyful work.

To eat God's bread makes you God's guest.

It is not good thinking to be only a thinker.

"Myself" is the master idol we all bow down to.

Great riches cannot be gathered and kept by any man without sin.

We cannot, except at our peril, afford to disregard our good impulses.

Only by bowing down before the higher does man feel himself exalted.

Strife, envy, hatred, and fear are the common penalty of loving perishable things.

'Tis not the many oaths that make the truth but the plain single vow that is vow'd true.

God withholds Himself from the reason that lacks the courage of its deeper instincts.

Religious equality is the last discovered of human birthrights, but it is not, on that account, the least valuable.

When a pure-hearted man offers himself as a brother to his forlorn brethren, his goodness stirs their souls.

A good life ought to make us self-reliant, self-possessed, and best able to turn circumstances to good account.

A filled family pew in God's house on the Lord's Day is the best thing that can ever happen to a family, a city, or a nation.

A small sorrow distracts, a great one makes us collected; as a bell loses its clear tone when slightly cracked, and recovers it if the fissure is enlarged.

It is my joy in life to find,
At every turning of the road,
The strong arm of a comrade kind
To help me onward with my load.

And since I have no gold to give,
And love alone must make amends,
My only prayer is, while I live,—
God make me worthy of my friends.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, JUNE, 1933 No. 6

A PRAYER FOR SOME FORGOTTEN FOLKS

For those often forgotten by men, but never by Thee, O Lord, we offer our prayer.

For him who rises while it is yet night to bring our children's food, and for the barefoot boy who drives the cattle homeward in the dusk.

For him who digs in the dark depths of the earth that we may sit in comfort by our evening fire.

For him who drives the iron horses through the winter night the while we take our rest and rise refreshed at our journey's end.

For those who nurse the hot fires of our age of steel and those who risk their lives to tame the lightning for our evening lamp.

For sailors of the uncertain seas and for those who carry gun and bayonet while we grow weary in our quest for peace.

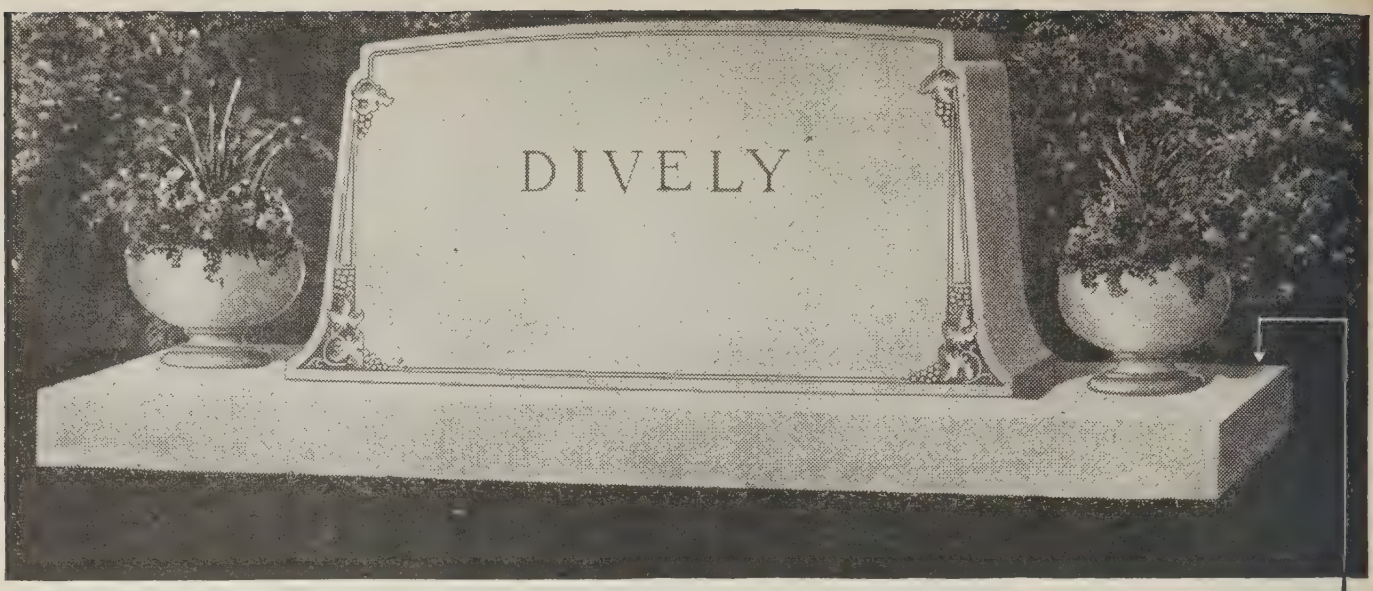
For all who are drifting toward the dark waters of despair and for all those we have surrendered to the jailer and his heavy bars.

Yea, Lord, the forgotten seem so many and the remembered ones so few: we pray for all beyond our keenest imagining, for Thou knowest them all by name and in Thy heart there is yet room.

Strengthen us to watch and work with Thee, O Lord, but comfort us with the thought that when our strength fails, it is but early morning in the unending day of Thine eternal care.

In Jesus' name. Amen.

Addison H. Groff,
Reformed Church Messenger.



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The Presbyterian Record

VOL. LVIII. TORONTO, JUNE, 1933 No. 6

BY THE EDITOR

LIBERTY

The four-hundredth anniversary of the birth of one of the world's most notable champions of civil and religious liberty was observed recently in New York. This celebration took place in the Collegiate Reformed Church of St. Nicholas, one of the nine houses of worship of the Collegiate Reformed Protestant Dutch Church in the city of New York. It is the oldest in New York State and the oldest Protestant Church in the United States, having celebrated its ter-centenary in 1928. This heroic pioneer was William the Silent, Prince of Orange, who freed the Netherlands from the domination of Spain. His was a comparatively short life of fifty-one years, 1533 to 1584. However, to his courage, patience, sustained effort and skill the Dutch Republic owed its independence. As a statesman and diplomatist he occupied a foremost place. He was originally a Roman Catholic but contended for religious liberty for the Protestants, and, subsequently, when he adopted the Protestant faith, he was an equally doughty champion of religious liberty for the Catholics. His experience of successive disasters in war and other reverses was astounding. His ultimate victory was the outcome of an amazing succession of defeats. Notwithstanding accumulated disasters his spirit was never broken nor was his confidence in God ever shaken. It was Motley, the historian of the Dutch Republic, who said of him, in view of his amazing power to rise above the disasters which were his constant experience that he had resiliency preternatural. His untimely death was by the hand of an assassin whom he had befriended.

His designation, William the Silent, was the result of an incident. He was the hostage with the King of France for the faithful carrying out of a treaty of peace between Spain and France. While hunting with Henry, the King of France, in the forest of Vincennes, the Prince and Henry found themselves separated from the rest of the company. The French monarch's mind was full of an agreement entered into secretly between him and Philip of Spain for the extirpation of Protestantism in France and the Netherlands. The King laid before the Prince the particulars of the royal plot and the manner in which all heretics, whether high or humble, were to be sought out and killed. Although horrified and indignant at the disclosure the Prince "held his peace and kept his countenance." The King was unaware that in this confidence he had given a warning of inestimable value to the man who later was to be the brave and resourceful defender of the Protestants against this contemplated slaughter. From that hour William's purpose was fixèd but of this he gave not the slightest indication. Hence the name William the Silent. A few days afterwards he obtained permission to visit the Netherlands where he took measures to rouse the people to effort to drive out the Spanish troops by whom this slaughter was to be accomplished. If ever a man followed the gleam and was true to his convictions, at whatever hazard, that man was William the Silent.

SIR WILLIAM J. WANLESS

His days of service, formally speaking, ended on February 6th, 1928, when at the age of sixty-three, by the rule of the organization he served, he retired. For thirty-nine years in one place he pursued his vocation as a medical missionary with headquarters at Miraj, an obscure hamlet in India. This place, where ultimately he erected a hospital, became a Mecca to which people flocked from all parts of the country. The designation "medical missionary" was not a misnomer in his case, for he was devoted both to the healing art and to the preaching of the Gospel. After his retirement he returned to India for a short time in the interest of leper work and was accorded an extraordinary reception, showing the deep and general affection he had won. Now his earthly task is done for, on March 3rd, he passed away at his home in Glendale, California, U.S.A.

We cannot ask our readers, all of them at least, to go back to the February Record, 1929, to read again the story of Sir William. We therefore repeat it in this number. Perhaps his outstanding quality was energy, for he seemed tireless and not a moment was ever wasted. Dr. O'Hara said that she had seen him perform eight major operations in succession. This energy enabled him not merely to work, but to train others for work. At a medical convention in Miraj, a doctor who was to read a paper, after seeing the exhibits in Dr. Wanless' hospital in the department with which his paper dealt, said he could not give it, as he felt himself so far behind in

the subject. His phenomenal energy was born of his conception of responsibility as a missionary. He had not reached his seventieth year when the final call came, but he had lived long because he had lived fully.

His is an inspiring example for youth to-day.

UNDISMAYED

Deep sympathy has prevailed in our Church with our brethren of the Anglican communion who suffered so heavily in the loss of their funds through the defalcation of a trusted servant. The tragic story from Winnipeg which involved both the University of Manitoba and the Church of England in Canada is known to all. However if ever a Church rose to the occasion, undismayed by the magnitude of the loss and conditions so unfavorable to replenishment of its empty treasury, that Church is The Church of England in Canada. Their self-denial, and courage displayed, are an example to all other Churches. In these times of adversity they have set before them the task of raising $1,200,000. This is known as their Restoration Fund. One of their admirable pamphlets is entitled

"The Restoration Fund
The
Lost
Endowments"

"Come and Let Us Build Up the Wall"
and at the bottom
"Thou shalt be called
The Repairer of the Breach
The Restorer of Paths to Dwell in"

The honorable history of this great Church is given in brief in the following paragraph. "It is a chief glory of The Church of England in Canada that it has ever been the Church of the frontiers; the Church of the hinterlands of settlement; the Church of the Eskimo of the coasts and islands of the Arctic Seas. It is this Church of the Frontiers, this Church of the North and Northwest, which beyond all other parts is stricken to the heart by the consequences flowing from the total loss of its endowments. It is this Church of the Frontiers whose very existence depends upon the success of the Restoration Fund."

This effort has enlisted the united effort of the clergy and the laity with good promise of success. One Church in Toronto at its Easter offering provided over $8,000 for this Restoration Fund.

Considering this enterprise we cannot but reflect that if a sister Church can face in these days the raising of so large a sum of money, why may not The Presbyterian Church in Canada raise at least one-quarter of that amount. There can be no doubt that we have the money and it is reasonably certain that with wise, general, and strong effort we could secure it as a gift to the Lord.

Another special effort that should act as an incentive is the campaign in the Presbyterian Church in U.S.A. for $2,000,000 to be divided equally between the local Church Budget and the Boards of the Church.

Coming from other quarters it is of interest in this connection to note the following:

In order to reduce the large deficit in the Foreign Missions fund of The Presbyterian Church of England at the end of 1932, a friend who desires to remain anonymous has contributed £1,000. A legacy of £600 to the Foreign Mission Fund of The Presbyterian Church in Ireland has been left by the will of the late Miss Sarah Harvey Reid.

HIS VOICE STILLED

Despatches from the Old Land tell of the death of Rev. John McNeill of world-wide fame as an evangelist. His was a matchless voice in the broad sense of the term, both physical and spiritual, for he was a great preacher of the Gospel. D. L. Moody, the evangelist, laid hands upon him for service at the first World's Fair in Chicago in 1893. His voice enabled him to reach large audiences while his pungent, homely speech, with flashes of humor, and his eloquence, held close attention to the very end of a long sermon. He was gifted in the portrayal of Bible characters and the identification of them with men of to-day. He compelled attention, as pithily expressed by a lad who said, "That man makes you listen." A striking example of this was an address we heard from him in 1924, in Marylebone Church, London, England, when he held the close attention of the children as he expounded, verse by verse, without illustration, one of the Psalms. He was a robust man both in body and mind. Toronto had a share in his work while he was minister of Cooke's Church. In 1931 we took our last glimpse of this striking personality. He was standing at a corner on Princes Street, Edinburgh, awaiting a car when he attracted our attention. We immediately accosted him and reminded him of our acquaintance in Canada. A few more words and he then passed from our sight forever.

In the Daily Province, Vancouver, Dr. R. G. MacBeth paid the following tribute to this unique and famous preacher.

"The news of the death of Rev. John McNeill, the world-famous Scottish evangelist, will be received with a sense of personal loss by people in practically all countries. He had held meetings everywhere in his world tours, had come into personal conversation with tens of thousands whom he influenced for good, and had addressed millions at great mass gatherings in his own unsurpassed and winning way. Those of us

who had the privilege of his personal friendship, who knew him as an honored guest in our homes, and talked with him as we took walks together, will always remember the heartiness of his manner, the genial flow of his humor, the remarkable incidents out of an unusual experience with all kinds of people, and back of it all, the passionate yearning to win men for the Master whom he served.

I first came in contact with McNeill at the World's Fair in Chicago, whither he had come from Scotland, at the invitation of that other great evangelist, D. L. Moody, to join in a campaign for Christ amid the huge crowds that thronged the city to overflowing during the fair. And I first heard McNeill preach in Moody's large Church building in the heart of downtown Chicago. It was a hot day and the building was crowded. McNeill started off by saying the place was warm and that he would take a breezy subject. Then he launched out into a magnificent sermon on "The Storm at Sea," when even these experienced fishermen of Galilee became alarmed and wakened Jesus, asking the question, "Master, carest not Thou that we perish?" Then Jesus arose and rebuked the winds, saying to them, "Peace," and to the waves, "Be still," till there was a great quietness. All this was described by McNeill with such dramatic power that the people of that congregation could almost feel that they were in the midst of the gale and the lashing waves.

Then McNeill pictured the disciples as they looked up and said: "What manner of man is this, that even the winds and the waves obey him?"

McNeill closed by saying that people may know about Christ, but they never really know Him till they meet Him amidst the trials of life. And the evangelist appealed to the people to trust Him who would be with them in the storm and who could quell worse tempests than ever blew on Galilee.

John McNeill had the superb equipment of a powerful physique, a wonderfully rich voice, and an intense belief in the Bible as the infallible Word of God. And he made full use of his equipment in a great ministry around the world."

In a note to the Editor Dr. MacBeth said Mr. McNeill was a Presbyterian to the end and joined with us when in Cooke's Church, Toronto, and in a world-wide mission was of distinct service to our Church. His brother, Rev. Jos. McNeill, is the minister of Livingstone Church in Montreal.

"Catch, then, Oh catch the transient hour;
Improve each moment as it flies;
Life's a short summer, man a flower;
He dies—alas how soon he dies."

BUCHMANISM — AN ESCAPE

Halford E. Luccock
The World Tomorrow

Dr. Luccock in the early stage of his career was eminent in the ministry of the Methodist Episcopal Church, having held pastorates in Brooklyn, N.Y., Hartford, and New Haven, Conn., and later was instructor in New Testament in Drew Theological Seminary of Madison, N.J. He was honored with the degree of D.D. from Syracuse University, and Litt.D. from Allegheny College. He was a contributing editor of the Christian Advocates, the official publications of his Church. He is also an author with a very considerable number of volumes to his credit. In 1928 he was appointed Professor of Homiletics in Yale University Divinity School and in this position he still serves.—Ed.

THE elaborately organized campaigns which the Oxford Group Movement has been making in Toronto, Detroit, and New York and is soon to make in other cities seem to indicate that the group is being stirred to establish itself as a dominant feature in American church life. The Toronto campaign rivalled Technocracy in the news, which is about the ultimate tribute of publicity that can be paid these days. Dr. Samuel Shoemaker's sermon in his own pulpit in Calvary Church, New York, on Christmas Sunday, vigorously demanded that the church at large adopt the movement and further it. If such be the purpose, the leaders can have no reasonable objection if the fitness of the Oxford Group's message and methods for a place of major emphasis in American religious life be given a closer critical scrutiny than they have usually received.

During the twelve years or so in which the movement retained the name "Buchmanism," after its founder, and was conducted quietly and without any of the aspects of a public "drive," the general attitude toward it was, rightly, one of sympathetic interest. Now the name of Buchman has been dropped for the more glamorous term, "Oxford Group," with its suggestion of former notable Oxford movements led by John Henry Newman and John Wesley. Indeed, to call it "Buchmanism" today is to many members of the group not only a social error, but little short of an insult. But an attitude of uninformed and rather sentimental Godspeed is no longer adequate toward a movement of its growing ambitions and pretensions. A critical scrutiny, however, even though mixed with appreciation, will not be welcomed by many of the group. In their resentment of criticism some of the members rival the Christian Scientists.

The "message" of the movement stresses

four standards: "Absolute honesty, purity, unselfishness and love." Humility, apparently is not insisted upon. Nor does it make its appearance to any extreme degree. Attendants at the "house parties" frequently hear the assertion that intellectual difficulties are simply a screen for moral faults, or at least, for moral turmoil or maladjustment. In like manner criticisms of the movement, on religious or ethical grounds, have often met with the retort that the one who makes them is not spiritually minded, that he is opposing God's will, or even that he is led to criticize because he is harboring some secret sin.

The usual attitude of the clergy toward the movement has been that it has great religious values and that it emphasizes deep religious truth, which, of course is obvious to anyone who believes in Christianity at all. To the central concept of the movement, as set forth by A. J. Russell, "For Sinners Only," a book which clearly is approved by Dr. Buchman, that "the primary work of the church is the remaking of the lives of individuals, through the power of the living Christ," no one who accepts the Christian revelation could give anything but his whole-hearted assent. No one who has the slightest acquaintance with the movement could question the number of remarkable conversions, of changed lives, which have taken place through contact with the group. I have had the privilege of knowing many who have experienced such spiritual impetus and religious quickening. But such grateful and enthusiastic recognition does not commit one to regard as a spiritual benefit the growth of the movement to any considerable importance or its general adoption as the characteristic feature of American religious activity.

Not without serious examination and thought, nor without deep reluctance do I say that I should view such a general adoption of the Oxford Group Movement as a religious calamity of the first order. My contention of the utter unfitness of the message and emphasis of the movement as an adequate expression of Christianity in this day of extreme need is not made from the ethical or economic point of view, but on distinctly religious grounds. The Oxford Group Movement is an extremely partial, fragmentary, and superficial presentation of Christianity, inadequate in its conception of two crucial fundamentals of the Christian message, God and Sin; inadequate also in that it lacks any expressed understanding of the profound meaning of the cross. The picture of God presented again and again in *For Sinners Only* is not so much a Father as a solicitous Grandfather. In place of the moral majesty of the God of Jesus, the emphasis on guidance in the most inconsequential details of etiquette and daily program expresses a conception of a deity almost completely absorbed in sending down hourly directions to His favorites. One of the inner circle of the group leaders once exclaimed on God's goodness in removing the clouds from a mountain in India on the only occasion that Dr. Buchman would have to see it! Many other instances of "guidance" are on a spiritual par with that example. Of course, in the whole matter of guidance there is a quite inadequate psychology in ascribing to divine intervention most any idea the origin of which in association of ideas cannot be traced. But that is not the point to be stressed here, but rather the far more important one that a God absorbed in details of individual procedure and feeling is considerably less than the God and Father of our Lord Jesus Christ, the God of redemptive love for the whole world.

The Oxford Group has much to say of sins. But its idea of sin as far as can be gathered from any expression or emphasis, is nothing less than a caricature of the profound conception of sin to be found in the New Testament. There is evident neither any understanding of atonement nor of the social nature of sin in such a complicated human network as men are involved in to-day. The deep and crucial issue of the forgiveness of sin, so central in historic Christianity, seems to be easily taken care of by a "wash out," a glib and jaunty substitute for the august religious conception of, the forgiveness of sin found in the New Testament. Confession to human hearers seems to get all the emphasis, and converts are told that "it is not nearly as hard as it seems." It is not as hard an experience as forgiveness in the New Testament, certainly! The sins confessed are often merely pecadillos, imperfect sympathies, unkind thoughts, pride and temper. Or they are individual sexual sins. The sensitive consciousness of the grievous burden arising from the sense of participation in the social brutalities and cruelties of our civilization, that conscience without which Christianity today is only a moral mockery, is absent from the emphasis of the movement. We look in vain, also, for an adequate expression of what P. T. Forsyth called "the cruciality of the Cross"—both as the reception of God's sacrifice for sin and as an accepted law of thoroughgoing sacrificial living.

The self-centered absorption in subjectivism is also less than a full Christian attitude. The group has turned inward to an unhealthy degree. Here again is an affinity to Christian Science. Dean W. L. Sperry in his *Yes, But* has made the acute observation that a primary need of religion

today is "a new outwardmindedness." He greets, as religious assets of the greatest worth, present tendencies "of the unforsworn human spirit to move away from the world within toward the world without." He recommends astronomy for the theological seminary curriculum as making for necessary objectivity. It is just this "objectivity" which vital religion needs that is so conspicuously lacking in the Oxford Group.

One great danger today, to a revolutionary religion in the New Testament sense, comes from the fact that the Oxford Group Movement presents a most alluring avenue of evasion of the whole enterprise of building a Christ-like world, a Kingdom of God visible at the present time. Place alongside the emphasis of this movement that stirring declaration of faith adopted at the Jerusalem Missionary Conference in 1928: "We believe in a Christ-like world. We know of nothing better; we can be content with nothing less." The distance between the two is literally measureless. It is far easier and less dangerous to center one's effort on individual piety than it is to carry the message of Christ out to the moral frontiers of our time. There is danger that some may use the movement as an escape from the tasks of a Christian witness against the paganism of our present order. There are many in the pulpit who are pathetically like the crowd gathered around the pool of Bethesda, "waiting for the water to bubble,' waiting for some new movement, some fresh craze, feeling that they can plunge into that and find a new access of interest and strength. If in these days of appalling need for the proclamation of a gospel of redemption for the whole of life and a whole social order of life a considerable section of the church should retreat from that task in the absorption in individual piety, it would be a disastrous betrayal of Christian responsibility.

It is no answer to such a criticism to say lightly, with a touch of disdain, as many of the group do: "Oh, I see, you're talking about economics. This is religion." That is exactly where the group is lacking, from a completely Christian point of view. It is not the revolutionary religion that Christianity is, and lacks the will to seize and overturn a life so completely that sharing becomes not a parlor conversation but a willingness to share the privileges, wealth, and power which our whole order has created. The group has shown no trace of a Christian ethical realism, which sees the causes and results of intrenched anti-Christian codes in our way of life.

To imagine that an "evening dress evangelism" which talks easily of "changed lives" to groups of the rich and comfortable, with the shades pulled down on those social maladjustments which condition the spiritual life of millions is an adequate evangelism for our times is vanity. The pivotal question is, What does the "changed life" mean? Is it a change to a thoroughgoing spirit of love, honest enough and deep enough to question in the name and spirit of Christ the whole code of a profit-driven society? For it must not be forgotten that religion which gives comfort without rebuke may be one of the most immoral things in the world.

There is much talk in the group meetings of "luminous thoughts." If the "luminous thought" of a Kingdom of God on earth, of love built into a whole order of life, even at the price of Calvaries, were added to their present ruling concepts, it would be an equipment for providential service at the present time.

A PROTEST

To the Editor of
The Presbyterian Record,
Dear Sir:

Referring to recent letters in the Presbyterian Record concerning the Oxford Group I think it is to be deeply regretted that the article "Buchmanites" should have appeared in the official publication of The Presbyterian Church in Canada. The article is signed "R" who I understand is Dr. Rochester, the editor, and I am also informed he is a lawyer.

On his own admission Dr. Rochester's scathing denunciation of the Oxford Group is based entirely upon what others (apparently unfriendly to the group) have told him or have written. Under the circumstances Dr. Rochester ought to know that not one of his statements would be accepted as evidence in a court of law or in a judicial investigation but would be rejected as nothing more than hearsay. Nevertheless Dr. Rochester says "there remains the duty of appraisal to the best of one's ability and we are bound to say that our conclusion is adverse." On the other hand I suggest that Dr. Rochester's plain duty was to obtain the facts for himself before making the Record responsible for this article. He has made many unfair and in fact very serious insinuations without just foundation, and apparently based entirely upon what he prefers to believe.

I am not in any way connected with the Group or Movement, although I attended one public meeting and also heard a member speak from the pulpit of Central Presbyterian Church in Hamilton and was much impressed with the apparent sincerity of those who spoke. The complete answer to Dr. Rochester lies in the fact that those who

have embraced the movement are not neurotics but virile, red-blooded men and women from all walks of life including clergymen who have long stood high in their respective churches and who have apparently found something worth while.

I had intended to make specific reference to the numerous charges which Dr. Rochester makes but in this brief letter I think I have fairly covered the ground.

I believe (and my opinion is shared by many members of the Presbyterian Church) that the article in question is not a credit to Presbyterianism and has not enhanced the standing of the Record.

Yours faithfully,

T. H. CRERAR.

Hamilton, Ont.

THE EDITOR REMARKS

We have acknowledged receipt of this communication with its covering letter assuring Mr. Crerar that it was welcome and that it would be published. However we are sure he will not take it amiss, being a lawyer, if we make some kindly, and, we trust, pertinent comments upon his sweeping and rather vehement condemnation of our article, The Buchmanites.

Criticism if it is to be helpful to the one immediately concerned as well as to others, must be explicit. A Scottish lady some years ago expressed to us her interest in public worship, stating that she used to walk eight miles to church and upon return could give the sermon, "heids and pertiklers." Mr. Crerar in saying that we have made "many unfair and serious insinuations" neglects to name one of these. His letter therefore is wanting not only in "pertiklers" but in "heids" as well. His arraignment in this respect should have been specific and exact.

Since our conclusions about the Buchmanites were unfavorable and Mr. Crerar's favorable, and he insists that ours rests upon inadequate information, it is but fair to ask which judgment, his or ours, has the broader base?

In giving the facts in this particular it is to be noted that Mr. Crerar declares that upon our own admission our "scathing denunciation is based entirely upon what others (apparently unfriendly to the Group) have told him or have written." In saying this Mr. Crerar discloses a very serious fault, namely, that he did not read our article carefully and that he judged us without hearing. We admitted that we had not attended the Group meetings, but made it clear that we had conferred with one of their number sent to commend their cause to such ministers and officers of our Church as could be assembled. He was, in effect, the minister plenipotentiary of the Group. Though this was a conference and not a judicial investigation we had, so to speak, a witness in the box, one of their own leaders, who was examined somewhat thoroughly but courteously. Our opinions therefore were based, not upon hearsay, but upon direct testimony.

We stated further in our article that we heard two of the Group in explanation of their mission. Here was more first-hand testimony admissible in a judicial investigation. We had the advantage also of the Group's publicity work, for they used the press liberally to proclaim themselves and their cause.

When therefore we put these direct testimonies, oral and written, by the side of Mr. Crerar's report of his opportunity for judging the Group, "I attended one public meeting and heard a member speak from the pulpit," we need hardly ask which conclusion, his or ours, has the broader and more secure base.

However we are not so much concerned with comparison as with the absolute fact that our conclusions had adequate support and we were amply justified in communicating our views to our constituency.

We cannot concede that we are completely answered by the assertion that "those who have embraced the movement are not neurotics but virile, red-blooded men and women, etc.," first, because we did not say that they were neurotic; second, because, while Mr. Crerar may speak for a very small number whom he knows either personally or by report, he cannot speak for all who "have embraced the movement"; and, third, because even "virile, red-blooded men and women," so called, may be a little weak in the head at times, impressionable, pliable, and credulous.

We think therefore that Mr. Crerar should reconsider both the validity of his argument which we deny, and the reliability of his estimate which we doubt.

We regret to point out that this letter is marred by questioning our good faith as when the writer says that our impressions were gained "apparently from those unfriendly to the Group," and states that our "unfair and in fact very serious insinuations are apparently based upon" what we "prefer to believe." This is unworthy of debate over any issue and is never a help to a cause.

Finally whether the "article in question" is a "credit to Presbyterianism" or no, and whether or not it has "enhanced the standing of the Record" is a matter upon which we may readily admit there will be difference of opinion. Mr. Crerar says it is not

a credit to Presbyterianism and it has not enhanced the standing of the Record, and declares that in this he has the support of others. This we may assume is his honest, if mistaken (as we think) belief. We anticipated adverse criticism of our article for it would have been remarkable if it had met with universal approval, but we were agreeably surprised at the general and hearty commendation with which it was met. The number for us in this regard we believe to be vastly greater than those against us, an opinion based upon the many who both verbally and by letter have expressed their approval, the very large and general call for copies of the Record containing our review, and the liberal use made of our article by other publications. On the other hand a very small number have spoken to us in disapproval or have expressed their dissent through the press. So far as direct communication with us is concerned we can recall but four letters which questioned our estimate of the Buchmanites. These we have answered but have had no replies. These, for the most part, were denunciatory, not critical.

We cannot think we are mistaken in concluding that by this pronouncement we have been of great help to thousands without discredit to Presbyterianism or injury to the standing of the Record.—Ed.

* * *

Since writing the above we have received a letter from an Anglican clergyman in which he says:

> I was shown by a Presbyterian neighbor a copy of the Record for February containing an excellent article on "The Buchmanites," quite the best exposure of the so-called "Oxford Group Movement" I have ever read. . . . My object in writing this letter is to enquire if there is any prospect of your article being reprinted in booklet form. I feel it would meet a very real need, and I should like to order a number of copies.
>
> Thanking you for your frank and manly attitude towards Buchmanism.

* * *

And yet another—an Anglican clergyman also:

> Could you of your kindness send me two or three copies of the February 1933 number of The Presbyterian Record, containing the article "The Buchmanites"? . . . May I venture to express my sincere appreciation of the scholarly, restrained, and closely reasoned nature of the article.

* * *

Another word of commendation was quite recently received: "I should like to add my note of thanks to you for your very fair and lucid leading editorial on Buchmanism. I was overjoyed to read the article. It

(Concluded on page 184)

Convocations

KNOX COLLEGE

At the 89th annual convocation, which was held in the college chapel on the evening of April 4th, the Moderator of the General Assembly, Rev. Dr. Johnston, as Acting-Principal, presided. The devotions were led by Rev. W. Patterson Hall of Knox Church, Galt. Features of the occasion were the awarding of scholarships, the granting of diplomas to the members of the graduating class, conferring the honorary degrees, and the address to the graduating class.

In his statement the Acting-Principal reported twenty-six students in the regular divinity course and twelve engaged in extra-mural work taking the B.D. course. He stated that the prospects for a supply of students was brighter than ever. He expressed appreciation of the work of Dr. Stuart Parker, who during the past session lectured on Systematic Theology. The graduates are Barton F. Andrew, Chas. G. Boyd, B.A.; Hugh F. Davidson, B.A.; F. Wellington Graham, B.A.; Graham M. Jamieson, B.A.; Murdo MacInnis; Robert D. Robertson, B.A. The scholarships awarded are as follows:

The McClure Scholarship, (1931-1932) $45, H. G. Funston; the Archibald McArthur (1931-1932), $35 to Wallace Walton, and $25 divided between Clifton J. MacKay and Harold G. Funston; the Bayne, $55, W. C. Hebdon, B.A.; The R. M. Boswell, $50, David Gowdy, B.A.; The McClellan Scott, $100, D. D. Davidson, B.A.; The Gordon Mortimer Clark, $125, G. M. Jamieson, B.A.; The Smith, $45, D. D. Davidson, B.A.; The Brydon Prize, $25, P. W. Graham, B.A.; The Prince of Wales Prize, $50, W. C. Hebdon, B.A.

Scholarships and Prizes in Theology

First Year—The Eastman, $50, and the Gillies, $50 ($100), C. J. MacKay; The Mrs. Morrice, $50, and the Boyd, $25 ($75), W. C. Hebden, B.A.; The Fisher, $50, and the William Peattie, $25 ($75), A. C. Jamieson, B.A.

Second Year—The R. H. Thornton Memorial, $100, David Gowdie, B.A.; The Loghrin, $50, D. D. Davidson, B.A.; The Jane Mortimer, $50, H. G. Lowry, B.A.

Third Year — Bonar-Burns, $60, P. W. Graham, B.A.; Elizabeth Scott, $60, G. M. Jamieson, B.A.; The George Sherriff Morrice, $50, H. F. Davidson, B.A.; The Heron, $50, G. G. Boyd, B.A.

The following were recognized by the college as worthy of the honorary degree of Doctor of Divinity: Rev. H. E. Abraham, B.A., Glenview Church, Toronto, presented by Rev. M. B. Davidson, Central Church, Galt; Rev. W. Hardy Andrews,

Queen St. East Church, Toronto, presented by Rev. N. A. MacEachern; Rev. W. G. Smith, Glenarm, Ont., presented by Rev. R. Scott, Cannington, Ont. The graduating class was presented with diplomas by Rev. Dr. A. L. Burch of Scarboro, who spoke in high terms of the character and attainments of those whom he presented for this recognition.

The address to the graduates was given by Rev. Dr. W. G. Smith. Dwelling upon the important duties required of them upon entering the active work of the ministry, he emphasized the general obligation of complete dedication. The close of the academic chapter of life would be followed by the opening of the school of experience. The ministry promised a life of toil, and to this they should give themselves unreservedly. In particular he mentioned three high obligations:

1. Good Living. The importance of this could not be exaggerated. Personality intrudes itself always and exerts the strongest influence.

It is by "preaching much and practice more" that a living sermon is possible. Life more than aught else tells upon life. Personal attainment, growth in grace and in the knowledge of Christ were ever present and abiding duties. An exalted life must be fed from high sources.

2. Preaching. In active service primarily they were to be preachers and teachers of the Gospel. As heralds of this great message there would always be a sphere for them till the knowledge of the Lord shall cover the whole earth. The pulpit must not be regarded as a mere rostrum for the discussion of political, social, and economic problems beyond the bearing of Christ's message upon these questions. It was theirs to deliver that message which brings back to men the glory of lost ideals. They must aim to meet the longing of the world as expressed by the Psalmist when he said, "My soul thirsteth for God, for the living God." It was vital also to maintain the right temper in preaching. Goldsmith's definition of what was proper in this regard is a sound guide. Acidity must be kept out of the minister's speech. There should be no nagging or scolding. It was not courageous to be caustic, and in being frank and bold one could be brutal. The method of the village pastor as extolled by Goldsmith ruled out all these and commended the sympathetic and persuasive in these words:

"Allured to brighter worlds and led the way."

3. Pastoral Work. This was quite as important as preaching. It was impossible to compare them, for they are both essential features of a true ministry. It must not be that the criticism, supposed to have been passed upon a minister, should have justification in these times, that he was "invisible during the week and incomprehensible on Sunday." Fidelity to the interests of his people should mark the minister. It should not be perfunctory or tardy service. His pastoral service should not be that of a mere runabout of whom people would say, "Well! Here he is again," or so apathetic that he appeared in their homes only at long intervals and under strong constraint, when they would be able to say, "Well! He has come at last." Sickness and bereavement afford opportunity for the minister who has his people's interest at heart, and consideration at such times will open for him many a door that otherwise would be closed. His final advice for the young graduate was that the good minister should be always joyful in his work.

Convocation exercises concluded, the Presbytery of Toronto took charge for the licensing of the graduates.

So great was the company in attendance that every seat was taken, and notwithstanding additional seating capacity provided, the side aisles and the vestibule were crowded.

* * *

THE PRESBYTERIAN COLLEGE, MONTREAL

Convocation was held on the evening of April 7th in the David Morrice Hall, and was marked by the attendance of a very large company and a distinguished body of leaders in the educational realm and in the ministry. One of those upon the platform bore the distinction of being the oldest living graduate of the college, Rev. Dr. D. G. Cameron of Swift Current, Sask. A few years ago Dr. Cameron received the honorary degree of Doctor of Divinity from his Alma Mater. The Principal, Rev. Dr. F. Scott Mackenzie, presided, and his report said that the graduating class was the largest in six years, indicating that interest in the college was growing. The number in the divinity classes was twenty-six. The valedictory was given by Mr. D. N. MacMillan who, in referring to his fellow graduates, stated that three had already accepted calls, two in Quebec and one in Nova Scotia, while a fourth expected to be settled in the near future, and a fifth planned to undertake post-graduate studies in England. He paid a tribute to the professors for their helpful service, and to the people of Montreal for their gracious hospitality. He expressed the wish that he and his fellow graduates should be worthy of the fine traditions of the college and render worthy service to Him who is the Head of the Church.

The degree of Doctor of Divinity was conferred upon three, all of them ministers in charge, two in Canada and one in The Presbyterian Church of England, Rev. R.

Moorehead Legate of St. James Church, Charlottetown, P.E.I., Rev. Rupert G. Stewart, St. John's Church, Toronto, and Rev. John Stevens Roose, Bournemouth, England.

Dr. Stewart was chosen to deliver the message to the graduating class. His theme was "The Preacher's Prerogative," and out of a ministerial experience of twenty-five years spoke to those who were about to put on the harness of the opportunity awaiting them and their obligation to make the most of it. He pointed out that the most potent element in preaching was personality, and that their primary concern should be to seek full and symmetrical development, physical, mental, moral, and spiritual. Whilst all followers of Christ were called upon to be ministers, they were ministers in a special sense, having been set apart from all worldly pursuits to give their undivided attention to this calling. In physical well-being lay power for the ministry, not merely to sustain his arduous duties, but to make him an acceptable and forceful preacher. In the intellectual realm it was not sufficient to be informed, to have great stores of learning, but the mind must be alert to the great issues and problems of life. It was essential to be students of men as well as books. To attain moral excellence the highest ideals must be cherished and sustained, and contact preserved with the best examples of development in character. In the depth of one's spirituality, however, the minister's greatest efficiency lay. For this reason, therefore, the minister's program must provide a large place for meditation and communion with God.

Speaking more directly upon the art of preaching, Dr. Stewart declared that experience was not merely the best teacher of preachers, but the only teacher. It devolves upon each one to discover for himself the most effective method. Whilst keeping this in mind he ventured to suggest that sermons for the most part would be improved by brevity and simplicity, and that as preachers they should ever strive for improvement in this high art. This will require rigid discipline and great self-denial with respect to the many calls made upon their time. In determining from time to time his choice of message, it is essential that the minister should keep in mind the Apostolic rule, "Preach the Word." In so doing he will have no need to resort to the newspaper or current literature for soul-stirring themes and he will find in these vital messages something distinct from a pure literary production and more soul-stirring and popular in the highest sense. Dr. Stewart made a special plea for earnest attention to the interests of the children. "It has been my only specialty during the past quarter of a century. Make a place at your pulpit table for the children; give them at least once each Sunday a simple, brief, but worthwhile message. We dare not neglect them in view of what they are and their possibilities, and especially when we have before us the deep interest shown by the Master in the little ones. He said, 'Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven.'"

Degrees

The degree of Bachelor of Divinity was conferred on Cecil Howard Kennedy and Donald Neil MacMillan, and the other awards were as follows:

Elocution Prizes—The Mary J. Bell, MacVicar Memorial Church, M. M. MacOdrum, M.A., Ph.D., William Thomas, B.A., H. L. Simpson, presented by Rev. James Adams, B.A.

Special Prizes—The William Kydd Prize, Donald N. MacMillan, M.A.; Liturgics Prize (Essay), John H. Patterson, B.A.; The James Sinclair (Essay), W. Lyall Detlor, M.A., presented by T. DeCourcy Raynor.

Scholarships

Gaelic Scholarships — The Duncan Gordon, $50, A. D. MacLellan; The Duncan Gordon, $30, D. J. Gillies; The Duncan Gordon, $20, John M. MacQueen, presented by Malcolm MacAulay,

University Scholarships. The Morin College, W. Stanford Reid, Donald B. Mackay, A. B. Casselman; The McCorkill, Charles Foote, E. G. B. Foote, Charles L. Mitchell, Harrison L. Lamond, W. Oliver Nugent; The J. Dow, Robert U. MacLean, Donald A. Campbell, John M. MacQueen, Jonathan Fletcher; The MacLaren, John C. MacNeil, Murray Y. Fraser, W. S. Sutherland; The Mrs. George McDougall, Donald MacMillan; presented by Prof. R. R. Thompson, M.C., V.D., A.C.A., McGill University.

Theological Scholarships: The Scotch Presbyterian, $100, D. N. MacMillan, M.A.; the R. W. Dickie Memorial, $100, Cecil H. Kennedy, B.A.; The Morrin College, $100, Thomas J. Watson, B.A.; The S. R. MacLaren, $50, Kenneth W. House, B.A.; The John Redpath, $50, Russell C. Archer; The Morrin College, $100, John H. Patterson, B.A.; The Morrin College, $100, W. Lyall Detlor, M.A.; The C. J. MacLaren, $50, W. Lloyd MacLellan, B.A.; The R. W. Dickie Memorial, $100, John Fleck; The Melville Church (Hebrew) $100, William Thomas, B.A.; The Joseph Anderson (English Bible), $30.00, John Fleck; presented by Rev. David Scott, M.A., B.D.

Medals: The Calvin Gold Medal, The Robert J. Drysdale Gold Medal for Church History, Donald Neil MacMillan, M.A.

Diplomas: Donald N. MacMillan, M.A., Kenneth W. House, B.A., Cecil H. Kennedy, B.A., Thomas J. Watson, B.A., Russell C. Archer.

Valedictory, Donald N. MacMillan, M.A.



Mary Sherrick. Nora McLeod. Roberta Smith. Isobel McDonald. Martha Hamilton.
—Photo by George Freeland, Toronto.

MISSIONARY AND DEACONESS TRAINING HOME

Interest in this institution was manifest by the large attendance at the closing exercises in Knox College on the evening of Thursday, April 6th. The chairman of the Board, Rev. H. A. Berlis of Royce Ave. Church, presided and directed a well arranged program. The service of praise was led by the choir of St. Paul's Church with Mr. A. Y. Grant at the organ. The devotions were conducted by Rev. Walter McCree of Glebe Church, and Rev. Dr. A. Rudolph Uren of Rosedale Church. First year certificates were presented by Rev. R. C. McDermid of St. Paul's Church, and Teacher Training Certificates by Rev. Dr. Kannawin. Diplomas to the graduating class were presented by Rev. J. B. Skene, Clerk of Presbytery, and Dr. J. Stenhouse the Proficiency Awards. Scholarships were bestowed by the chairman, Mr. Berlis. There were four regular students in the graduating class whose names and photographs are given above, and an additional special student, Miss M. Sherrick, of Weyburn, Sask. In the first year there were five students.

Scholarships were awarded to the following:

Senior School General Proficiency, Miss Isabel McDonald; First Year General Proficiency, Miss Edith Taylor; Senior Bible Study, Miss Margaret Hamilton; Junior Bible Study, Miss Vesta Gast and Miss Elizabeth Walker; The Bell Essay, Miss Margaret Hamilton; The Principal's Special Prize for Practical Work, Miss Roberta Smith.

The report of the Principal on this annual occasion is eagerly anticipated. In presenting this Miss Winifred Ferguson referred to the happy home life and the eager and competent work of all the students in every department. The Training Home has served as such, and also as an ideal residence for Presbyterian students at the University. Gratification was expressed that of the nine graduates of last year eight are now in active service, five overseas, and three in Canada. Pleasure was expressed at the opportunity of welcoming three missionaries on furlough, Miss Watling, Miss Stringer, and Dr. McBean.

Four Corners, the magazine of the institution, justified itself by its service throughout the year.

Regret was expressed at parting from the former chairman, Mr. R. J. Lillico. The Board's indebtedness to him and to Dr. Stenhouse was recorded in the report. Two features of the Board's work during the year was the revision of the rules of the deaconess order and the compilation of a form of designation for deaconesses under appointment. To conveners and instructors the thanks of the Board were conveyed for the valuable service rendered. When the house committee was apprised by the Board of Administration that a reduction of $2,000 was made in the allocation, through their efficient service, it was found possible for the Home to carry on under these limitations and yet maintain its dignity.

The message to the graduates was given by Rev. P. A. Dunn, M.A., of St. Paul's Church, Hamilton. This was Mr. Dunn's first public appearance in Toronto and his appropriate message of rather unusual type was welcomed by all, and in particular by those to whom it was especially directed.

Mr. Dunn observed the formality of choosing a text, Deut. 5:9, emphasizing "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Referring briefly to the place of women in the Church he expressed his conviction of the propriety of having an order of women workers, for his experience in congregations confirmed his belief in the value of their work. Wo-

men provided that complementary service which made the minister's work and the work of the Church in general more efficient. It was the fruit of training in Protestantism and particularly in Presbyterianism that those brought up in this school were deeply imbued with the sense of God's sovereignty. One almost terrifying and paralyzing aspect of this is expressed in the words already quoted, showing the entail of evil from generation to generation. Dwelling upon this alone would make one an absolute pessimist. Nevertheless subscription to that truth is made not by the theologian only, but also by the scientist. To dwell upon it exclusively would lead to despair and would prevent all effort. The God however who visits iniquity, it must not be forgotten, also shows mercy to thousands of them that love Him. This brighter aspect must ever be kept in view, and it, too, is proclaimed by science and experience, as well as in the Scriptures. The speaker therefore exhorted those youthful workers to keep in mind three great considerations:

1. Good begets good. The good prevails as well as the evil and abides. Entail is not all upon the side of evil. The law of heredity applies to righteousness as well as to evil. This is expressed in the old story of the arrow and the song,

Long, long afterward in an oak
I found the arrow still unbroke,
And the song from beginning to end
I found again in the heart of a friend.

2. There is always the possibility of change. This, nature proclaims and scientists affirm, as strongly presented in the messages of the late Prof. J. Arthur Thomson. The weeds of to-day may be the flowers of to-morrow. All this is the history of religion from Moses down to the present time. There is a creative force in life which is as real in the experience of man as in nature. This transformation in human life from evil to good is in large measure the story of the Scriptures. It has also been wondrously demonstrated in the times of Jesus and His disciples and in every age since as the products of Christian teaching. In such changes are seen triumphs of the Gospel.

3. There is a gracious law of proportion. Successful service requires that the workers keep this beneficent aspect of God and of natural law in mind. Do not dwell too much upon the declaration that "the Lord our God is a jealous God." Do not allow the merciful aspect of divine sovereignty to fade from our mental picture. Put the cross well forward as testimony to the infinite love and boundless mercy of the Most High. If there are tragedies of evil there are also triumphs of grace.

SYNODS

Hamilton and London

The Synod opened on the evening of April 24th in Elmwood Ave. Church of which Rev. F. W. Gilmour is minister. Someone who had been delving into Church archives drew attention, in the press at least, to the happenings on that date one hundred years ago. Apparently the information was gleaned from the diary of that pioneer, Rev. Wm. Proudfoot of the United Secession Church of Scotland, who on that date had been canvassing in York, now Toronto, for funds to erect a church. Conditions had vastly changed since that date and London with its many churches of every denomination was different from the hamlet of Dr. Proudfoot's days.

The attendance was conceded to be very large and the opening meeting gave guarantee of deep interest in the subsequent sessions. Rev. Dr. Robert Johnston of Knox Church, St. Catharines, was chosen to occupy the chair. Dr. Johnston is a native of Bruce County, a graduate with honors from both McGill University and the Presbyterian College, Montreal, and is specially well-known in London for his ten years' ministry from 1894 to 1904. Previously he was minister in St. Andrew's, Lindsay and subsequently had a long and successful ministry in the American Presbyterian Church, Montreal. Following this he served Grace Church, Calgary, for a number of years at the close of which he was called to St. Catharines. For seven years he has occupied the pulpit of Knox Church. Apparently in addition to his personal qualifications the Niagara Peninsula could present a strong plea that he be given this honor for it was the first time in sixteen years that a moderator had been chosen from that area of the Synod. Following his election Dr. Johnston thanked the commissioners for the honor, solicited co-operation and harmony, and pleaded that the thoughts of all should be directed to the future. The times demanded an earnest effort to advance and, as required, the things behind should be forgotten and the eyes of all directed both forward and upward.

The two extended deliverances of the Synod were the sermon of the retiring Moderator, Rev. W. J. West of Atwood, and the address of the Moderator of the General Assembly, Dr. Robert Johnston of Ottawa. The former based his appeal upon Isa. 52:1, Awake! awake! put on Thy strength, O Zion. Mr. West declared that the Church is not exerting herself to the fullness of her capacity and this was the more to be regretted in these days when conditions claimed from the Church its very best. The sermon was an earnest exhortation both to ministers and to people to

arouse themselves in dependence upon God to enthusiastic and sustained effort.

The address of the Moderator of the General Assembly was strongly in support of Mr. West's plea pointing out that the vigor of the Church's advance and the passionate prosecution of its mission were dependent upon deep-seated conviction of the reality of God and His abiding presence in the Church.

The addresses of the conveners of committees in presenting their reports conveyed timely information and embodied wise recommendations. The report of the Committee on Church Life and Work by Rev. W. J. Walker of Niagara Falls, was of a high order both from the standpoint of its accurate and comprehensive survey of conditions and also for the strength of its appeal.

The report dealt with the enlargement of the powers of the Synod and recommended that a Moderator's Committee be formed composed of moderators with the Moderator of the General Assembly as its head, so that the services of the Moderator of the General Assembly could be more equitably rendered throughout the Church. In recommending special seasons for ministers for study and prayer some objection was taken to the word retreat. However it was decided that each Presbytery arrange for a day of meditation and prayer at the beginning of the autumn session and that each congregation should observe a week of prayer annually at a time convenient in each case.

The statistical report which reflected the adverse conditions in the industrial realm was nevertheless of an encouraging character. It presented five recommendations, the use of the duplex envelope, the Every-Member Canvass, a missionary committee for each congregation, monthly reports to the Church Treasurer from the larger congregations and at least quarterly from the others, and the grouping of congregations in each Presbytery under a member of the Presbytery committee. There can be no doubt that whilst organization alone will not raise the Budget it cannot be raised without effective organization.

The Synod evinced special care for the advance of the work among the young at summer camps and it was agreed that Synod should guarantee the expense of the camp at Kintail. An appeal was made to the larger Presbyteries in the Synod to share more fully, in keeping with their strength, in the support of this important work. The report of the Sabbath Schools presented by Rev. C. H. MacDonald gave the membership of the schools as 26,500 and stated that from that number about 750 are brought annually into full communion with the Church.

The Committee on Sabbath Schools and Y.P.S. urged that fuller advantage should be taken by all ministers of the opportunity provided for religious instruction of pupils in the day schools pointing out that the young people were interested and that co-operation of the teachers was assured. A monthly offering for missions with special offerings on Rally Day and Mother's Day, and closer attention to temperance education were other recommendations made by the Committee.

Rev. N. A. MacEachern, in charge of publications, was warmly received by the Synod as he brought a report indicating that the expectations cherished at the beginning of the enterprise had been more than realized. He pointed out at the time of union there was a reserve of $127,000 in the former Presbyterian Church, the accumulation of some years. This entire sum went into the United Church. Mr. MacEachern was hopeful that under their five-year plan as substantial a reserve would again be built up.

Whatever actually transpired at the Synod it was unfortunate that the newspapers created a considerable sensation by references to Knox College, the rate of interest paid by the Church, and the overhead expenses, particularly those of the head offices. Sweeping statements do much harm and especially when they are made about the management of the Church. Distrust is created and contributions are immediately affected. Every department of the Church's work should be subject to criticism but it should be intelligent and considerate. Speakers cannot be held responsible for what the press says but on the other hand the greatest care should be taken to avoid providing an opportunity for sensation-mongering.

The Synod concluded by resolving itself into a committee of the whole for conference upon matters affecting the work in which they are engaged.

Rev. J. A. Laird of St. Thomas and Mr. S. J. Mallion spoke on Inspirations of the Synod. Mr. John McCool, Walkerton, chose as his topic Next Steps Forward. Young Ministers and Their Problems was the theme for Rev. J. F. Goforth of Wallaceburg, and Mr. Henry Strang, Hensall.

Unity of spirit found expression in the Synod's message of congratulation to the Church of England in Canada upon its earnest effort on behalf of its Restoration Fund.

* * *

Toronto and Kingston

The Synod opened on the evening of May 2nd, the Moderator, Rev. A. C. Stewart, presiding, conducting the usual devotions, and preaching the sermon. The choice of a successor fell upon Rev. W. M. Mackay, Synodical Superintendent. The attendance was large and the interest so

manifest that it was pronounced a most profitable Synod. The state of religion, the many social problems including unemployment, the effect of the times upon revenues for mission work, the proper disposition of ministers with respect to vacant congregations and other matters of moment ensured full occupation of the Synod's time and engaged to the utmost the attention of all. In the report of Church Life and Work Dr. A. T. Barr drew attention to the serious influence exerted by certain publications described as lurid, sensational and obscene in character, tending to demoralize the youth of the country and to destroy those Christian influences which the Church is seeking to propagate."

The profanation of the Christian Sabbath was another subject dwelt upon and regret expressed at the great laxity in this regard manifest in the apparent tendency of even Church people to seek merely their own pleasure on that day. More serious and better organized effort on the part of the Church in doing its share for the relief of the needy and the unemployed was urged upon the Synod, a commissioner pointing out that nothing substantial had followed the resolution in this particular passed by the last Synod. The necessity for more systematic and assiduous effort to acquaint our people with the facts of our mission enterprise and to inspire them with zeal in this realm was emphasized. Sustained endeavor in this work at home and abroad must be based upon a clear conception of the purpose for which the Church exists, the adaption of the Gospel to human need, obedience to the call of Christ to carry on the work He left us to do, and upon full acquaintance with the work now being prosecuted by our Church.

The placing of ministers now presents serious difficulties. The attention of the Synod was directed to the fact that many ministers were without employment while churches were without ministers. The rights of ordained ministers were being sacrificed to the desire of congregations who wished to spare expense by employing students.

A deputation from the Synod of Hamilton and London was heard with respect to a committee to assist the Moderator of the General Assembly in the proper disposition of his services during the interval between assemblies. The Budget report indicated a decrease in contributions of about fifteen per cent. for the past year. Nevertheless the committee recommended that the allocation be the same as last year, thus expressing its conviction that the money could be raised and that only systematic effort and earnest endeavor are necessary to that end.

Dr. Kannawin, Secretary of S.S. and Y.P.S., addressed the Synod upon his work and upon his recommendation it was agreed that the insurance and maintenance of Glenmohr Camp be assumed by the Church.

An outstanding item in the program was the address of Rev. Wm. Barclay of Central Church, Hamilton, on A Churchman Looks at the World. The Synod's appreciation of this was very marked. Mr. Barclay said that to-day every one needed to be an economist and an internationalist. The nations were beginning to learn better the lesson that no one nation could live unto itself. Whilst he had sympathy with Russia and other countries where social and economic theories were being put to the test, he regretted the baneful influence that was being exerted throughout the world by the enthusiasts from Russia advocating revolutionary reform. "Unless," said Mr. Barclay, "we realize that the struggle between world forces and Christianity is more bitter than ever, we are surely asleep." He said a word in support of Bible teaching in the schools, a policy by which Scotland has profited very much more fully than Canada. There half an hour every school day is devoted to Bible teaching. In Canada only reading is allowed.

The General Secretary of the General Board of Missions, Dr. A. S. Grant, was heartily welcomed but at the conclusion of his address he was honored with what might at least be called a demonstration or even an ovation. He was loudly applauded when he concluded his address and when this had died down another wave swept over the assembly. The substance of his appeal was that we should not overlook the difficulties of our situation but with courage, patience, and hope seek to overcome them. His point was impressively illustrated by drawing upon his experience on The Trail of '98 when in the Yukon. It cannot be too strongly impressed upon the Church that this is no time for lamentations, querulousness, and criticism. Courageous, united effort on the part of all is demanded and that immediately. Time must not be wasted in vain regret or idle speech.

The Synod concluded its labors on Thursday afternoon and the commissioners departed with the conviction that, notwithstanding an occasional heated debate, good work had been accomplished and all were nerved to higher endeavor.

ONTARIO W.M.S.

The 19th annual meeting of this organization proved noteworthy in attendance, harmony in the fullest sense of the term, and eagerness on the part of all to dedicate themselves to the demands of the hour. As with other organizations the reports reflected the times of trial through which we are passing. The addresses of the leaders

however were of the most hopeful and stimulating type. There was no suggestion of complacent yielding to circumstances, but, on the contrary, there was manifest a disposition to confront difficulties boldly, and to draw upon latent resources for the emergency.

The meeting was held on April 25th in St. Andrew's Church, Stratford, and a very warm welcome was extended to the large company of delegates by the Presbyterian women of that city under the leadership of Mrs. J. H. McCabe, President of the Stratford Presbyterial.

Mrs. W. A. McLennan of Toronto, the President, was in the chair. The company at the outset heard a message from the Honorary President, Mrs. M. B. McQuestin, which had a distinctly tonic effect, and a suitable reply was ordered. The absence on account of illness of Miss M. C. G. Fraser, Editor of Glad Tidings, called forth expressions of regret and the society's greetings and good wishes were conveyed to her. The President requested that all should keep in mind the purpose of the gathering, first to hear the story of the past year, and second to plan wisely for 1933. She pointed with satisfaction to the increase in the number of mission bands and young women's auxiliaries as a bright promise for the society's future. From these bodies of young people recruits for the society and its work were provided. A decrease in the membership and contributions of the senior auxiliaries was the occasion for a warning from the President not to put purely congregational interest first, and forget that the permanence of the work at home was guaranteed by activities beyond this narrow circle. "Becoming congregational-minded must be avoided." The President also encouraged helpfulness on the part of the stronger societies towards the weaker organizations to whom all possible assistance should be given.

The President of the Western Division, Miss B. MacMurchy, addressed the gathering and also Mrs. Daniel Strachan, the Treasurer.

The membership of the society is reported as 34,102. The receipts for the past year as reported by the Provincial Treasurer, Mrs. C. H. Thorburn, were $119,138. The allocation for this year is $131,000. Mrs. Thorburn gave wholesome counsel in her address. Among other timely words being these, "Go home determined that you will take your allocation seriously. . . . There is so much to do and so few to do it. Put the Presbyterian Church where it belongs or let us cease calling ourselves Presbyterians."

Mrs. Strachan exalted the importance of small sums in the aggregate. A modest contribution from each woman would work wonders on the allocation. "It is time to advance our enterprises even at the cost of greater self-denial." Her point was illustrated by the report of Mrs. V. A. Smith, Toronto, on the special campaign fund for the penny-plan had brought in already the sum of $4,443.

The work of the society in its three hospitals, Vegreville, Sask., Canora, Sask., and South Porcupine, Ont., was a fine example of good home mission work. Miss P. B. Lamont, Field Secretary, spoke on Youth and Missions and called upon the older people of the churches to govern themselves by the thought that it is upon the youth of to-day that we must depend for the work of to-morrow.

A feature of the program was a mission band pageant entitled "The Brave Adventurers."

Miss Irene Stringer of Jhansi, now on furlough, and Dr. Margaret O'Hara, veteran of service in India now retired, were present and gave brief addresses.

Among The Churches

Leamington, Ont.

At the service preparatory to communion in Knox Church, on April 7th, Rev. J. Lewis McLean, minister, whose induction took place on March 16th, there were received into membership, on profession of faith, nineteen young people all from families in the congregation, eighteen boys and one girl, two of whom were baptized at this service. The communion service was held on Sunday morning with a congregation that filled the church.

Edmonton, Alta.

The inauguration of week-night radio services in First Presbyterian Church has, according to the minister, Rev. Dr. A. R. Osborn, "exceeded the most sanguine expectations." The Thursday-night prayer meeting long held in the church was transferred to the broadcasting studio of the Edmonton Journal. The original idea was to render help to those who on account of advanced age or debility were unable to leave their homes. Numerous letters indicate that this service has far transcended the original bounds. From points as far north as the Arctic Circle, from centres in Alberta, Saskatchewan, and British Columbia, letters have been received expressing gratitude for the radio service and stating that in not a few cases they were the substitute for regular church services. Dr. Osborn says that though not even the mildest appeal had been made for contributions that not a few of the letters contained money in acknowledgement of the benefit received. Owing to the advancing season the broadcasting has been discontinued for the present.



COMBINED CHOIRS

Presbyterian Churches Vancouver and New Westminster

The above is a flashlight picture of the choirs which united for a sacred music recital given first in Mount Pleasant Church, Vancouver, and second in St. Andrew's Church, New Westminster, on the evening of Wednesday, April 12th. Incidentally a choir like this of over 200 voices attests in some measure the strength of the Presbyterian body in these two cities of the Pacific Coast. A correspondent states that the recital was a great success.

The leader of St. Andrew's Choir, New Westminster, Mr. Frank Alexander, was the conductor, and the recital is a tribute to him as a musician and leader. His accompanists were Mr. Arnold Howard, Fairview Church, Vancouver, at the organ, and Mr. J. Maurice Jones, St. Paul's, Vancouver, at the piano. The leader of the orchestra was Mr. J. Stuart Tait, Robertson Church, Vancouver. In the choir nine churches of Vancouver and five of New Westminster were represented. The soloists were: Tenor, Mr. William Knight; Soprano, Mrs. C. Bell; Bass, Mr. James A. Thom.

Hamilton, Ont.

New Westminster Church held its anniversary services on Sunday, April 30th with Dr. W. M. Rochester as guest speaker; the appropriate messages were much appreciated. The minister, Rev. Robert Moynan, conducted both services. On the Monday following there was an anniversary banquet. at which about three hundred sat down. The evening entertainment took the form of a most excellent musical program.

This congregation has in recent years been severely tested, but through the past few months God has signally blessed them. In these days of depression, with a stupendous financial burden to carry, they have bravely taken up the call of their minister to "Advance!" And just how heroically they have done this may be seen from the following facts: The Sunday congregations are the largest in many years, both morning and evening much the same, between four and six hundred; the offerings are steadily increasing, and a splendid effort is being made to cover the mortgage interest by pledges. The ladies are also working very hard and successfully to augment the treasury. A spirit of enthusiasm and high resolve pervades every organization. The young peoples' work among all ages is most encouraging. The prayer meeting attendance has grown from the "baker's dozen" to between seventy-five and a hundred.

But the high water mark was reached at Westminster on the last Communion Sunday. Ninety new members joined the church, and four hundred and forty sat down at the Lord's Table, marking the record Communion of the Church's history. "To God be the glory—great things He has done!"—M.G.M.

Melbourne, Ont.

On April 23rd Guthrie Church celebrated the diamond jubilee of Presbyterianism in that community. An overflowing congregation assembled to greet Rev. Dr. Robert Johnston, Moderator of the General Assembly, who preached in the morning, the first of Assembly Moderators to honor this congregation with a visit. He was assisted in the service by Rev. Dr. Scott Fulton of First Church, Chatham, and Norman McKay, minister. Rev. Dr. James MacKay of New St. James Church, London, was present and conveyed the greetings of the Presbytery. Mr. Kenneth Smith, baritone soloist of New St. James Church, contributed two selections to the musical service. In the evening Rev. Donald McKay of St. George's Church, London, preached and was assisted by the minister and Rev. John Fletcher of Riverside. Mr. McKay who for ten years was minister of Chalmers Church, Dunwich, gave an interesting story of the first Presbyterian service held at Chalmers

Church in 1853. The congregation assembled out of doors with logs for seats and were sheltered only by the trees. Rev. John Stewart was the first minister to dispense ordainances among these pioneers, the founders of Presbyterianism in the community. A few years later Mr. Stewart conducted the first Presbyterian service at Melbourne.

The present congregation was formed of a minority group of fifteen families who in 1925 lost their church home, in the building and maintaining of which they had their share for forty years, and, with the church, the manse also passed into the possession of the United Church. For three years the congregation worshiped in the Anglican Church. Then in 1928 for the sum of $1,000 cash they purchased the former church building, depleted of all furnishings, and spent $1,800 in addition for re-furnishing and decoration. The building thus transformed was opened in June 1928 and by September of that year was free of debt. In March, 1931, the congregation sustained a very severe loss by the death of Mr. Gilbert Hyndman who for nineteen years was an honored member of Session and for thirty-eight years treasurer of the congregation.

In October, 1931, Rev. C. C. Bradford resigned on account of ill-health. Mr. McKay who has served the congregation for the last year is a student doing especially good work among the young people. Some twenty members have been received into the Church during the past year.

THE HUNGARIAN PRESBYTERIAN CHURCH, HAMILTON

This building, just completed, was dedicated on Monday, April 17th, by the Presbytery of Hamilton in the presence of a congregation that overflowed the building. Rev. Wm. Barclay, of Central Church, Hamilton, as Moderator of Presbytery, conducted the service. Rev. F. Kovacs, minister, acted as interpreter both in English and Hungarian. The congregational singing was marked by the ascendancy of male voices of power and clarity of tone, and was greatly appreciated by the English visitors. Rev. W. I. McLean, of Chalmers Church, offered the dedicatory prayer and the Scripture Lesson was read in both languages by Rev. F. Nodge of Welland. The minister's brother, Rev. Chas. Kovacs, preached the sermon which was at least a model of brevity and plainly captured the interest of the Hungarian section of the congregation. Others who took part were Rev. Andrew Sutherland, St. John's Church, and Dr. Rochester, Editor of the Record. Many ministers from the city and surroundings were present. Rev. Dr. A. S. Grant, Secretary of the General Board of Missions, gave a brief address commending the enterprise and sacrifice of the members of the congregation as expressed in the building now dedicated. This service was followed by a luncheon at which Mayor Peebles of Hamilton gave a short address congratulating the congregation on its achievement. An orchestra provided music during the luncheon and at 3 o'clock a concert was given.



Construction began on October 1st, 1932. This was made possible by a grant of $1,000 from the Board of Missions. Many of the congregation being unemployed and unable to contribute gave their services free in the form of labor and in the supply of building materials. On November 17th, the roof was completed and the church opened. Since that date the church has been filled at all public services and many of the organizations have found in it comfortable accommodation. The materials for the building were taken chiefly from St. Paul's United Church, Dundas, which was destroyed by fire two years ago. This proved helpful in maintaining low costs. Members and friends of the church have raised $1,000. The existing obligations for payment of mechanics, building materials not donated, and other expenses are estimated at $5,000. The congregation hoped to accept full responsibility for the undertaking, but present conditions made this impossible. The completion of the building is a tribute to the devotion and energy of the minister, Rev. F. Kovacs.

Note: Lack of space requires holding for July some items now in print.—Ed.

BRITISH AND FOREIGN BIBLE SOCIETY

The General Board of the British and Foreign Bible Society in Canada and Newfoundland met in the Bible House, Toronto, on Thursday, March 23rd. Representatives were present from every province in Canada and also from the Dominion of Newfoundland. Owing to financial conditions, representation was curtailed to one representative from each Auxiliary. Unfortunately the President, Mr. Sidney T. Smith of Winnipeg, was unable to be present but his place was taken by two of the Vice-Presidents, Mr. Thomas Mortimer of Toronto, and Rev. Prin. W. H. Smith, D.D., of Vancouver.

The work was reviewed in every aspect, special attention being directed to curtailment in overhead costs. The Secretaries very generously offered a voluntary reduction in salary, which was very gratefully received by the Board members.

After paying all the expenses of the work in Canada and Newfoundland, it was found possible to send $36,000 to the Parent Society for world work as against $41,000 in the previous year. Though this falls far short of the yearly objective of $100,000 for this purpose, gratitude was expressed to Almighty God for the results achieved.

The meetings were both helpful and harmonious, and the Board members once more dedicated themselves to the promotion of the work with increased earnestness in the coming year. The services of the District and Field Secretaries, Colporteurs, Auxiliary, and Branch Officials, and especially the Collectors, were gratefully acknowledged.

In consideration of essential services rendered, the Rev. J. H. Ritson, M.A., D.D., formerly Secretary of the Parent Society, and Dr. John Stewart, C.B.E., F.R.C.S. (Edin.) of Halifax, were unanimously elected Honorary Life Governors.

BOOK OF GOOD CHEER

The 28th Annual Report of The British and Foreign Bible Society in Canada and Newfoundland, 1932-1933.

The Book of Books, whose publication and circulation is the task of the British and Foreign Bible Society is the Book of Good Cheer, not the good cheer that is superficial and uncertain, but that which is deep and abiding; and the reports of the Society's agents and colporteurs, from all parts of its great constituency, are messages of good cheer showing both the welcome accorded the Bible and the progress of the work, notwithstanding reduced revenue and circulation. The circulation figures are 317,753. The report informs its readers of the greater work of the parent society by presenting in condensed form the annual report of that body. This can be obtained by application to the Society Headquarters, 14 College St., Toronto.

STUDENT WORK

The work of the Lord in this corner of His vineyard is going on apace. I hold two services each Sunday with an average attendance of twenty. Snow, which has been falling for the past three days, adds to the difficulties of travelling. In the course of my pastoral duties during the past three months I have travelled over one thousand miles by horse and cutter.—A Student Missionary.

A RESOLUTION OF PRESBYTERY

The Presbytery of Stratford desires to put on record its appreciation of the Christian character and faithful ministry of the Rev. George Rowland, B.A., B.D. Throughout seven strenuous years he labored with great diligence as minister of Knox Church, Stratford.

When Mr. Rowland was inducted he found the church in a very unsettled state owing to the disruption. A number of members had to be added to the Session as some prominent elders had severed their connection with the congregation. The Sunday School and many of the societies had to be reorganized. This required a good deal of judgment and careful oversight. During his pastorate a great many members were added to the congregation and through his efficient leadership the mortgage on the church was very largely reduced.

We desire to testify to his able preaching of the Word, and his faithful work as pastor of the congregation. Throughout the later years of his ministry he has faced many difficulties on account of financial conditions and much unemployment in the city of Stratford, and notwithstanding these adverse circumstances he has had a successful ministry.

For a number of years after 1925 there was need of reorganization within the bounds of the Presbytery, and Mr. Rowland gave unstinted service and wise counsel to solve many difficult problems. He was a very faithful and loyal presbyter, and much esteemed and respected by his brethren. We shall follow him with our affection and prayers wherever God in His Providence may order his lot.

The above resolution prepared by the Committee of Stratford Presbytery on December 22nd, 1932 (see minutes), was adopted by said Presbytery at Elmwood Ave. Presbyterian Church, London, April 25th, 1933.

W. J. West, Clerk.
W. A. Hunter, Acting Moderator.

MRS. MALCOLM McMILLAN

Mrs. McMillan's death took place at the age of seventy-five years. She was born in Boularderie Centre, C.B., and for the greater part of her life was a faithful member of South Gut congregation of which Mr. McMillan is a devoted and worthy elder.

MRS. ROBERT THOMPSON

Mrs. Thompson was the widow of the late Robert Thompson, prominent in local and provincial affairs. Her death took place at the family residence, Locust Manor, Grantham, Ont., on March 25th. Her whole life was spent in this neighborhood where her family had been pioneers. She was a much beloved member of Knox Church, St. Catharines, and was deeply interested in all the activities of the congregation. Appreciation of her character and kindly disposition was not confined to the congregation but extended to a great circle of friends. She was a constant reader of the Record and its loyal friend. When visiting Ottawa she was a regular attendant upon St. Andrew's Church. She is survived by one son, Wilfred S., Toronto, and a daughter, Mrs. Hollis J. McL. Fiske, of Ottawa.

MISS JESSIE McKAY

Miss McKay's death took place at her home in Gamebridge on March 31st after some months of failing health. She was a school teacher and taught for seven years in Orillia Public School where she served the church as a member of the choir and a teacher in the Sunday School. For many years she was President of the W.M.S. Auxiliary, Gamebridge, and teacher in the Sunday School and Bible Class until ill-health compelled her to surrender this work. She is survived by a sister, Miss Annie McKay.

MISS JOSIE MARGARET MacDONALD

Miss MacDonald was the third daughter of Mr. and Mrs. Malcolm MacDonald, Tarbot, C.B. Her death followed an illness of four years, courageously and patiently borne. She was employed in New York at the time of her illness and was a member of Dr. Snyder's Church. She had a charming personality and endeared herself to all. Her genuine Christian character was evident and exerted a strong influence.

MR. GAVIN B. CLARK

By the death of Mr. Clark the town of Tatamagouche, N.S., lost one of its most honored citizens and the Presbyterian congregation a most loyal and valued member. The news of his death cast a gloom over the whole community for wherever Gavin Clark was known his genial personality and genuine good-heartedness won for him hosts of friends who loved and admired him. Since the vote on Union in 1925 Mr. Clark has been a veritable tower of strength to the congregation of Sedgwick Memorial Church. As Clerk of Session, representative elder, Sunday School Superintendent, and choir member, his deepest interest lay in the work of the church he loved, and the building of the comfortable new edifice, made necessary by the loss of all church property after the disruption, was due in no small measure to his courage, faith, energy, and enthusiasm.—Com.

MR. WILLIAM MICHAEL

Mr. Michael passed away at his home in London, Ont., at the age of seventy-five years. He was a charter member of Chalmers Church and for some time Superintendent of the Sabbath School. He was appointed manager in 1897, ordained an elder in 1898, and made Clerk of Session in 1900, and for thirty-three years he faithfully served in this last office. A man of high attainment in character and devoted to the Church his death is a great loss.

MRS. R. BEATTY BUCK

Mrs. Buck died on April 7th at Brampton, where she had lived for the last thirty years. She was born in Caledon East, Ont., and for a while was a resident of Toronto. There she manifested her devotion to the well-being of boys by her work with the West End Y.M.C.A., and in the Sunday School. She was deeply interested in the mission work of the Church and was a devoted and humble member of the W.M.S. in which, however, she would never accept office. Her liberality was very great and her ministration to the poor and the sick, both of her substance and by personal attention, was manifest to all.

MRS. PETER McNAUGHTON

Mrs. McNaughton, widow of the late Capt. Peter McNaughton, who fell in action in the Great War, passed away at her residence in Edmonton recently. She was born in Maple Hill, Que., and came as a bride to Edmonton in 1889. She was a faithful member of First Presbyterian Church, and a generous supporter of philanthropic work. Her deepest interest was in missionary work, and this found expression in active co-operation with the W.M.S. For the past ten years she has annually chosen someone she regarded worthy of honorary membership in the W.M.S. and contributed a life certificate. She also paid the salaries of two Bible women in India and accepted responsibility for the teaching and training of a Chinese girl in Toronto. She has paid the entire cost of the work of Mr. and Mrs. P. W. Robertson, a Bible woman and her assistant in Canton, China. Her contribution to the Bible Society was very generous. All her gifts were without ostentation.

LAYMAN'S FOREIGN MISSIONARY INQUIRY BY THE EXECUTIVE COMMITTEE OF THE LEAGUE OF CHRISTIAN CHURCHES

The Executive Committee of the League of (Evangelical) Christian Churches which comprises nearly one-fifth of the body of Protestant Christians in China, considering the fact that a new attempt is being made to effect a revolutionary change in regard to the base and aim of foreign missions, as evidenced by the Report of the Appraisal Commission of the "Layman's Foreign Missionary Inquiry," feel constrained:

1. To reaffirm their faith in Christ, the Son of God, in His incarnation, vicarious death and bodily resurrection; in the whole body of divine truth as revealed in God's infallible Word, and in the Gospel message as being unique and final in contrast with the tenets of the various existing religious systems.

2. To protest against the proposals of the said Commission, which by ignoring the unique character of the Christian Faith as God's revelation to mankind, by denying the exclusive position of the Lord Jesus as the only way of approach to God, and by emptying the Gospel of its vital content of supernatural, redemptive power, unmistakably aim at the removal of Christian missions from their historic, Scriptural foundation and placing them on a basis of humanistic idealism, thoroughly modernistic and rationalistic in character.

3. To urge upon all Churches, Mission Boards and individual believers both in China and abroad, to repudiate the report of this self-appointed Commission, which constitutes one of the most bitter attacks on the evangelical faith made in the last decades, to withdraw all financial support from the modernistic movement which is at the back of this attack, to contend more vigorously than ever for the faith which was once delivered unto the saints, and to continue with more courage and determination the task of bringing the Gospel of Jesus Christ to every creature, in glad obedience to the all-powerful Christ and in perfect loyalty to His great Commission.

4. To request the editors of Christian and secular papers in China and abroad to publish this statement.

Signed:

Rev. Chia Yü Ming, D.D., Dr. Mary Stone, Rev. Sha E., Rev. Han Feng Kang, Rev. Wu Hsin Chwan, Rev. Ma Ching Tang, Rev. Wang Heng Hsin, Rev. Yang Shao Tang, Rev. M. A. Hopkins, Rev. Hugh W. White, D.D., Rev. A. B. Lewis, Rev. Jas. Graham, Jr., Rev. F. S. Joyce, Arie Kok Esquire, Executive Secretary (Address: Austrian Legation, Peiping, China).

SIR WILLIAM J. WANLESS

Treated Upwards of 1,000,000 Patients and Restored Eyesight to 12,000 Persons in a Ministry of Forty Years in India

By Stanley Armstrong Hunter
Pastor, St. John's Presbyterian Church, Berkeley, California

The Presbyterian Magazine

The meaning of Foreign Missions could not be better set forth and support invited than by the story of this one man's service and accomplishment. It should appeal powerfully to The Presbyterian Church in Canada of which Sir William was a member before going to India. He was an ardent worker and leader in Parkdale Presbyterian Church during the pastorate of Dr. R. P. Mackay. His father having later united with Cowan Avenue Presbyterian Church, in which Sir William's father, Mr. John Wanless, was an honored elder, Dr. Rochester, then pastor of this church had the pleasure of welcoming Dr. William, as he then was, when on furlough and of observing his passionate devotion to the work to which he had given his life. His work in India was under The Presbyterian Church in the U.S.A. This narrative is taken from The Presbyterian Magazine.—R.

Several years ago one of the well-known Maharajahs of India was injured in the jungle while engaged in his favorite sport of pig sticking. Wild boars are pursued by hunters on fleet ponies, and when overtaken are speared with long lances. In this instance the Maharajah by an accident speared himself instead of the pig, the lance piercing his arm. He was a tall man, six feet four inches in height, of gigantic build, weighing nearly 350 pounds. In the retinue of forty attendants who accompanied him everywhere was a hospital assistant, who sewed up the severed artery with a piece of string. The Maharajah gave up his hunting party and, worried over his arm, started homeward. He remembered the medical missionary at Miraj and the Presbyterian Mission there, in which he had shown heretofore but little interest. Some of these native princes allow no missionaries to work within their domains. He himself had not been so much opposed as indifferent to the work.

As Dr. William J. Wanless was engaged at his usual rounds shortly after the accident a very excited "sowar" or horseman garbed in the livery of the Maharajah raced up to the hospital. His horse was lathered with sweat and was as excited as the courier himself. He declared that His Highness requested the doctor to leave his patients and come immediately. Dr. Wanless hastily left his work and started in a "tonga," meeting the wounded prince fifteen miles away. "I'm coming to your hospital," he said. He looked very pale and haggard from the

loss of blood. Knowing that native princes and their retinues always go together, the missionary made a hasty survey in his mind of the possibilities of entertaining the whole party of forty, each of whom had the right of access to the room of the chief. Dr. Wanless scribbled a message to the superintendent of the hospital to clear out the cots and tots from the children's ward and install the biggest bed that could be found in the centre, putting upon it two mattresses and strengthening it in every way possible for this great man. He added that the forty attendants would camp on the four verandas which surrounded the children's hospital. To his wife he sent a note asking her to entertain the two young sons of His Highness and the two wards.

* * *

Dr. Wanless had built the children's ward out of gifts totalling $800 which he had collected before he left the homeland. His little sister, a victim of tuberculosis, had made the initial contribution, handing him on her deathbed in Toronto a purse with forty copper coins. The money was sacred because it had been contributed out of sacrifice as well as friendship. In this children's ward the mighty prince was soon installed on a bed reinforced with rope. When operated on that evening Dr. Wanless took out of the arm "something that looked very much like a hawser." He responded well to the treatment and soon went home, taking the doctor with him to his palace, his private car having been left nearby at the railroad. For several days Dr. Wanless returned to dress the wound and a friendship sprang up which grew stronger through the years. Years later when the Maharajah gave to the mission fifteen acres of land on which stood several buildings of an old military hospital, he made the suggestion that the new hospital be named the "Mary Wanless Hospital" in memory of the missionary's helpmate who had died of cholera in the line of duty. A gift of forty acres of land was made to the American Presbyterian Mission in Kolhapur for a school. The Maharajah even endeavored to have him move "his whole show" over to Kolhapur, his capital. He frequently came unannounced to witness operations, and always left gifts for needy patients.

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Years later Dr. Wanless was travelling by rail with the Maharajah of Kolhapur, who was telling him of his interest in the sixty million "untouchables" of the country. The Maharajah had become the president of the national organization which was seeking to alleviate their troubles. The Maharajah asked the missionary if he had heard of his recent proclamation that henceforth there was to be no discrimination against the outcastes or lower castes in public institutions in his state. It meant that the lower castes should not be debarred from the public wells as they had been. Henceforth they could be employed in public offices without discrimination. "It was a tall order," says Dr. Wanless, "one that had never before been given in any native state." "I was asked by some of my people the other day," said the Maharajah, "where I got the idea which had troubled them so much. Do you know what I answered then? I said that I got it in the Miraj hospital where I had seen the lower castes receive the same sort of treatment as the Brahmans, from the nurses and doctors. I made up my mind then that it would be a good thing for my state."

* * *

On February 6, 1928, Dr. Wanless retired at the age of sixty-three from the work which he had built up during the past thirty-nine years. Miraj is an out of the way place, but all over India there were expressions of regret. Sixteen farewell receptions were given. At Poona, at a great public mass meeting in a theatre, His Highness, the Aga Khan, the religious head of millions of Moslems, presided. The customary address in the silver casket was given. Although the head of a great body of Moslems, the Aga Khan declared his conviction that only Christianity could have accomplished such results. A careful estimate has been made of the number of patients that Dr. Wanless treated during his thirty-nine years. As the hospital and its dispensaries had treated over 1,250,000 and he himself had seen personally three-fourths of these, the public was amazed to find that this one man had treated nearly a million patients! From two or three o'clock in the afternoon until nearly midnight he had operated most of his days, having saved his mornings for teaching. In the medical college which he had founded he had trained over two hundred physicians who are now carrying on in all parts of the land. Practically all are Christians. The government of India has given to this college its official recognition. By successful cataract operations he had restored eyesight to over twelve thousand people who could say, "Once I was blind, but now I can see."

* * *

In India friends and relatives often accompany the sick, and so the opportunity of teaching them is not overlooked. "Each one of our five medical missionaries takes an active part in the religious work," says Dr. Wanless. "I always try to give a bit of the message of the Master in the wards at the Sunday service."

The British government honored Dr. Wanless in 1910 with the silver Kaiser-i-Hind medal "for distinguished public service in India." Ten years later he was made the recipient of the gold Kaiser-i-Hind medal also. Friends throughout India rejoiced

that in the list of honors on New Year's Day, 1928, King George V. made him a Knight Bachelor of the Empire. As it was impossible for him to remain for the Investiture by the Viceroy or attend a royal levee in England, letters patent with the royal seal were forwarded.

* * *

It meant a great deal to his Indian supporters to know that the British government had given this recognition of his unselfish services, which for them stands for chivalry at its best. He left Miraj satisfied that the four medical missionaries on the staff would carry on the work which he had built up, with over seventy-five assistants and helpers. The nurses' training school and medical college with sixty students is well known throughout the whole land. The physical equipment is valued at $250,000, and three-fourths of this has been given by Indians themselves.

* * *

The story of how the work has been built up is a thrilling one. Dr. Wanless recalls vividly the first group of patients which came to his door. The Mission Board had directed that he devote himself entirely to language study the first year. He recalls, however, the group of dejected and depressed people who refused to be sent away with the word that the young sahib could not treat them but must confine himself to the study of their language. When they greeted him again on his second day their need and misery so impressed him that he started in to work for them without neglecting his language study. Some time later the young missionary was travelling in one of the villages when one of these early patients accosted him. He told him the joy which had come to him when his health had been restored, and especially of his new-found faith in Christ. "I am a Christian now," said he. "Recently when one of my family died I wanted to give him a Christian burial. You will forgive me for I do not know exactly what should be said in a time like this, but over his grave I repeated the name of Christ, and then I spoke your name also."

* * *

Before the discovery that the germ of bubonic plague is carried by the fleas which desert dying rats for humans and so infect them, Dr. Wanless ran many risks of contracting this dread disease. On one occasion he entered a home to find a child, the only survivor of the household, crawling over the bodies of seven plague victims. The presence of so many fleas on his own clothing led him on that, and on other occasions as well, to suspect that there was a connection between them and the disease. During one plague epidemic when Dr. Wanless was asked to be chairman of a city committee on sanitation, by means of his bicycle he visited over five thousand homes, inspecting the surroundings of each and insisting on cleanliness. The Maharajah of Miraj contributed a building in appreciation of this service.

* * *

Many grateful patients have contributed generously to the hospital. One block costing $3,000 was erected by a Parsee in memory of his child. A Bombay millowner gave $10,000 and a Hindu widow a $5,000 block. One Parsee woman has collected over $5,000 in small amounts from Parsees in many lands. In India $100,000 is being raised for a tuberculosis sanitorium, which at the suggestion of Sir Leslie Wilson, the Lieutenant-Governor of Bombay Presidency, will bear the missionary's name. He also contributed a thousand rupees along with the suggestion. Dr. Wanless was summoned to Bombay to broadcast by radio an appeal for this institution — his first broadcasting experience. Several years ago a leper asylum was built which is now maintained by the Mission to Lepers. Six lepers have been discharged as cured, and there are one hundred and twenty under care.

* * *

The Bryn Mawr Presbyterian Church, near Philadelphia, which assumed his support when he went to India, has furnished many friends for his work. The late John H. Converse publicly referred to the $25,000 which he had given for the new hospital as the best investment of his life. Miss Mary Converse, his daughter, who spent several days in Miraj, was greatly impressed with the achievements of the institution. Dr. Wanless often says that he was not only the surgeon in the early days but the undertaker as well. He was not only the architect of his buildings but also the contractor. "This," he says, "has some advantages because there is never any friction between the architect and the builder!"

* * *

Through it all he has maintained the Christian emphasis. The aim of all his work in his own words has been "by our service and message to make clear to our patients and to their friends the fact of Christ as the great Physician to sin-sick souls, as well as the real Founder of the institution whose physical benefits they, the patients, are receiving."

ON FURLOUGH

Rev. D. E. McDonald, Jobat, India, with his family has returned to Canada, and at present is in Toronto. He may be reached at any time by addressing him care of The Presbyterian Church Offices, 372 Bay St., Toronto 2.

DR. GOFORTH STRICKEN

Spurgeon has said, "Many men owe the grandeur of their lives to their tremendous difficulties." And Messinger said, "He's not valiant that dares die, but he that boldly bears calamity." These two maxims can be applied most fittingly to one valiant old soldier of the Cross.

Word has just come that Dr. Jonathan Goforth of Manchuria has suddenly gone totally blind. Few saints of any age have passed through more fiery trials than this veteran missionary of our Church. How does he take this greatest calamity of all? Does he yield up his flickering torch? No!! Not even blindness at seventy-five years of age can force him to lay down the task to which his devoted soul is dedicated.

Mrs. Goforth writes her daughter as follows: "We have faced many, many hard problems and trials together, but what we are now facing is perhaps the hardest. The retina has fallen or become dislodged from Father's right eye. He feels however that he can still do good work, even though totally blind, as that need not affect his preaching. The Chinese are in a state of panic almost lest Father be recalled home. They say they will do anything to keep him here, and that he can still oversee and direct the evangelists even without sight. Father is so brave about what he is facing; it makes me feel all broken up to see him taking this so quietly, and with such confidence in God that it is for the best."

Do not our hearts burn within us at this fresh sample of dauntless heroism? May it so stir us as a Church and as individuals, that we shall resolve to go forth conquering and to conquer the world for Christ. In these days when missions are being pushed into the background, when spirituality has reached a perilous low ebb, this news from across the seas comes as a clarion call,

"Soldiers of Christ, arise!
And put your armor on.
Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain."

Then let us as a Church be up and about our Master's business, not just praying "Thy Kingdom Come," but doing all that is humanly possible with divine aid to make it come.—M.G.M.

* * *

Rev. Allan Reoch Confirms

Dear Dr. Rochester:—

Last Wednesday morning while preaching to eager crowds in a newly opened Chapel at Kaitung, forty-five miles south of Taonan, I received word that Dr. Goforth was not well.

I knew he was holding six days of special meetings for the Christians of the Szepingkai district and that these were to be followed by a five day series led by Pastor Ch'i of Kirin. The message also said that the Chinese had asked me to come at once to help carry on until Pastor Ch'i arrived. I immediately caught a freight train for Taonan and, after spending four hours at home, took the night train for Szepingkai.

On reaching Szepingkai, I learned the shocking news that the retina of Dr. Goforth's other eye had become displaced and that there was danger of total blindness unless an operation which is to take place shortly in Peking is successful. The one bright spot is the courage with which Dr. and Mrs. Goforth are facing the future. We do hope they will be permitted to be with us yet for many years. If Dr. Goforth's general health remains as it is now, he will be able to give his revival talks as before, Even if his health were to fail, his presence on the field with the encouragement and inspiration he would give, his words of counsel, and the high standing of Dr. and Mrs. Goforth in the estimate of the Chinese would be invaluable.

Pastor Ch'i, the able and consecrated Pastor of Kirin, is now in the midst of his meetings and the presence of the Holy Spirit has been very manifest, bringing blessing and victory to scores. Pastor Ch'i was the hope of modernism in Manchuria until his conversion over five years ago. He says himself at that time there was a communion roll of 190 in his city and the Church attendance only 29. Now, after preaching the Gospel with emphasis on the Cross and the atoning sacrifice of Jesus, the average attendance is around 600.

All through Manchuria, there is a rising tide of spiritual power.

Yours sincerely,
ALLAN REOCH.

THE EDITOR REMARKS

(Continued from page 169)

was so helpful and I had been looking for something of this character which would be fair, dealing with the whole subject. . . ." Speaking of another matter this correspondent says, "I was also glad to have the editorial calling attention to our Church's name. I have often wondered why "The" being part of our name was not, as he says, capitalized."

NEW EDIFICE

Mr. G. W. Mackay of Formosa under date, April 16th, writes that one year ago on that Sunday Rev. W. G. Brown, Moderator of the General Assembly, preached in the old Tamsui church to a congregation that filled the building. Not many weeks afterwards that building was torn down and construction of another begun. This new edifice is now so far advanced that the roof is ready for the tiles and the expectation is that the building will be ready for occupation in June.

Children and Youth

NATURE'S FOLK

The Lizard

The spider taketh hold with her hands and is in kings' palaces.—Prov. 30:28.

Of the four rather small nature's folk mentioned in this chapter of the book of Proverbs, we have talked about three. This is the fourth, and the last of this class, all of them comparatively small. Those who know tell us that what is meant here is not the spider but the lizard, two of nature's people which are quite different from each other. It wouldn't seem proper to speak of spiders being in kings' palaces because it would show that the queen was not a good housekeeper, that she was very careless in sweeping and dusting at least. Once we visited a beautiful home, delightfully situated, which had been built by a man who became very rich from gold mining in that province of Canada, so rich in this precious metal, British Columbia. It had passed from his hands into the possession of another quite wealthy man, but rough and uncultured. The mansion was beautiful without and within, so far as furnishings were concerned, but the sordid people were content to live in the kitchen and leave neglected the other parts of the house. When we set foot upon the carpets we were greeted with what might almost be called a swarm of moths just settling in the thick pile where they would lay eggs from which would come that most destructive worm that works such havoc with clothes and fabrics. Making our way to the cupola on the roof to get the magnificent view presented at that height, we found cobwebs were everywhere. Our party of campers after this visit had some positive opinions about the character of this housekeeping. For the queen's sake we are therefore glad to think that what the wise man means is not a spider but a lizard.

One can hardly be blamed for a spider getting into the house but we ought to expect care to keep him from weaving and fastening his wonderful webs everywhere.

The lizard is among the class we call reptiles but is not exactly like a snake for he has four legs. He is small and narrow and has a very long tail. This tail possesses a curious quality. It is very brittle and easily broken and it is said that the dropping of one's glove or handkerchief upon it will break it, and the lizard will then go scurrying off without his tail, but the tail will keep on wiggling. It is comforting to know that the lizard has the power to grow another tail.

One thought the writer has about the lizard is that he does not belong to high society but is small and occupies a humble place crawling about the ground or rather walking. for we must not forget that he has legs though they are very short. The places where we may expect to find him would be in the grass or mud by the waterside, or near and about outhouses, but not in kings' palaces, and yet that is where the writer says he may often be found. He doesn't seem to have any high qualities and one cannot speak about him as one does of the ant or the honeybee. He is always busy however. His movements are rapid and he darts quickly hither and thither and seems tireless. We should not perhaps injure his name by calling him a busybody but with this swift crawling and sudden darting and ceaseless activity he makes his way into unexpected places. He is not unlike a small boy whom you see on the outskirts of a crowd and very shortly after you find him in the front row. His smallness helps him and so, pushing and wiggling, turning here and there, moving quickly, he makes his way to the front place. That is the way they speak about the lizard. He is not gifted but he is always busy, busy, busy. He is ready for every opening and seeing it acts quickly. He gets to places where he should not be because people do not think about him and watch him.

We are not sure about the lesson the wise man of Proverbs would teach us but we do know that busy people always occupied, with eyes alert and the power to act quickly, find themselves in high places from which stronger and more gifted people are excluded. It is their energy, alertness, and promptness that carry them forward. If you read the story of a great surgeon in India you will see that that is what we have said about him. He was never a moment idle. His mind or hands were always occupied. No wonder therefore that even though he was but a humble missionary he, so to speak, made his way into the king's palace for he was knighted by King George.—R.

THE CHURCH IN THE WILDWOOD

Our young readers have heard, perhaps at some gathering for song or over the radio, the song bearing the above title, the first verse and chorus of which are:

The Church in the Wildwood
Dr. William S. Pitts

There's a church in the valley by the wildwood,
No lovelier spot in the dale;
No place is so dear to my childhood
As the little brown church in the vale.

Chorus:

Come to the church in the wildwood,
Oh, come to the church in the vale;
No spot is so dear to my childhood
As the little brown church in the vale.

One cannot commend this very highly either for thought or form, and the other verses are not so good as this, yet it is very popular. There is a feeling in it which affects one, and the music attracts. How-

ever we thought we might tell the story of this song. We once met a minister who either had been or is now, conducting services in this little church who told us something about it. The story, however, appears in full in The Religious Telescope and we now give it to our readers. We are sorry, however, we cannot reproduce the photograph, for it is a lovely picture, the plain church building close to the roadside, with beautiful shade trees about it.

"The Little Brown Church in the Vale"

This church, which is located on the site of the old town of Bradford, Iowa, U.S.A., in Chicasaw county, is truly a historic church. It was built in the early sixties and dedicated in December, 1864.

It was first organized as the First Congregational Church of Bradford, and the people of the community sacrificed much to erect it, for, at that time, money was very scarce and members were few. But these few members were men and women of courage and faith, and, after many trials and disappointments, they were successful.

When the railroad was built through Nashua, in 1867, the town of Bradford began to disintegrate, and now a few houses and the historic old church are all that is left of a once busy village.

The church has become famous on account of the song written by Dr. W. S. Pitts nearly sixty years ago, a song which became identified with the church and from which the church took its name. This song is now sung by the congregations of thousands of other churches all over the world; and thousands of visitors come, each year, to visit the song's inspiration. During the year of 1923 the number registered on the guest book of the church was almost 18,000, and many who visited the church did not register. The popularity of the church is constantly growing; last year nearly two hundred marriages were performed there, the young couples often coming a long distance, and bringing their own pastors with them.

The pastor of the Congregational Church of Nashua holds services in "The Little Brown Church" every Sunday. During the summer months two and three services are held there each Sunday, as some pastors come as far as fifty miles, bringing their choirs and congregations with them.—Mrs. Sophie Hirschmiller, Floyd, Iowa.

The creation of a thousand forests is in one acorn.

Whosoever will, let him take of the water of life freely.

Think nought a trifle, though it small appear;
Small sands the mountain, moments make the year.



DR. JESSIE MacBEAN

Quite a large audience, as the result of arrangements made by the Presbyterian C.G.I.T. in the Toronto area, had the privilege of listening to a fascinating story of missionary work from the lips of a woman who has spent more than a quarter of a century in the foreign field, Dr. Jessie MacBean of Hacket Medical College for women, Canton, China, who whilst head of a department served last year as President of this institution. Chalmers Church was the place of meeting.

Great interest was given to the lecture by the exhibition of a very large number of lantern slides which conveyed vivid impressions both of the people and of the work. These however derived their chief value from the interesting information so well presented by Dr. MacBean. It was an hour when much needed information was imparted and in which permanent impressions were doubtless made upon the large assemblage of girls. The hospital where Dr. MacBean serves and which is connected with the college has accommodation for one hundred and twenty-five beds and a staff of twenty-five doctors. In addition to the medical school there is a school of pharmacy. High tribute was paid to the women of China who Dr. MacBean declared were extraordinary for their memory work and the ease with which they were trained to be able doctors and capable surgeons.

Dr. MacBean was born in Toronto, and had the good fortune to be brought up in a church, St. John's, that under the leadership of Dr. J. McP. Scott was truly missionary. As a girl she belonged to the Mission Band which had a membership of one hundred and was brought into contact with many missionaries at home on fur-

lough. For the influence brought to bear upon her there and the early training received, Dr. MacBean cherishes the deepest gratitude.

Quite early she determined to be a missionary and having been deeply impressed by the sad plight of the child widows in India resolved that that would be her field. She decided also that she would be a medical missionary and set herself to train for this form of service.

In time she completed her training and was accepted by the Foreign Mission Committee of our Church for appointment. Following this she entered the Ewart Training Home, then under the direction of Mrs. Livingstone. Now when ready to accept appointment she discovered that there was truth in that old saying, "Man proposes but God disposes."

Late one night the telephone rang and Miss MacBean answered it to discover that the party at the other phone was Dr. Scott who informed her that she was wanted for China. Next day the mission board met and though she protested that her desire was to go to India, realizing that it was the duty of the soldier of the Cross to obey orders, she consented to go to China instead and two days later she was on her way to that distant land. She said that later she was very glad that her steps had been directed to this country. She visited India twice and concluded that China in many ways was much more important as a sphere of labor. Thus began a missionary career which has been very fruitful.

It will not be long before Dr. MacBean turns her steps again toward the land she now loves with its interesting people, but she purposes to take advantage of the period remaining in further preparation for her work by taking a course of study in child-welfare work in New York.

She has had considerable experience of actual warfare in China and in 1925, when all missionaries were ordered to leave China by the British and Canadian Governments, Dr. MacBean was retained as interpreter for the British Navy. She says that Chinese students are great workers and those who teach them must keep up with the latest advances in medical knowledge, surgical training, and welfare service. For the last seven years she has devoted herself specially to child welfare and tells the women of Canada that there is plenty of room for any of them who wish to engage in social service, teaching, nursing, or medical work. The people who heard Dr. MacBean were greatly interested in her description of such cities as Hong Kong and Canton with special reference to the story of the improvements in the latter city during the years she has lived there. It is now a great modern city in every particular.

Her period of service in China, beginning in the hospital at Kongmoon, has been rich in experience and fruitful both from the standpoint of medical service and missionary effort. In speaking elsewhere of her work she said:

"Conditions are very different to-day in China from what they were when I came first twenty-five years ago. South China has been very progressive, and that in spite of all her internal warfare. Cities have been rebuilt, country districts opened up, roads for motors and railway lines built, electric-light plants installed and water systems put into houses. Canton now is a modern city, almost too modern to want missionaries. Fortunately we passed that stage a few years ago, and now in the south they seem to realize their need of help from the people of other nations, and we are living now in peace and quietness.

"Our college is, of course, having to register, as are all schools and colleges, but being a college, and medical, the rules of registration do not affect us very much. Primary schools are not allowed to give any religious teaching, but we carry on our Christian work as formerly—college chapel every morning, student prayers every evening, Bible classes for all students during the week and on Sunday, and our own college church service on Sunday. They allow religious teaching in college, but attendance must be voluntary.

"The last five years I have been putting most of my energy into helping to start health work in Canton. We have a Maternity Centre and Child Welfare Clinic, and are just now organizing a District Health Nursing Order. It has been very hard to find nurses interested in this form of service. So it has taken a tremendous amount of work gathering a group of people to form a committee to back the organization. We have a splendid public health nurse. Two of our own graduates are now up in Peiping taking the public health course, and will return in June to help us. Three nurses are coming in from the country to receive training under our public health nurse. So we feel that a beginning has been made. Now we must get after the money for our Budget."

AMONG THE CHILDREN

Not very long ago we published a letter from Rev. W. Rennie of Japan, brother of a well-known citizen of Toronto and a strong supporter of our Church, Mr. Thomas Rennie. The following is another letter placed at our disposal showing a further phase of Mr. Rennie's work.

. . . My quarters border on the poor district, which our work has penetrated. In that district there are people who will do anything to earn a mere pittance. Women and men will visit a refuse-box, and haul over its contents with a hook to

see if they can find anything, that will earn them a rin (one tenth of a sen).

Some parents go out to work and leave their children with us. In about one-third of the cases there is only one parent. We give the children, who bring their own lunch, biscuits morning and afternoon. Teachers are there at this every-day playroom of ours, which is now spacious enough to accommodate forty-five children, to teach calisthenics, drawing, and painting as well as to direct the play of the children.

This work does not detract from our mission work of preaching and teaching the Gospel but rather drives it on.

Mr. Seino is our Japanese missionary and his wife teaches hymns and Scripture to the little ones placed under our care. He lives in number one mission house, while I live in number two.

We put emphasis upon the preached word and to this end we are on the eve of sending Mr. Matsukawa, one of our helpers, through for the ministry. He will enter Rikyo College on the fifteenth of April taking a full course in arts and theology.

Mr. Matsukawa came to us as a Christian but received the impulse to devote himself entirely to preaching while engaged with us in our settlement work.

YOUNG PEOPLE'S RALLY

Four Young People's Societies assembled in Knox Church, Kincardine, to the number of three hundred, filling the school room. The occasion was the annual visit of the Young People's Society of Knox, Tiverton. The visiting society provided the program for the evening, which consisted of papers on special topics of interest in the work, music, vocal and instrumental, recitations, and brief addresses by the local ministers and Rev. A. McIvor of Tiverton. The Anglican, Presbyterian and United Churches were represented in the gathering.

ALL IN THE WORK

A caller at the Record office gave us a bit of interesting information about the family of the father of Rev. Wm. Corkey, Moderator-Elect of the General Assembly of The Presbyterian Church of Ireland. He said that the family consisted of eight boys and two girls, and all of the boys, including the Moderator-Elect are in the ministry, and both girls are serving as missionaries. What a fine record this is for one household!

But when we in our viciousness grow hard,
The wise gods seal our eyes;
In our own slime drop our clear judgments, make us
Adore our errors; laugh at us while we strut
To our confusion.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—JUNE 11

Jesus on The Cross

Mark 15:1-47.

GOLDEN TEXT.—God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:8.

TIME.—Friday, April 7, A.D. 30.

PLACE.—Jerusalem.

Parallel Passages.—Matt. 27:1-66; Luke 23:1-56; John 18:28—19:42.

SUBJECT.—THE CRUCIFIXION AND DEATH OF JESUS CHRIST.

I. THE MOCKING OF THE SAVIOUR, vs. 1-32.
   The trials of Jesus.
   The title on the cross.
   The two robbers.
   The scornful crowd.
II. THE SUFFERINGS OF THE SAVIOUR, vs. 33-36.
   The three hours of darkness.
   The climax of agony.
   The seven words from the cross.
III. THE DEATH OF THE SAVIOUR, vs. 37-47.
   The shout of triumph.
   The centurion's testimony.
   The burial of Jesus.

LESSON—JUNE 18

Jesus Rises From the Dead

Mark 16:1-20.

GOLDEN TEXT.—He is risen.—Mark 16:6.

TIME.—The resurrection, Sunday, April 9, A.D. 30. The ascension, Thursday, May 18.

PLACE.—The resurrection, Jerusalem. The ascension, the Mount of Olives.

Parallel Passages.—Matt. 28; Luke 24; John 20, 21.

SUBJECT.—OUR LIVING LORD.

I. THE VISIT TO THE TOMB, vs. 1-4.
   The soldiers at the tomb.
   The women come for the embalming.
   Needless anxieties.
II. THE ANGEL AT THE TOMB, vs. 5-8.
   "He is risen!"
   "And Peter."
   The marvel of the resurrection.
III. MARY MAGDALENE AT THE TOMB, vs. 9-20.
   The appearance to Mary.
   The appearance to the two of Emmaus.
   The appearance in the upper room.
   Other appearances.
   Our Lord's final commands.
   The Saviour's ascension.
   The church evangelizing.

LESSON—JUNE 25

Review—Jesus Our Lord and Saviour

GOLDEN TEXT.—All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I

am with you always, even unto the end of the world.—Matt. 28:18-20.

Lesson I.—Why is sickness allowed in the world?

Lesson II.—Why is the Christian life often so difficult?

Lesson III.—Why does our Christianity sometimes lack splendor?

Lesson IV.—Why do some men grow hard as they grow older?

Lesson V.—How can we give without pauperizing?

Lesson VI.—Why must some be masters and others servants?

Lesson VII.—What degree of ambition is wise?

Lesson VIII.—How conduct controversy without bitterness?

Lesson IX.—What proportion of our income should go to the church?

Lesson X.—How make sure of a complete loyalty to Christ?

Lesson XI.—How is it possible for us to get rid of sin?

Lesson XII.—How can we be certain of living again?

LESSON—JULY 2

Joshua

Joshua, Chapters 1:6, 23, 24.

GOLDEN TEXT.—Be strong and of good courage; . . . for Jehovah thy God is with thee whithersoever thou goest.—Josh. 1:9.

TIME.—Birth of Joshua, about B.C. 1544. Victory over the Amalekites, B.C. 1498. Reports of the twelve spies, B.C. 1497. The death of Moses, B.C. 1459. The fall of Jericho, B.C. 1458. The death of Joshua, according to Josephus, B.C. 1434.

PLACE.—The land of Moab, Gilgal, Jericho.

SUBJECT.—THE SOURCE OF JOSHUA'S STRENGTH.

I. JOSHUA'S COMMISSION, Josh. I: 1-4.
The Book of Joshua.
Moses' successor.
Joshua's great task.

II. JOSHUA'S STRENGTH, Josh. I:5-9.
God's promise.
God's presence.
God's law.

III. JOSHUA'S SUCCESS, Josh. I:10—24:33.
The charge to the people, chap. I:10-18.
The help of Rahab, chap. 2.
The passage of the Jordan, chap. 3.
The twelve stones, chap. 4.
The purification at Gilgal, chap. 5.
The fall of Jericho, chap. 6.
The conquest of Canaan, chaps. 7-22.
Joshua's final charge, chaps. 23, 24.

In the heart of the bulb
Is the promise of spring;
In the little blue egg
Is a bird that will sing.
In the soul of the seed
Is the hope of the sod;
In the heart of a child
Is the kingdom of God.

OUR CHURCH CALENDAR

General Assembly

Peterborough, Ont., St. Paul's, June 7, 1933.

Deaths in the Ministry

Rev. W. M. Martin of Welland, Ont., on May 8th, 1933.

Vacancies

Toronto, Rogers Church, Mod., Rev. J. B. Skene, 30 Benlamond Ave., Toronto, Ont.

Port Stanley, Ont., Mod., Rev. D. C. Soules, 853 Talbot St., St. Thomas, Ont.

Montreal, Scott Mem., Mod., Rev. W. Orr Mulligan, 361 Melville Ave., Westmount, Que.

Claude, St. Andrew's and Caledon E., Ont., Mod., Rev. W. W. McRae, Box 334, Orangeville, Ont.

St. Mary's, Ont., Mod., Rev. W. A. Hunter, R.R. 3, Embro, Ont.

West Kildonan, Man., Mod., Rev. T. Owen Hughes, 777 Cathedral Ave., Winnipeg, Man.

Stratford, Ont., Knox, Mod., Rev. G. R. Duncan, Stratford, Ont.

Birch Grove, Broughton, Etc., N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Catalone and Mira Ferry, N.S., Mod., Rev. Duncan McColl, Grand River, N.S.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. McKinnon, Whycocomagh, N.S.

Marion Bridge, N.S., Mod., Rev. Wm. McCulloch Thomson, Sydney, N.S.

Middle River, N.S., Mod., Rev. S. Buchanan Carey, Baddeck, N.S.

South Gut, Englishtown, N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Fredericton, N.B., Mod., Rev. G. E. Knight, Harvey Station, N.B.

Kydd Memorial, Montreal, Que., Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

S. Mountain and Mountain Sta., Ont., Mod., Rev. A. W. R. MacKenzie, Spencerville, Ont.

Monkton, Ont., Mod., Rev. John Elder, Milverton, Ont.

Assiniboia, Sask., Mod., Rev. W. A. Cameron, Weyburn, Sask.

Olds, Alta., St. Andrew's, Mod., Rev. J. A. T. McLagan, Innisfail, Alta.

Cardinal and Mainsville, Ont., Mod., Rev. A. W. R. MacKenzie, Spencerville, Ont.

Cromarty, Ont., Mod., Rev. A. R. Gibson, Mitchell, Ont.

Pembroke, Ont., First Church, Mod., Rev. Harold R. Pickup, Renfrew, Ont.

Sonya, Cresswell, and Wick, Ont., Mod., Rev. R. S. Scott, Cannington, Ont.

Hamilton, Ont., Calvin Church, Mod., Rev. S. Banks Nelson, Hamilton, Ont.

Knox 16 and St. Paul's, Ont., Mod., Rev. J. C. Ross, Waterdown.



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Harriston, Ont., to Rev. T. L. Williams, King City, Ont.

Kinburn, Pakenham, etc., Ont., to Rev. J. G. Berry, Fredericton, N.B.

Norwich and Bookton, Ont., to Rev. A. W. R. Mackenzie, Spencerville, Ont.

Brantford, Knox., and Mt. Pleasant, Ont., to Rev. J. W. Whillans, Toronto.

Montreal, Que., Maisonneuve, to Rev. George Rowland, Stratford, Ont.

Inductions

St. Andrew's, N.B., Greenock, April 25th, Rev. Norman Sharkey.

Georgetown, Que., May 2nd, Rev. T. J. Watson.

Howick and Riverfield, Que., May 2nd, Rev. K. W. House.

Belgrave, Blyth, Auburn and Carlow, Ont., March 30th, Rev. T. W. Mills.





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1	2	" 8 and 9 years old
9	0	" 9 and 10 years old
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1	1	" 11 and 12 years old
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There was a time when I had no care or concern for the heathen; that was when I had none for my own soul. When by the grace of God I was led to care for my own soul, I began to care for them. In my closet I said: "O Lord, silver and gold have I none. What I have I give: I offer Thee myself! Wilt Thou accept the gift?" —Dr. Duff.



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All true work is sacred.

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Confidence is a great good.

So long as we love we serve.

Energy is the power of powers.

Trust in God for great things.

Reckon trial among thy gains.

Few try their best until forced.

Honest labor bears a lovely face.

He liveth long that liveth well.

The language of truth is simple.

God gives all things to industry.

Jesus was never mastered by fear.

Joy is not in things; it is in us.

Much will be done if we do but try.

Variety is the condition of harmony.

He who does nothing is worth nothing.

Better be alone than in mean company.

Those who live are those who struggle.

Sweet indeed are the uses of adversity.

Only be thou strong and very courageous.

The crown and glory of life is character.

If you have knowledge, let others light their candles at it.

God makes the sun to shine upon all men with impartial light.

Co-operation is not a sentiment; it is an economic necessity.

Every addition to true knowledge is an addition to human power.

Real trust is real power, though the heart and hand be feeble.

Our best light must be made life, and our best thought action.

Every life, however humble, has unique opportunities of its own.

We are far more concerned about a good living than a good life.

Money often costs too much and power and pleasure are not cheap.

The Sermon on the Mount is to other moral codes as the pure to the mixed or the partially corrupt.

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.

Answer to prayer comes sometimes not in the removal of a burden or difficulty but in power to bear or overcome.

I love the man that can smile in trouble, that can gather strength from distress, and grow brave by reflection.

When men are rightly occupied their amusement grows out of their work as the color petals out of a fruitful flower.

Next to knowing when to seize the opportunity the most important thing in life is to know when to forego an advantage.

Whatever strengthens and purifies the affections, enlarges the imagination and adds spirits to sense, is useful.

I love children. They do not prattle of yesterday; their interests are of to-day and the to-morrows. I love children.

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old.

While superbly courageous and resolute, Jesus did not bear the aspect of grim determination but of serenity and happiness.

He who loveth a book will never want a faithful friend, wholesome counsellor, a cheerful companion, or an effectual comforter.

It is possible to be discontented with the world but to lack the courage of faith which makes our discontent fruitful of reform.

A man without mirth is like a wagon without springs in which one is caused disagreeably to jolt over every pebble over which it runs.

The teachings of Christ, like the river of God, clear as crystal, are unsullied by any polluting contact with His age or country.

The meek in steady and royal advance will enter into the full heritage of that which men kept from them but God has in store for them.

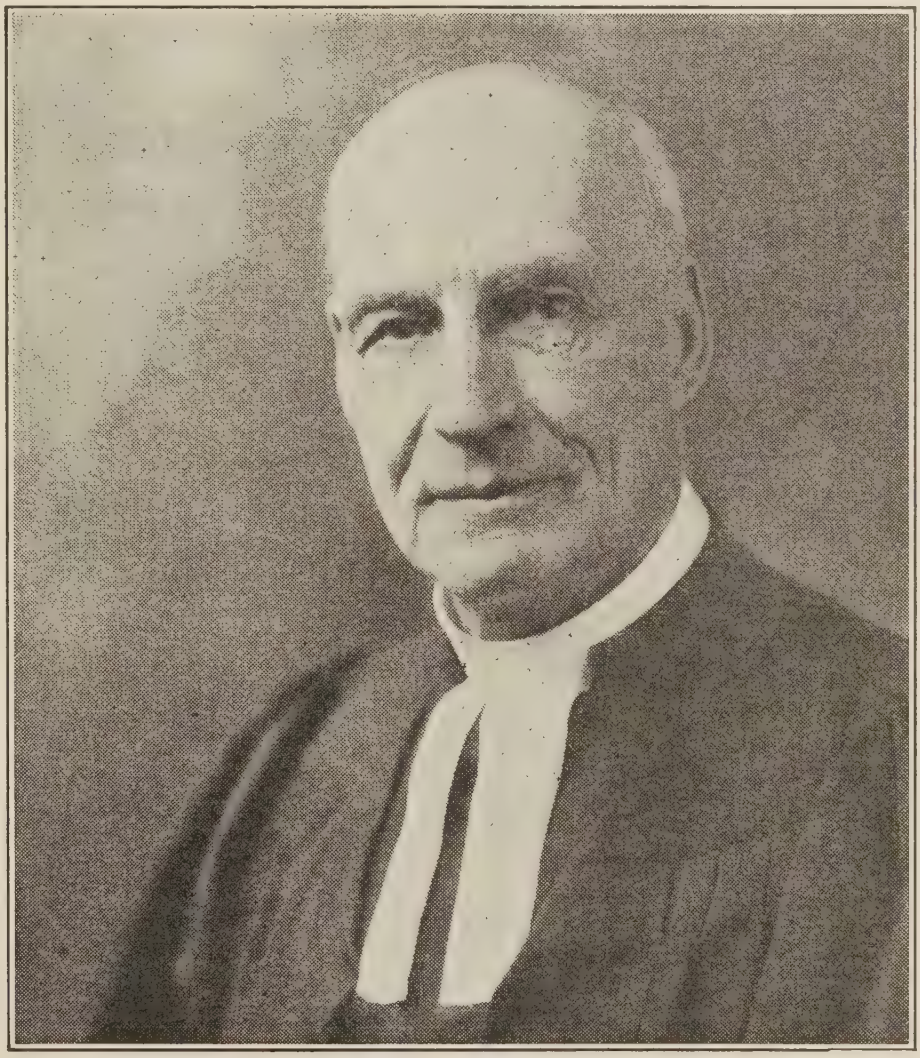
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The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, JULY, 1933 No. 7



THE MODERATOR,
Rev. H. R. Grant, B.A., D.D.

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Room 707, 372 Bay St. Toronto 2, Ont.

An invitation has been extended by the Church of St. Andrew and St. Paul, to the Quadrennial Council of the Pan-Presbyterian Alliance to convene in Montreal in 1937. The Council meets this year in Belfast, Ireland.

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The Presbyterian Record

VOL. LVIII. TORONTO, JULY, 1933 No. 7

THE MODERATOR

THE choice of Rev. H. R. Grant, D.D., of Fort William, Ont., for the position of Moderator of the General Assembly is a signal recognition of personal worth, and of many years of devoted service to the Church and its great King and Head. His elevation to this high office is a declaration that he is a man of character and ability who will worthily fill the highest position in the gift of the Church.

Dr. Grant is a Canadian. He was born in the province of Quebec and at an early age moved to the city of Ottawa, where he received his early education in the public and high schools of that city. He entered Queen's University, Kingston, in the fall of 1889, and after four years of faithful study graduated Bachelor of Arts. But "H. R." as he is still familiarly called by those who know him best, was far from being a mere book-worm. Few students, if any, took a keener interest in the general life of the University. He very seldom missed a meeting of the Alma Mater Society. In the early nineties the rugby football team of Queen's University held many championships, and this was due in no small measure to the one who held the position of manager and coach—H. R. Grant. Thus he occupied a position of influence in the class-room and on the campus that made him a leader among his fellow students. That place of leadership he has maintained throughout the years.

His theological training was received at Queen's University and Manitoba College. During his college course the summer months were spent on different mission fields throughout the Dominion.

His first settled charge was among the ranchers of southern Alberta. From there he moved to the mining town of Rossland, B.C. It was in these years that he and his work attracted the attention of Ralph Connor, and most of us have read with keen interest the record of The Sky Pilot.

From Rossland he went to Fernie, B.C., in 1906. During his pastorate in that mining town the devastating fire took place. In those trying days when the sympathy of every Canadian turned to the suffering citizens of the fire-swept area no one did more to help the unfortunate than the minister of the Presbyterian Church.

While still resident in Fernie serious trouble broke out between the owners of the coal fields and their employees. This resulted in the strike of 1909. In order to settle the difficulty a commission with Rev. H. R. Grant as chairman, was appointed, and in a few weeks the strike was settled. A year later he was chosen by the employers and employees to set the price of coal.

In 1912 he became minister of St. Paul's Church, Vancouver, and two years later was chosen as the representative of our Church to go to the Pacific Coast terminus of the newly constructed Grank Trunk Pacific Railway and establish the Presbyterian Church in Prince Rupert. He had a genius for pioneer work and for eleven years labored incessantly in that rapidly growing ocean port. In 1925 his congregation remained Presbyterian largely through his influence.

At this time our largest congregation at the head of the Great Lakes was looking for a minister. It was imperative that this strategic point should have the strongest man who could be found. The work of Dr. Grant commended him to this influential charge, and in the fall of 1925 he became the minister of St. Andrew's Church, Fort William, Ont.

Under his wise, tactful and sympathetic leadership this congregation has not only maintained its position, but has become the leading church in that part of the province. That he is not only an able churchman, but also a man of keen interest in general affairs is evidenced by the fact that in 1927 he was appointed chairman of a Government Commission to settle a labor dispute in the twin cities.

He has been an indefatigable worker in the various Church courts within whose bounds he has served. Not only has he been Moderator of Presbytery, but in 1914 he was Moderator of the Synod of British Columbia, and in 1927 he held a similar position in the Synod of Manitoba.

Thus the Presbyterian Church in Canada may go forward with confidence, feeling assured that insofar as a Moderator of the General Assembly can give leadership, the year 1933-1934 should be one of the most prosperous, materially and spiritually, in its long and honored history.

THE MODERATOR'S SERMON

Rev. Dr. Robert Johnston, M.A.,
Retiring Moderator

St. John 7: 17.

"If any man shall do his will he shall know of the doctrine."

St. Mark 3: 35.

"For whosoever shall do the will of God the same is my brother and sister and mother."

WHEN one begins to study the power of the human will in religion he is simply astounded at the place which has been given to it. Indeed we can truly say that submission to the will of God is from the point of view of humanity the very essence of Christianity. Christ's ideal in life was to follow the leading of the mind of God. "My meat is to do the will of Him that sent me." At the great crisis of His earthly pilgrimage when the cross lay athwart His pathway, and a very bitter cup was put into His hand, the cry that rose from the depths of His soul as He took the cup and drained it to the dregs was, "Not as I will but as thou wilt." That cup was the cross, but beyond it lay the crown and the consummation if His life. And if this was so in the case of Jesus Christ then from this we can surely trace the well marked highway for our own feet, even to the Hills and the City of our dreams.

Our texts teach us two outstanding truths that are absolutely vital for us to understand. The first says that by doing the will of God we get to know God, and the second, that by doing the will of God we reach the fireside of God and the most intimate fellowship with God.

I. By doing God's will we know God.

A story of real life has come into my possession. Two men were talking together in the desert west of Egypt. To one of them the story belongs. His father lost a considerable fortune and the family were brought up in continental places where food, service and rent were so cheap that only a small amount of money was needed to live. Of course, a boy reared under such circumstances received a very muddled education. However, he went to one of the art schools in Belgium and afterwards studied art in Paris. The class of youth with whom he associated made great sport of religion as a mediaeval superstition out of which all sensible people had grown, and as he had no religious background this young man naturally fell in with this mode of thought. Later he went to England and always spoke of himself as a confirmed atheist.

At some sort of a religious meeting he was arrested by the text, "If any man shall do His will he shall know of His doctrine." This to him was a challenge. His atheism was a negation and led him nowhere. Consequently he determined to give the new idea a trial and bought a Bible to find out what God's will was for him.

To his listening friend he said that the thing that surprised him was how speedily the whole intellectual side cleared itself up, and it was only a very short time till every doubt about Christianity completely disappeared. Thus he who had started out with no hope whatever of finding anything but atheism possible for a thinking man, ended with no feeling other than a complete belief in Christianity and a complete surrender to Jesus Christ.

From this let me say that the principle in our text is woven into the whole fabric of the world. We learn to swim by swimming and not simply by imbibing theories about it from the tongue of another. You will shiver on the bank till the end of time listening to the instructions of how to take your strokes, but you will never be a swimmer till you plunge in and push out for yourself and surrender yourself to the bosom of the waters.

You will never know anything about health till you live according to the hygienic laws which God hath established for His creatures.

A man in charge of engineering works or other kindred activities will tell you that, in most cases, the employee with practical experience knows far more about his subject than the one who has come out of college with only his book learning and his class room instruction. So it is all round.

We don't despise the trained mind but we do say that practice makes perfect and leads to the efficient knowledge of a subject.

Why should it be different in the sphere of religion? It isn't. It is by doing what God tells us that we know God. We shall never know the heart of God and the beauty of God's character till we rise up and push our way—which is His way for us—into a complete surrender in His holy presence. "If any man will do His will he shall know the doctrine." Don't forget that these are the words of Jesus Christ and His own life was modelled after them. He just says: "You want to know God? Very well, I can put you wise on that point. You see my life. I am living it as God has told me. You do the same. Make the experiment and the experiment will become an experience—the most satisfactory thing you have yet tasted." That is the reasoning of the Great Teacher.

It is most important we should know God —the true God. There are those who tell

us that it doesn't matter what we believe or what sort of creed we have. How very foolish is that statement. If we picture our God as a mighty sovereign clothed in an unapproachable majesty, stern in mien and manners, with no heart to pity and no arm to save, then our lives will become hard and our hearts will have no gushing sympathy for the weak and friendless and lonely souls. We become like what we look at.

If we believe that man is on the level of the brute beast, that he dies and mingles with the dust and that is the end of Him, what respect can we have for humanity? But if on the other hand we believe that man is of such a character that Jesus Christ died on a cross for him, then we begin to see a new meaning in a brother's face.

Our creed is all important, and Jesus says, "Live the life that God has ordered you and you will be able to see through the gates of Paradise and get your bearings about God and find your creed."

A lady who had passed through days of darkness and depression with her mind a muddle of doubt seemed to hear at last a voice which said, "Live as though I were, and you will know that I am." That is excellent advice. Live as though God were, and you will know that He is. Go out into the highways and byways and practice in your days the common thought of God—make it easier for other people to live, sweeten the bitter waters, and smooth out the rough roadway for other feet. Do this and a miracle of change will come into your thoughts of God and you will be able to smile at the works of any rebel to the religion of our Lord.

The story is told in a book of a man who for a long time tried to get a personal knowledge of God. He sought in vain. Then he became interested in a boys' club. He was so busy on this piece of work that he had no time for introspection or soul surgery or worry about himself. Gradually a new turn came to his life. Morbidness left him and he awoke to a sense of God that was altogether new to him. He found life and God by first forgetting self. "He that loveth his life shall lose it, and he that loseth his life for my sake, shall find it." Here is an experiment. Let us make it an experience. Thus shall we see God's face and be able to shelter ourselves in the heart of the Eternal One.

II. To do God's will brings us into the family circle of God. "Whosoever shall do the will of God the same is my brother and sister and mother."

This is the picture of a fireside and the hearthstone of the home. God is in the place of authority in that family circle and there He radiates His fatherly affection.

What are some of the features of a real home? Subjection to authority, true devotion, freedom of speech and absolute loyalty.

Very naturally and very properly we think of the Christian Church on earth as representing the family of God. What a beautiful ideal then the Church embodies!

From my experience during the past year I may be permitted to point out how some phases of our fireside life may be improved. This I do in no censorious spirit, but for the sole purpose of helping to create a true atmosphere in our particular family group of God. Jesus Christ is always described in our every day language as the only King and Head of the Church. If this means anything it is that He rules in a supreme way in His Church. In His government there is no compromise and in the presence of evil there is no toleration. He could have been quite popular in His day had He permitted certain practices, but He eschewed popularity and with the glow of Heaven on His face He followed unflinchingly His great and Divine purpose. Finally He died and gave His life blood that a true order of family relationship might be established on earth.

There was rebellion in Christ's first attempt at Christian fellowship. There is often rebellion still. Judas was one of the twelve. He was amongst the number when heads were counted. His heart was not there. He was not at home there and he got out. Jesus did not drive him out. Judas had enough decency to go out—out into the night and over the bleak hill sides.

It is true there is the spirit of rebellion still. Instead of doing what Christ orders from His seat of authority and serving where Christ places us and conducting ourselves in a manner worthy of Christ's true servants, we want to run His Church to suit ourselves and in a fashion that will contribute to our own selfish ends and ambitions. Till we cleanse ourselves at the fireside of the Church of this perilous stuff of disobedience and open our ears and hearts to the directing voice of Jesus Christ and wait on His will with a high born desire and learn that there is a virtue in doing what Christ did in washing the disciples' feet the Church can never expect the full flow of blessing and power through the Holy Spirit from the hills of God.

Another quality featuring the Church as the fireside of God is loyalty of the members towards each other. Of course there must be freedom of speech in a household and the fullest candour. There is permission to say things with the doors closed that

we can't say outside. What we want to say let us say it to each other's face.

I plead to-day in our Church for a finer esprit de corps. There are things said in the Church and we have seen actions that would disgrace any man-made institution. And the Church is not a man-made organization—its foundations are divine.

If we find conditions where there is ill feeling in the family circle then it means that the spiritual life is low and that for us the flame is not what it should be on the hearth. In us there is the something that is quenching the divine fire and creating smoke instead of brightness and warmth and the joy of family life. The blessing of God can never descend upon us in rich abundance till we are ready for it. God cannot come where there is envy and jealously and strife and disloyalty. How can we expect God to link Himself with us in the most tender and gracious way if our hearts are not always right with one another.

Now then the cure for all our sins and all our weakness as a Church—as a family of God, is to warm ourselves at the fire that God his prepared for us. It is God's fire, it is true, but a responsibility rests on us in keeping it burning. And unless in deep humility of spirit we surrender ourselves to Him, the kirk of our fathers—and the ancient homestead of those who have left us a great heritage will not brighten the lives of our people or make us a factor for good in this fair Dominion. Let us therefore arise from our sins—for sins we have —and let us spurn those evils that have alienated us from God and one another and that have introduced us a cleavage in the family circle, and let us look long and lovingly into the face of that Lord who was crucified for us and has made the home life with God possible. He will start us afresh and He will stay with us if we have the mind and heart to abide with Him. There is little to be gained by talking in spiritual language if there is not the spiritual living. Christ's promise is before us; so plainly it is that he who runs may read, "Whoever shall do the will of God the same is my brother and sister and mother." This carries with it the implication that unless we follow Christ's way we are outcasts from the family of God. Under such conditions we are only playing at church and playing at religion. Turn to the real thing. Pray God to stab our spirits broad awake to our true condition. It is only thus and thus that we shall mend our ways and get the lost chord of religion restored in our own souls and harmony at the family hearth.

The same light which lets us see sin will let us see the covenant of God which blots out sin, gives victory over it, and brings us into covenant with God.

THE CHURCH IN ASSEMBLY

IN a Presbyterian parish just one hundred years old, the Fifty-Ninth General Assembly of The Presbyterian Church in Canada was convened on June 7th, 1933. By special invitation the Commissioners gathered for their important conference in St. Paul's Church, Peterborough, Ontario. This vigorous and energetic congregation had just celebrated the centenary of its founding, hence it was eminently appropriate that the General Assembly should also commemorate by meeting on the historic ground.

St. Paul's Church was established just a century ago by a vigorous and resourceful young Scottish missionary, Rev. John M. Roger, M.A. At the time of his resignation after a ministry of forty-two years, this saintly man had built up a congregation of over 350 members in the then woodland village. Only five ministers have served this congregation in its hundred years of existence. Surely this is a tribute to the strength and devotion of its members. The latest of these five and the present minister, Dr. A. T. Barr, is, after over a year's service, continuing an illustrious ministry. To both minister and congregation, the Church is indebted for the generous and thoughtful hospitality they have dispensed for the Commissioners to the Assembly.

In this happy setting, the Assembly opened under inspiring circumstances. The service of public worship which constituted the Court, and the election of a new Moderator, were in harmony with the surroundings. Dr. Robert Johnston, Ottawa, who has had an exceedingly busy and anxious year as Moderator, officiated and preached a sermon which the readers of the Record may read more than once with profit. Those who listened to his earnest and forceful delivery were deeply influenced. It was a goodly Assembly deliverance, giving the right emphasis to sound doctrine, and challenging the hearts and consciences of professed leaders in the Church, being the message of an honored Moderator to the whole flock.

There seemed to be little "electioneering" over the question of who should occupy the chair. Two candidates were presented. Dr. F. D. Roxburgh, Edmonton, proposed the name of Dr. J. S. Shortt, of Barrie, which was seconded by Dr. Geo. E. Ross, Ottawa. The brief statements informing the Commissioners about the personal qualities of the candidate, service to the Church, and fitness for office, were received with such applause that his election seemed certain. Then Rev. W. G. Brown, Saskatoon, went forward and with his great powers of eloquence drew pictures of Dr. Hugh R. Grant, Fort William, as an heroic

sky-pilot among ranchers and miners, and prophesied that if appointed Moderator a thrill of no slight influence would go through the whole Church. This was seconded by Rev. G. M. Dunn, Toronto, with further tributes to Dr. Grant's unique ministry. When the vote was being counted both candidates were found to have strong support. It was observed, however, that Dr. Grant had the majority. Before the applause was over Dr. Shortt put what was the happiest motion on record by a defeated candidate, to make the election unanimous. It had the right ring of sincerity about it and it set the whole house in the happiest spirit.

Dr. Grant's long and stirring ministry has been carried on without posing in the limelight. He may therefore be somewhat of a stranger, but when acquaintance is made with such servants of Christ, it is the more deeply appreciated. Presbyterians have the tradition of taking their Moderators to their hearts. It is therefore with expectancy that the Church begins this year under Dr. Grant and will assure him of its prayers and co-operation.

The Commissioners then began the long docket of business. An hour was spent in hearing His Worship, Mayor Roland Denne, give the welcome of the city. It was followed by cordial greetings from the Ministerial Association, conveyed by its president, Rev. A. H. Going. There were also felicitations from the Church of England extended by Dr. R. G. Blagrave, rector of St. John's Church, representing the Primate. Then ensued a delightful period when Professor R. Lamont of New College, Edinburgh, visited as delegate from the Mother Church of Scotland. He was given a hearty reception, the ring of his voice and sentiment suggesting the land of the heather and Covenant.

Following these introductory proceedings, the report of Knox College was given. Dr. Johnston, the retiring Moderator and Acting Principal, sketched progress during the academic year, referring to its success. He then dealt with the recommendation of the Board asking for the reinstatement of Dr. Thomas Eakin as principal. Mr. H. M. Macdonnell, chairman of the Board, a young man of deep interest in the college and ability to explain its work, strongly urged the return of Dr. Eakin to the office of principal. The minority report was spoken to by Rev. J. A. Mustard, and Dr. J. G. Inkster, Toronto. They held the view that the Board had appealed to the Assembly to deal with intolerable conditions, and as a result a committee of Assembly had investigated and reported. The Assembly by a large majority adopted the same. It was therefore a reflection on it to now reverse its action. Dr. T. Eakin was heard on the matter, going into all its bearings, quoting the usual procedure of the Church in cases of discipline, and showing how irregular and unjust the investigation and decision of the Assembly was. Dr. T. Wardlaw-Taylor, Clerk of Assembly, and one of the members of the investigation, had just begun his defence when the Assembly adjourned.

The situation is a delicate one, and it is to be hoped that the Assembly in its consideration will course out the way of truth and justice for all concerned.

(To be continued in August number)

REV. W. M. MARTIN

Canadian Presbyterianism has lost an honored figure in the death in Ontario of Rev. W. M. Martin—a brother of Robert Martin and father of Hon. W. M. Martin, both of Regina. Mr. Martin, who lived to the venerable age of 83 years, had occupied charges at Norwich, in Oxford County, at Exeter, in Huron, and elsewhere. He was one of the pillars of his community in Western Ontario, a man of strong convictions and of unassailable integrity. He was a man who in the fullest sense practiced what he preached. His long years in the ministry were marked by able preaching and by countless deeds of kindness.

The late Rev. W. M. Martin was a man intensely interested in his children, and it was a matter of particular gratification to him when "the boy who went West" became, first, member for his community in the House of Commons, later Prime Minister of Saskatchewan, and finally a judge of the High Court.

There will be sympathy with Regina relatives in the passing of this worthy Canadian citizen.

REV. D. H. WILLIAMSON

Parry Sound, May 23.—The sudden death of Rev. David H. Williamson, pastor of St. Andrew's Presbyterian Church, occurred on Friday morning, May 12. Rev. Mr. Williamson had been working in his garden during the early evening of Friday, and was suddenly stricken by a heart attack as his young son discovered him lying on the ground. He never regained consciousness, and passed away about five o'clock on Saturday morning. Mr. Williamson came to Parry Sound about two years ago, from Toronto. Surviving are his wife, three sons and one daughter: Eric, Paul, Robert and Mary. The funeral service was conducted at the Presbyterian church on Sunday afternoon, Rev. R. W. Ellis of Burks Falls, conducting the service, assisted by Rev. S. Turner of Trinity Anglican Church, Rev. J. H. Wells of the United Church, Rev. W. S. Ware of the Baptist Church, and Capt. Ellwood of the Salvation Army.

THE COST OF OUR FAITH

Prof. James Moffatt, D.D.

Proverbs 23: 23: "Buy the truth, and sell it not."

A sermon preached in St. Andrew's Church, Toronto. Printed by request.—Ed.

IN one sense you cannot buy truth. We may pay money for a book or for some course of instruction that brings us knowledge. By spending money well and wisely people may put themselves in the way of acquiring information, to gratify curiosity, or to gain efficiency, or to store the mind. The student of science buys instruments, the student of art requires to travel; and it is a real advantage to be one of those who can afford to pay the cost of such aids, for they do advance us on the way to knowledge in any department. In this very Book of Proverbs we read, "Why is there a price in the hand of the fool to get wisdom, seeing he hath no heart for it?" Alas, why? Why have some got money, who have no mind for the really good things to which money can help them? One of the apparent misfits of life is that some possess the material power of gaining knowledge and never use it properly, whereas others with a real zest for learning are handicapped by lack of outward advantages. It is a task of progress to adjust this situation, and give the poorest a chance of buying the best in knowledge. Yes, money is indeed a help, to some extent. And yet, more is required, far more. For no truth, least of all religious truth, can be bought, in the strict sense of the term. You cannot transfer influence or wisdom or convictions as you do a coin. Truth cannot be passed from one life to another, or from a book to the mind by merely external means. That is not what is meant by the counsel of our text to "Buy the truth," the truth of God.

But let us not be too literal. Even proverbs may be touched with poetry, and the spirit of a proverb or maxim like this cannot be caught if we let ourselves be bound by the letter of the words. In other words, to "buy" means to make our own, to acquire by personal exertion something that we have come to prize, just as to "sell" the truth means to part with it or to let it go, because we prefer something else. The money metaphor is common in our speech about higher things. We still speak, for example, about paying attention, and our Lord said, "What shall it profit a man if he gain the whole world and lose his soul?" That is, to gain or buy is to obtain or procure, at some personal cost; to sell is to forego what once was ours, because we think we don't need it for life as we reach for what we regard a more profitable possession.

The next thing we have to ask is . . . What is meant by "the truth" in our text? It is the wisdom, sense or knowledge which is religious truth, of course, and we might describe it as "the real meaning of life and the world under the will of God." Nothing is more worth having than this knowledge, of why we are here and how we are to live in God's order. It is what our Lord meant when He called Himself "the Way, the Truth, and the Life," or what the apostle had in mind when he spoke of the Gospel as "the Word of truth" or "the manifold wisdom of God." Our religion stands for this, that life is not futile or meaningless on earth; it is not an illusion or an empty dream, but intended to be the expression of God's living purpose, a real and true experience of Himself. The truth of truths is that we are here for God's good ends, and these ends may be disclosed to us if we are prepared to receive the knowledge of them. "Buy the truth and sell it not."

The truth is not our personal opinions; it is not necessarily what we may have been accustomed to believe nor a set of ideas valued because they happen to be our own, but the larger truth of God's mind and purpose, which may turn out to be something very different from what we imagine on our own authority or accept upon other people's. "Buy the truth" then, the religious truth of life. Now, what are the conditions, what is the cost of truth, the price we must be ready to pay in God's market?

(i) First of all, we must bring the love of truth. Most of us, I suppose, assume that we love truth. We like to pride ourselves upon that, almost as a national virtue. But the real love of truth is not nearly so common as we imagine, and is not at all so simple and easy-going as we think. In fact it has been one charge brought against religious people that they readily become indifferent to truth, as long as they get comfort out of their religion. I'm not going to discuss how far this verdict is just. But sometimes there is a danger of forgetting to love truth above all things. "I tell you" said Coleridge once to Emerson, "I have known ten persons who loved the good for one person who loved the true." There ought not to be any such division of interests in religion, for the good God must be a true God, and after all it is only truth that can be any lasting comfort to the soul of man. But what Coleridge meant by his remark is unfortunately a fact; some people do expect religion to make them comfortable, without having much interest in the truth of what they believe.

Such is not the strong religion of the Bible. Christianity appeals to those and those only who care greatly for the truth, even as they seek help and kindness from their God. Religious truth is the reflection of God's mind, and goodness is the working of His Spirit but both light and heat are one in Him, and at heart there is no severence between the two.

The love of truth is not any love of arguing or of raising doubts about this or that article of the faith. It is not, (though some think that it is), mere fondness for disputing, a display of cleverness that likes to disturb other people's convictions and exhibit its own intellectual superiority. Genuine love of truth is a far deeper thing; it is the desire for integrity, which ought to be as natural as the love of health; it is the dislike of pretense, the passion for reality, which ought to be at the heart of every true Christian. Those who love the truth quietly and deeply, who would give anything to "buy" and secure it, are simply those who cannot be satisfied with what is merely showy or superficial, even with poor reasons for a worthy faith. They "desire truth in the inward parts." They have a God-given instinct for reality in their religious life, and they are honestly prepared to act upon it.

Of course we cannot verify all our beliefs. Life is too short and the powers of most of us are too limited. We ordinary people have not the time nor the training to reach such a fully thought-out statement of the Gospel, and to the end we have all to take much on trust, as we have to do with many principles of science which we use daily in our life and work.

Very few men or women can think out their faith. But, within our limits, we plain people are bound to verify personally the central truths of our religion, and never to imagine that we can possess them without an active use of mind and will. How could that be when God's is not information about Himself but the disclosing of His character to those who have personal relations with Him?

(ii) This opens up the second condition, viz. that we are prepared to verify the truth of God by acting upon it. The particular truth may be one which is familiar, but it is only ours as we make it our own by realizing it. It is one thing to accept the truth of God because it has come to us by tradition. How rich we are if we can say, "My God and my father's God." Often that is our first contact with God's truth, as it lies in our circle or environment, not far from us, spoken of within our hearing, honoured by others, insensibly touching us. But it is not really true for us until we proceed to act upon it. Then it starts into new life; it becomes vivid and fruitful. To accept it formally costs us nothing, and, because it costs us nothing, it brings to us no satisfaction. But to make the truth a motive in our personal life often costs a good deal. Yet that is the one way of possessing any moral or religious truth.

For example, the truth of prayer runs out into mysteries of providence. The habit of prayer leads a thoughtful Christian to seek reasons and to reflect upon what prayer means, sometimes upon its limitations and its forms. There is a place for reading books about prayer, that go into its philosophy as well as into its practice, for the instinct of prayer has to be thought out. Yet explanations sometimes do not explain, and we must never forget that we also need to practise prayer ourselves, to make it one of the daily habits by which we live. We must be prepared to pay the cost of discipline in this matter, if we are ever to attain the truth of God, and prayer is a difficult discipline if it is anything.

I like the description which Baron von Huegel once gave of his quiet aims and habits. He always wanted, he said, "to be athirst for wisdom, not cleverness; to be humble and simple, or at least to feel a wholesome shame at not being so—to be just straight and anxious for some light and ready to pay for it and practise it." Now there is a good definition of buying the truth—being "anxious for some light and being ready to pay for it." How, you may ask? Well surely by letting the light of truth lead us, at whatever cost to our prejudices and comfort. Now, it's easy to pray for light and truth, to sing, "Send out Thy light and truth to lead us," and to persuade ourselves that we really want them to lead us. But do we? Supposing they reveal that our line of life has not been quite so straight as we imagined? Are we sincerely willing to alter our habits? Now and then a patient enquiry into truth may reveal to us that we have been doing something which we had better leave undone, or that we have not been doing what appears to be our duty, that we have been either accepting what we should have doubted or doubting what we should have never questioned in our religion.

It is unwelcome to have such disturbing revelations. The average man is apt to resent any alteration in his habits or opinions, because for one thing it hurts his pride to acknowledge that he has been in error, and for another thing it may cost him too much in comfort to admit this fuller light into his methods and motives. Yet we ought to be ready to pay the price. This is what our Lord means in His parable of the goodly pearl. "The kingdom of

heaven is like a merchantman seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." In one sense, as I said, you cannot buy truth any more than you can buy love. It is a free gift without money or price. "Ho, everyone that thirsteth come to the waters, and he that hath no money, come, buy and eat!" The church is God's great market, above the exchange of money; there are no crises or fluctuations in the sphere in which God's gifts are ours for the taking. It is the glory of the Gospel, as our Lord brought it, that this divine gift of love and truth is for nothing. God drives no bargain with us. Yes, and yet in a true sense, as our Lord shows, we have to win and hold it by a personal effort or even alteration of our life that does cost us something. You and I may pray with the Psalmist, I repeat, "Oh send out Thy light and Thy truth, let them lead me." But what a demand that prayer implies! If it is not to be a mere form of words, it means that we are honestly ready to be led beyond what we at present do or think, to give up, it may be, some prejudice or custom dear to us and very comfortable. Now are we? Are we seriously willing to pay the price of this prayer and of the truth it involves? That is the question we should put to ourselves in seeking God's truth. Are we prepared to buy it perhaps at the cost of some traditional opinion or habit with which we are at ease?

We might stop here. But our text does not stop; it goes on to add a warning note, "And sell it not." Meaning, do not part with your convictions of truth for any consideration. It is a bad and sad bargain to exchange truth for something which we imagine to be better, to snatch at reputation or money or position by sacrificing what we know to be true.

Men have often done it. Men are often tempted to do it, for this reason and for that, defiantly or regretfully. Something comes within reach of them that speaks to their desires, perhaps some advantage of a material kind. It may not be wrong in itself, but they cannot secure it without a certain sacrifice of principle or conscience. It may be quite legal; no blame or penalty will attach to them if they choose to forego what once they prized and to seize this chance. It merely means setting aside truth of some kind, what is for them the truth of life, for the sake of something tangible and profitable. And they may reckon that the profit of holding to truth is less than the profit of this immediate gain. That is what our text means by "selling the truth."

Still let us not exaggerate; I don't think that most people act in this way; as a rule they don't say to themselves that they are going to do what is wrong for the sake of some advantage, or that they feel obliged to "drop a truth" in order to win some lower satisfaction. Isn't it more often the case that we try to evade the issue? We deceive ourselves. We persuade ourselves that we can get what we want without giving up God's truth, and so we drop to a lower level, all the time paying homage to the higher principle or truth, as though we were still in touch with it. Practically we are living by one set of principles while at the same time are doing formal honor to another. That's one of the worst forms of self-deception. It's being untrue. It is what the Bible bluntly calls "selling the truth," parting with what we know to be the highest and the best. We may imagine that we have not parted with it, but we have, as soon as we cease to live by it, for then God's truth is not being honored by moral obedience; it is being sold or lost. Say what we like, if we ever allow self-interest to prevail over the high truths of integrity and unselfishness and pity for others, then we are selling the truth, sacrificing God's truth to some lower aim and rule. Sometimes we cannot have what we call a good time in life, without ceasing to be good, without being hard on other people or untrue to our inner convictions of honesty and honor. If we think that the good time is more important than anything else, we are selling the truth of God, no matter how we may try to evade this conclusion.

This is what the apostle John means, in his searching sentence, "If we say, we have fellowship with Him, and walk in darkness, we lie and do not the truth." For God's truth has to be done. Done! That is, God's truth is what we have to live by and act upon, His truth of faith and love. Whatsoever we may say about ourselves, whatsoever claim we may make, it is of no avail if we are not "doing" the truth of our creed, bringing our beliefs into the active life of our motives and allowing them to bind us as we shape our course. In order to keep truth fresh and vital in our minds, discussion is certainly needed, a stream of questioning and enquiry directed upon our most cherished convictions; yes, but with discussion there must also go a moral obedience to the principles we know and honor, and a care never to keep them apart from what we decide and prefer in our human intercourse.

So it is not superfluous when our text not only tells us to "Buy the truth" but adds "and sell it not." At first we might think this warning was not needed. Who would sell the truth once he knew it? Who would ever say to evil, "Be thou my good?" Perhaps not many. But, as I have been hinting, people can and do part with truth almost unconsciously, deceiving themselves.

That is the danger. It is particularly dangerous when Christianity takes the form, as it must, of a creed and an organization, for then people can repeat their creed and adhere to the church, without maintaining the inner truth of personal faith that alone gives life and meaning to a formula or to fellowship. And it is specially dangerous because, when we slip into that condition, we are nearly beyond reach of argument. We go on saying, "We have fellowship with God"; the old religious words are on our lips, we go through the religious forms, there is no definite break with God's truth. And yet—and yet—we are deceiving ourselves! From reverence and from old customs we do not openly drop the high truths of God, but they are not realities any longer. The difficulty is that we are unconscious of this, and more —we resent being charged with it. William Law in one of his books describes satirically an orthodox Christian in the Church of England who studied religious controversy but was indifferent to personal devotion; indeed he was much annoyed if anyone tried to make religion interfere with his private life or to instruct him upon humility, charity, and the love of God. "Great numbers of people," said Law, "are like him in this respect." And, we may add, in the Church of Scotland or in any Church as well as in the Church of England, in this the twentieth century no less than in the eighteenth. "They think they are very religious by listening to instruction upon certain points, and by being ready to receive further light," and "yet they cannot bear to be instructed in matters where they are most likely to be deceived, and where the deceit is of the greatest danger," that is in the definite, moral bearings of faith upon personal life. "They will be thankful for your telling them the particular times in which the Gospels were written, for explaining the word Euroclydon or Anathema Maranatha; they will be glad of such useful instruction, but if you touch upon such subjects as try the state and way of their lives," the darkening effect of selfishness or of hypocricy or of conceit, if you touch upon such subjects, "these religious people who are so fond of religious truths cannot bear to be thus instructed."

Yet whether we like it or not, we must come back to that always, to the inwardness of religion, to its personal responsibility. Jesus Christ, God's truth, is the expression of Himself, not any abstract theory or declaration. And we must meet this truth naturally with our personal lives, if we are ever to hold it or to keep it. How can we hope to possess faith in God or to have any confidence in Him, except through a life that is honest and thorough, bent upon being mentally honest and morally honest, real to the core, moving steadfastly under His control. All this does make a demand upon us. It requires us to be willing to pay for it, by being humble and considerate as well as frank and open-minded. Yes, it takes courage; and it sometimes costs us a good deal. But how richly we are repaid! For the reality of God begins to dawn on us as we are thus real ourselves, doing and bearing His will, so far as we honestly know it. We come to know God, instead of merely knowing about Him. Whatever is vague and perplexing, here, we find, is the solid, satisfying truth of life. So "buy the truth" of the living God, in this market of active obedience and definite experience; "buy the truth and sell it not." Try to be intelligent enough to understand what the Gospel requires, and honest enough to obey and apply it, within the range of your own experience. You can do nothing better to enrich your own life, nothing better for those around you who need to see that Christianity does count in this world and age, where more than ever people are asking for evidence of new reality in our old religion.

"Let men see
Breathe from me
Zeal for truth, unafraid
Of the price to be paid."

THE LURE OF THE IMPOSSIBLE

Rev. C. Ritchie Bell, St. James' Church, Truro, N.S.

THE magnetic force which draws men to surmount apparently insuperable obstacles is the lure of the impossible.

Always there will be dull clods, content with conditions as they are in their life relationships, in the church, the State, and the wider world. They do not thrill to the lure of the impossible. Every social improvement has had to fight its way over the prone bodies of cynics, sceptics, obstructionists. So it is with the dream of a new man and a new society. This world-wide dislocation is accurately termed a crisis. How shall we respond? By penitence, and patient, persistent, intelligent planning for a more Christian social order, or by letting things drift and attempting in the fifth year to administer an aspirin to an avalanche?

Religion, far from being an anaesthetic or anodyne affording us a false sense of security, bids us look the hardships squarely in the face and get to the bottom of them. Not submission, but the transformation of suffering into socially constructive action is the desideratum.

Would it not be glorious if future gener-

ations writing of us could say something like this: "Back in the early twentieth century people suffered great hardships. Many lost their lifelong savings and their homes. Families were evicted, but they did not blindly submit to these hardships. Rather they used them to develop a new sense of values. They laid the foundations of the better order in which we are living. We owe this to them."

It is the mind set toward the impossible which is the necessary ingredient in the construction of the Kingdom of God.

It was in the fifteenth century in Seville that in the meeting of the church committee of that comparatively humble parish, this resolution was passed: "Let us build a church so great that future generations will think us mad to have attempted it." They were thinking of a church building and what they set themselves to do, they did. A church of rare beauty stands as an enduring monument to their spirit.

We take those words as a spiritual resolve. We may paraphrase their words like this: "Let us resolve to build a Church of such spiritual perfection that future generations will think us mad to have dreamed that among the communities of men we could really construct the fellowship of God."

The impossible is not an ultimate reality; it is only a present fear. No disease is incurable, no river or mountain impassable; no desert but can blossom as the rose, and no spiritual truth that man cannot attain. None of the apparently impossible things can be done by those content to live within the range of the easily possible. It is those who have set their minds toward the impossible, who live beyond their grasp, who go wholly out for their conviction and their dreams, that build the City of God.

Yes, we can do it! The Kingdom of God is not impossible. The City of God can be built. Not if we save ourselves, not if we are concerned about whether we are throwing away our lives; but if we are touched by the divine madness, if we are willing to make mistakes and apparently fail in useless ways, if we can get some of the crazy quality of life which has always been evidenced in the followers of Christ, we can do it.

It is by the mind set toward the impossible that the Kingdom will come on earth. There is little to give reasonable hope in it today. But be not afraid. It shall be. Defeat and failure are not the end of faith any more than death is the end of life. We shall not be turned aside by fear.

Death closes all (men say) yet somehow ere the end,
Some work of noble note may yet be done.
The light begins to twinkle in the rocks,
The long day wanes, the slow moon climbs,
The deep moans round with many voices
Come, my friends,
'Tis not too late to build a better world.

PRAISE OF A WORTHY WOMAN

Percival Cundy

(*Paraphrase of Proverbs* 31:10-31)

A virtuous woman who can find?
She shall be prized above her kind.
Her worth far more than rubies bright,
Than emerald, pearl, or chrysolite.

Her husband's heart no doubt shall stir,
For he doth safely trust in her.
Good and not evil, all her life,
Are his who hath her for his wife.

Both wool and flax she seeketh out,
And with her hands weaves fabrics stout.
She riseth up before the sun,
And early hath her tasks begun.

With careful thought she buys a field,
And planteth vines, their fruits to yield.
Girded with strength and forceful will,
Her work is done with conscious skill.

She knoweth that her food is right;
Her candles fail not in the night.
Her hands she to the spindle lays,
Nor scorns the distaff's thrifty ways.

Unto the poor, with generous heart,
Food from her store she doth impart.
Her household fears not snow nor storm,
For all go clad in scarlet warm.

Hangings she makes of 'broidery fair
And robes of silk and purple rare.
Her husband with respect doth meet,
When he in council takes his seat.

Fine linen doth she make and sell,
And merchants buy her girdles well.
Honor and strength with her are found;
Her future bright with hope is crowned.

Wise words lend grace unto her speech,
And laws of kindness doth her teach.
Her household ways are always neat,
Nor bread of sluggard doth she eat.

Her children rise and bless her name;
Her husband proudly speaks her fame.
O daughter, many have done well,
But thou all others dost excel!

Beauty and charm may prove a snare;
She who fears God His praise shall share.
Give to her hands her own estates,
And let them praise her in the gates.

DOES GOD ANSWER PRAYER?

In 1925 a Presbyterian congregation lost its church and was literally on the street, with no recourse beyond a determination to carry on. In the course of a year sufficient money was collected to purchase a site. In the second year, notwithstanding many serious difficulties, the church was built. It is true that the furnishings were not elaborate and the choir had to be content with an old pedal organ donated by a sincere friend of the church. Nevertheless this instrument was greatly appreciated by the organist and choir as an improvement over the piano in use before. A year after this another congregation, which had been fortunate in retaining its church, decided to install a more elaborate organ and placed the old instrument upon the market. This organ was exactly what the new church required. The minister communicated with the officers of the church in which the new organ was to be installed and was assured that he could have the old organ at a very modest figure. Then he called his leaders together to devise means of purchasing the organ with the result that they concluded the present revenue would not permit further outlay. The minister however did not give up hope although at an interview with the owners of the organ he was informed that they could not hold it much longer at his disposal. A congregational meeting was then called with the result that, after full discussion, five I.O.U.'s, covering the price of the instrument, were given by the various organizations. With these in his hand the minister then arranged for the transfer of the organ and preparations were made for a special service in connection with the installation. As yet no money had been paid and all responsible, including the minister, were somewhat concerned about meeting the obligation. However help came from an unexpected quarter for on the morning of the special service, while the minister was in the vestry and very shortly before he entered the church to take his place in the pulpit, a letter was handed to him enclosing a cheque for the full amount required. Payment in full was therefore possible before the organ was used.

The donor of the cheque had not thought of this gift at noon the day previous and there is no explanation of his sudden desire to help other than that God was moving in His mysterious way in answer to prayer. The organ is still doing good work and will continue to do so until a larger and better one takes its place. Of this there is promise for the congregation is prospering and accomplishing its work in its own particular portion of God's vineyard.—P.B.V.

Good the more communicated more abundant grows.

THE SERVICE OF PRAISE

Rev. S. J. Macarthur, M.A., B.D.,
Moncton, N.B.

Old Book of Rules, etc., Section 73
New Book of Rules, etc., Section 109d

In the phrase "service of praise," alike in the Book of Rules and the Revised Book, etc., the word "service" is used in its old and primary sense of duty performed in an "office," as one speaks of military or naval service, and not in its derived and popular sense of religious worship. The whole of section 109d shows what it means. Whether there is a precentor or choir, whether voluntary or paid, it is the Session, and not the Board of Managers, or trustees, or the congregation at large that has the direction and control of the "service," that is, those performing the duties of praise.

What people call "church services," the Book of Rules calls "public worship." For this, section 109 must be read as a whole. As sub-section (a) states, "The Session in conference with the minister exercises a general direction as to hours and modes, but the actual performance in all matters of detail is under the direct control of the Presbytery." But even there the Presbytery's control is largely negative.

Under the Westminster Directory for Public Worship, which is one of our standards, and so beyond our power to limit, the minister is given a large discretion as to the modes of his pulpit ministrations. It cannot be otherwise. We teach that he is called of God to the ministry, and that for the place of that ministry he has a Gospel call, that is a call from Christ, given by the voice of the people in answer to their prayers. Holding that doctrine, we cannot deny that he is, in a very real sense at liberty. He stands in his pulpit as the ambassador of Christ, and the control of church courts stops at the pulpit stairs. Even the Presbytery can interfere only when they find that he is transgressing the wide liberty granted to him by the Directory for Public Worship, or that his doctrine is not according to the Confession of Faith. The Presbytery may remove him by way of discipline, or when they find that his continued ministry is clearly harmful to the peace of the congregation; but, so long as he remains the minister, he is supposed to wait upon Christ for guidance in his utterance, and the details of his pulpit ministration are his own. He is responsible for choosing such passages of Scripture, selections of praise, prayers, and texts as he may "judge to be for edification." That may sound "High Church" and undemocratic, but it is the plain teaching of our doctrinal standards, and I believe the equally plain teaching of the New Testament. When the Session has any difference with the minister as to the details of public worship, it can only, and always should, ask for the judgment of the Presbytery.

THROUGH THE EARTHQUAKE

By Samuel H. Woodrow

In Canada we have had little experience of that convulsion of the earth that we call an earthquake. A few years ago we felt one about as severe as any experienced in this land but it meant nothing more than a sensation for a few seconds, disconcerting, it is true, and somewhat alarming, but without damage. The experience of other lands, however, has shown what terrible havoc may be wrought in this way and how awful the sensations of those who have witnessed the wrecking of buildings and the loss of life. Our readers, we think, will be interested in the story told by a resident of Long Beach, California, which we have taken from an exchange.

Personal Experience in the Earthquake at Long Beach, California, March 10, 1933

We were sitting in our apartment on the seventh floor of the Willmore Hotel. My wife had been in bed for four days with lumbago, and was still in bed. In a moment the building started to sway to the east, and I felt that it was going over; it swung back, and the chandelier was revolving in circles.

The building was ten storeys high, steel construction, and supposedly earthquake proof. It evidently was, as it stood the shock and kept so erect that the elevators were running. It only required a few moments for us to get out of the apartment and down to the lobby, where we and all the rest of the guests spent the night. Every few moments another shake kept us awake.

Over the radio we were told that five hundred were dead, that a tidal wave was coming, that the city was on fire, and that at 12 M. there would be a worse quake. To say the least, this was not encouraging to people who were being shaken up every few moments by a slight quake. As a matter of fact, the total deaths were less than seventy, and there were no fires, no tidal wave and no worse shock than we had already received. Most of the deaths were where people rushed out into the street and were killed by falling bricks or timber. The modern steel construction buildings all stood, with minor injuries such as cracks and falling plaster. However, there was damage enough in the city on Pine Avenue, the principal street. Every plate-glass window was broken and smaller buildings were partially destroyed. The small one-storey monitor buildings were the worst sufferers.

In dwelling houses all chimneys were down, and practically all of them were moved off their foundations, some a few feet and others halfway round. As a precaution against fire and asphyxiation from destroyed buildings, the city shut off the gas at once. This worked a considerable hardship, as practically all people cook and heat their houses with gas. But this was a minor inconvenience compared with the general conflagration that might have started anywhere from a leaky gas main. The Willmore is heated with oil, so all were comfortably warm, but there could be no cooking.

The fleet is anchored about five miles offshore, and at once marines and sailors were sent ashore to the number of over one thousand to patrol the streets and keep order. Saturday morning the stores and restaurants were all closed, so there was no chance to get anything to eat except in the bread line. Here the authorities, social agencies and Salvation Army had acted with great promptness, and in Lincoln Park, only one block from the Willmore, they were feeding the people. You could get bread, coffee, and later soup, free. Oranges were brought in by the carload and dumped on the grass in the park, where everyone could help himself. Tents were erected, where women, children and those suffering from minor injuries could sleep on cots. People whose homes had not been injured kindly opened their homes to less fortunate neighbors, but in most cases the people were living in their back yards.

There were too many cases of heroism to mention. Two, however, are worthy of mention. Radio Station KFOX kept working; with half the room in ruins, they were giving us local and correct information. The other was a doctor in the Seaside Hospital who was performing an operation for appendicitis when the side wall fell out. He pushed the operating table farther back in the room and successfully completed the operation.

Saturday noon our nephew in Beverly Hills got word through to us, and we went there, where the quakes had been light.

On Monday I went back to Long Beach, and found that the débris had been cleared from the streets, that the building inspectors had permitted most of the stores and restaurants to open, and that business was being carried on about as usual. The marines and legionnaires are still patroling the streets, but I heard that there had not been a single case of looting.

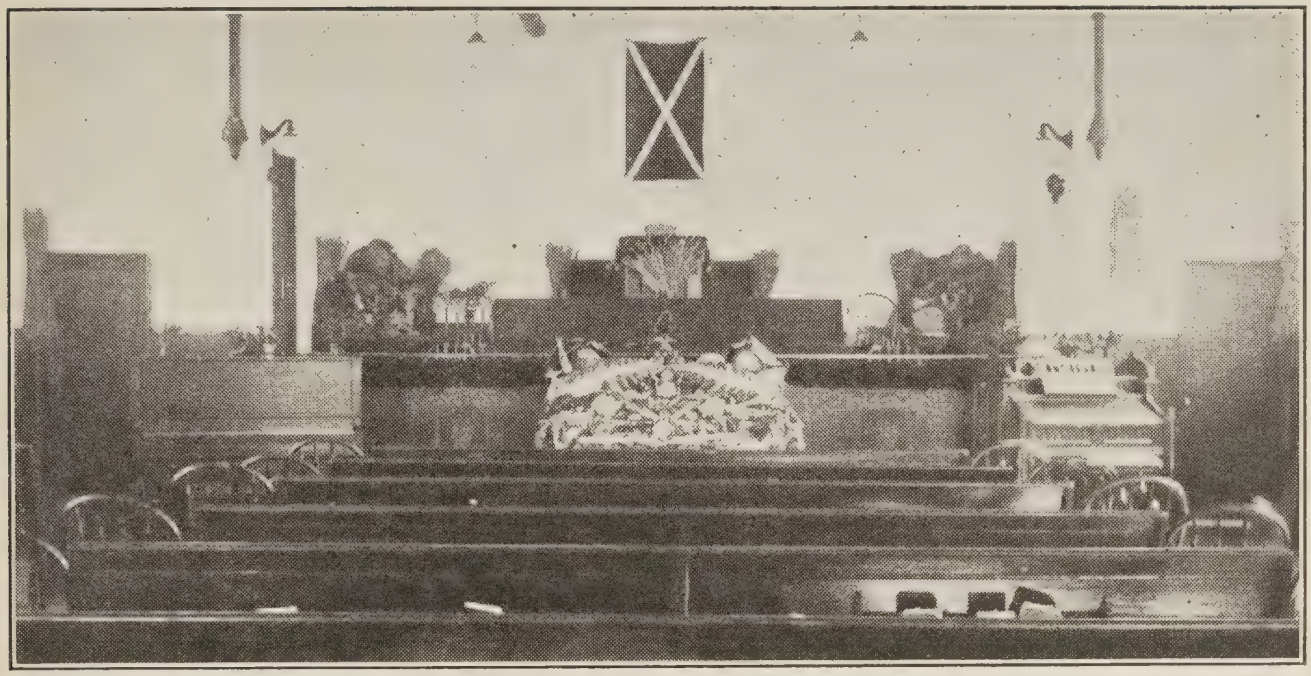
With true California spirit they are all saying, "Heads up and move forward." This was my first, and I trust will be my last, experience in a real earthquake.

Kincardine, Ont.

The W.M.S. of Knox Church recently received a bequest of $100 from the estate of the late Mrs. Mary McDonald of Strathroy, formerly a resident of Kincardine.

Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle or planted a flower where I thought a flower would grow.

Among the Churches



INTERIOR ST. PAUL'S CHURCH, BANFF, ALTA.

This picture was taken when the Church was decorated for the Harvest Home service last autumn. The flag shown back of the pulpit is that of the Covenanter, the gift of Rev. S. Farley, Regina, at the Highland gathering one year ago last autumn. Further work on the interior of this building will begin in the spring.

London, Ont.

New St. James Presbyterian Church has attained its centenary and special services in celebration of this 100th anniversary were held on Sunday, April 23rd, with Rev. Robert Johnston, D.D., of Ottawa, Moderator of the General Assembly, preaching morning and evening. For the midweek commemorative service on April 26th, the order provided for the participation of ministers and others of the city with Rev. Dr. A. J. MacGillivray, a former minister, as guest from a distance. Following the religious service, at which Dr. MacGillivray gave the address, greetings were conveyed from the City of London by Mayor Kilbourne; St. Andrew's Church, by Rev. Dr. D. C. MacGregor; the Anglican Church, by Rev. Dean Tucker, D.D.; Baptist Church, by Rev. G. V. Crofoot; and the Presbytery by Rev. F. W. Gilmour. The services were continued on April 30th, by the minister, Rev. James MacKay, D.D., who has enjoyed a fruitful ministry of seventeen years in this congregation.

The centenary is commemorated in an admirably arranged and well printed historical sketch, brief but comprehensive, setting forth the main features of the Church's history and the part taken in the work of the Church by ministers and the various organizations, with pictures of the three church buildings that have served during this long period, and the present Session and Board of Management. Another feature of the historical sketch is the honor roll, which we would judge is one of the largest in our Church, including seven young women. Five men of this large number made the supreme sacrifice.

Two of the Churches of the Old Land had a share in pioneer work in Western Ontario previous to 1833, the Church of Scotland and the United Secession Church of Scotland, Rev. Alexander Ross representing the former in the Western parts of Elgin and Middlesex, and Rev. Mr. Miller in and about London. Rev. Wm. Proudfoot, afterwards professor in Knox College, served in the name of the latter Church, and established congregations in the district from Paris to Windsor and north to Goderich.

St. James congregation met for some years in the Mechanics' Institute on Talbot Street. Having secured a site on Richmond St. in 1850, Rev. Francis Nicol was called, who shortly after was sent to Scotland to raise funds to erect a church. On May 24th, 1860, the corner stone was laid and the church opened a little better than a year later, in February, 1861. The congregation was greatly weakened by division over the Canadian Union in 1875 and was many years in regaining its strength. The ministers following Mr. Nicol were Rev.

David Camelon, 1869 to 1880; Rev. Donald McGillivray, 1880 to 1889; Rev. M. P. Talling, 1890 to 1897. During his ministry a Sabbath School building was erected. Mr. Talling was succeeded in 1898 by Rev. A. J. MacGillivray, now Dr. MacGillivray of Guelph. It was in his time that the congregation moved to the north end and the present building, begun in 1900, was completed. After seven years' service Dr. MacGillivray accepted a call to Vancouver and Rev. Thomas Mitchell was inducted as his successor in April, 1906. His ministry extended over ten years and in June, 1916, the present minister Dr. MacKay, was inducted. The sketch shows that the congregation has grown "not alone in numbers, but as a moral and spiritual force as well, with the result that to-day its influence is being felt far beyond the confines of our fair city. Early in its history an interest in missions was created in the congregation. That interest has kept pace with the growth of the congregation, until now St. James ranks amongst the strongest supporters of home and foreign missions of all the congregations of The Presbyterian Church in Canada. Its record regarding the men and women who have gone from the congregation into the active work of the Church of Christ, and who are in course of preparation for that work, is also good."

The sketch presents a long service honor roll from which we learn that one member has been identified with the congregation for over eighty years, Mrs. Wm. Baillie. Three others for over sixty years, Mr. James Gray, Miss E. McCurdy, and Mrs. J. Blanch. On the Board of Management Mr. W. T. Brown has given over forty-five years' unbroken service.

Elmira, Ont.

Rev. Mayson H. Sewell, B.D., preached his farewell sermon to a large congregation in the Gale Presbyterian Church on April 30th. The resignation of Mr. Sewell was entirely voluntary owing to financial conditions through the closing down of the factories in Elmira. Mr. Sewell has been minister in this church for over three years and built up the congregation and membership as well as a strong young people's society.

At the close of the service the Y.P.S. made a presentation to Mr. Sewell and also to his son, Vernon, accompanied by an address expressing the society's sense of loss in the minister's departure and their good wishes and prayers on his behalf.

Mrs. Sewell was also the recipient of a gift from the Ladies' Aid and the W.M.S. in appreciation of her excellent work in these organizations.—Com.

New Glasgow, N.S.

First Presbyterian Church recently observed its 147th anniversary with Rev. C. Ritchie Bell, First Presbyterian Church, Truro, as the preacher. The evening service brought together a great throng from the three Presbyterian churches. On the Monday evening at the social gathering, Rev. Hugh Munro, D.D., of Westminster Church, presided in the absence of the minister, Rev. V. D. N. Kennedy.

Iroquois, Ont.

At a meeting of the Presbyterian Church, Mainsville, prior to the departure of Rev. A. H. Barker and Mrs. Barker, the congregation presented them with two handsome desk lamps accompanied by an address of appreciation of the happy relations sustained through Mr. Barker's ministry.

Wiarton, Ont.

The congregation here was the recipient on Easter Sunday of a communion table presented by Mr. T. C. Allan, a member of Session, in memory of his son, Chester W. Allan, who fell in action, April 17th, 1917, at Vimy.

Summerside, P.E.I.

In celebrating the 68th anniversary of the congregation the minister, Rev. J. St. C. Jeans, gave a most interesting historical sketch covering the whole period of the church's history. Two names widely known, among others, were mentioned, Dr. John Geddie of Malpeque, Canadian pioneer missionary to the New Hebrides, who preached in the church when not quite finished on May 24th, 1871, and the late Rev. Dr. Leslie Clay, Moderator of the General Assembly, who as a boy was a member of this congregation. Another minister mentioned was Rev. W. R. Frame who, at his first service in 1862, spoke from Acts 10: 29. This text was given to Mr. Jeans by a lady eighty-one years of age, who was a little girl of ten summers at the time of Mr. Frame's coming to the congregation.

Toronto, Ont.

High Park Church, and Scott Institute are mentioned in a press report as beneficiaries by the will of the late David Smellie, the former to receive $500 and the latter $100.

Sylvan Lake, Alta.

During Easter week four young men were received into Church fellowship on profession of faith at Benalto, and nine at Sylvan Lake. At the recent communion service at Sylvan Lake the attendance was the largest in the history of the congregation.



ST. ANDREW'S CHURCH, PENTICTON, B.C.

Loyal Presbyterians here often ponder upon the years that have passed since disruption in 1925. Throughout that period the struggle for existence was severe. We nevertheless succeeded. Our Anglican brethren first came to our help by throwing open the door of their parish hall for our meetings for worship. Next we occupied a renovated store on main street, where we remained for three years, and of that experience cherish grateful memories. Steadfast determination on the part of all resulted in the erection of this beautiful stone church, which was completed in 1928. Under the efficient leadership of Rev. D. A. Fowlie for the past five years, with an active membership, Ladies' Aid, W.M.S., and Sunday School, work has steadily progressed. The Y.P.S. has a membership of forty. A part of our church equipment of which we are very proud is a large bell whose beautiful tones ring out the call to worship every Sabbath. This was the gift of Mrs. K. Hutchison in memory of her brother, Mr. James McMillan, a life-long Presbyterian and an esteemed elder of our Church until the Master called him home. —Com.

Hamilton, Ont.

Prior to their leaving for North Bay, Rev. H. J. Scott and Mrs. Scott were the guests of honor at a surprise congregational gathering arranged by the Session and Board of Managers as a farewell. Mr. James Colwell, Clerk of Session, presided, and after an enjoyable musical program called upon representatives of the various organizations, Board of Managers, Sunday School, Choir, W.M.S., Y.P.S., all of whom spoke in terms of keen regret at the departure of Mr. and Mrs. Scott. Rev. Dr. S. Banks Nelson, Int. Mod., also spoke commending the work of Mr. and Mrs. Scott. On behalf of the congregation the chairman presented Mr. Scott with a four sectional bookcase as a token of remembrance and esteem, whilst in the name of the ladies of the church Mrs. T. MacNaughton, President of the Ladies' Aid, presented Mrs. Scott with a beautiful fern. On behalf of himself and Mrs. Scott, Mr. Scott feelingly expressed his gratitude for the gifts and his appreciation of the regard which they expressed.

Then another real surprise was the gift by Mr. Scott of a life membership in the W.M.S. to Miss Jessie MacAlpine, leader of the Junior Missionaray Society for some years. This gift of Mr. Scott's was personal. The program was brought to a close with the serving of refreshments by the Ladies' Aid in the school room. Other gifts had previously been bestowed upon Mr. and Mrs. Scott from the various societies of the Church, and in particular from the W.M.S., which Mrs. Scott had organized, and in which she had served as President for five years. Farewell services held on Sunday, April 9th, were marked by congregations morning and evening that filled the church.—T. M.

PRESBYTERY OF LINDSAY

Notes

Before Rev. A. G. Scott and Mrs. Scott took their departure from St. Andrew's manse, Eldon, to Arkona, both congregations gave them tokens of esteem. St. Andrew's, Eldon, presented Mrs. Scott with a W.M.S. gold pin, and Mr. Scott a generous purse; and St. Andrew's, Eldon Station, gave a handsome electric floor lamp. These gifts were accompanied by congratulatory addresses. Mr. and Mrs. Scott will be much missed in the community, for the former was capable and diligent both as a preacher and pastor, while Mrs. Scott was active in all the women's organizations.

The Presbytery met on Tuesday, April 25th in Lindsay. Mr. R. S. Scott presided. Congratulations were bestowed on the Clerk for the honorary degree conferred upon him by his Alma Mater. Mr. Grier reported the evangelistic services held in St. Andrew's Church, Lindsay, by Mr. Hurlow of Kemptville and spoke in the highest terms of Mr. Hurlow's messages. Deep interest was taken in these services by the members and adherents of other churches, and while the spiritual life of the congregation was quickened, the results in reaching those outside the Church were disappointing.

One by one the things on which our forefathers set great store are being abandoned. The writer is not so old that he has forgotten the days of boyhood, and especially Sabbath days. Work ceased earlier on Saturday than on other days and preparations were made so that the Sabbath would be a day of physical rest and worship. A

very minimum of work was performed on the holy day. The sun shone more brightly than on other days, the songs of birds and the noises around the farm seemed more subdued, and the whole family was present at worship. Then in the evening we gathered, some of us, around the long table in the kitchen to read or talk quietly over the events of the day. Now the roads are crowded with motors loaded with passengers off to spend the day visiting friends or at summer resorts. Our esteemed Principal used to say with deep regret that the family altar was in ruins. To-day Sabbath observance is in ruins. Along the provincial highways are scores of road-houses where vegetables, cigars, tobacco, cigarettes, soft drinks, ice cream, etc., are for sale, and many are liberally patronized. In the towns restaurants are open, not only to provide meals, but to sell candy, pipes, and everything else in stock, and the Lord's Day Act is not enforced. The court passed a resolution, copies of which were to be sent to the Premier and Attorney-General of the province, urging upon them the duty of requiring that the officers responsible should give effect to the law.

It was resolved that the Budget Committee should seek from the Synod a reduction in its allocation and expressed the opinion that the Church's work could be carried on with less machinery, thus saving expense.

It was the determination of the court with respect to the reception of ministers from other communions and other lands that a standard of qualification equal to our own should be required of them. Strong opposition was expressed to the reception of ministers concerning whose applications to be received the Presbytery had been notified.

The next meeting will be held at Fenelon Falls on June 27th, at 10 a.m., when all elders and their families are invited to join the Presbytery at a picnic luncheon.—W. G. S.

Truth is strengthened by observation and time, pretences by haste and uncertainty.

The first heroic missionary of the South American Missionary Society was its founder, a layman, Captain Allen Gardiner.

A handful of pine seed will cover mountains with the green majesty of forests. I too will set my face to the wind and throw my handful of seed on high.

Faith is not a mere opinion, as when a man looking at a rope says it is strong; but an act, as when the man lays hold upon the rope to be raised or lowered as required.

A CONVERT TO ROMANISM

Rev. Frank W. Beare, B.A.

English Protestanism has received a severe shock recently in the conversion of the famous Congregational minister, Dr. W. E. Orchard, to the Church of Rome. Dr. Orchard has just published a book entitled "From Faith to Faith," which tells the story of his conversion. One or two points in it are of sufficient interest to provoke a word or two of comment.

It should be said that Dr. Orchard was never a very staunch Protestant. It is a good while now since he roused opposition among his people of the King's Weigh House by the introduction of Roman liturgical practice. He seems to have had some fantastic scheme for founding an order of Catholic priests within "non-conformist" communions. Keeping these facts in mind, we must feel that it is not surprising that he should finally have gone openly over to Rome. It is rather to be viewed as a somewhat tardy acknowledgment of his true position.

Two things interested me deeply in his book, first, his recognition that "in some Catholic countries, or in some Catholic communities, the general ethical level is lower than the general ethical level of similarly selected Protestant communities"; second, his confession that he has turned his back on honesty and straightforward dealing. In proof of the latter statement I quote his own words. He tells how he shrank from the "objectionable and horrid" declaration which Rome required him to make, that he "detested" all schisms and sects, including "the King's Weigh House, which a few weeks ago it had nearly broken my heart to leave." But he made the "horrid" and lying declaration just the same, because "it seemed ridiculous to have come so far and then to be kept out by one word." The one word was a black lie, but rather than seem ridiculous, he uttered it.

But worst of all, most pitiful and degrading of all, is his final cry. "If I have spoken anything that seems like unfilial criticism, or uttered unsound opinion, I am profoundly sorry, unreservedly withdraw it, and gladly submit myself to the Church's loving correction and wise judgment." When I read those grovelling words, I called to mind a passage from Lavengro, in which another Roman priest is the speaker, "Oh, I have no wish to fight," said the man in black, hastily. "Fighting is not my trade. If I have given any offence, I beg anybody's pardon."

I also thought of the words of our Master, "If the light that is in thee be darkness, how great is that darkness."

JOHN B. CAMPBELL

Mr. Campbell, who passed away recently at North Vancouver at the age of seventy-nine years, was a pioneer of the city of Vancouver, having come in 1898. He established himself in business, which he conducted until 1907, when he was appointed shipping-master of that great port. He was an elder of Central Church, having served in that capacity there and elsewhere for almost forty years. At the time of Union he remained with the Presbyterian Church and was an able helper in its time of crisis. He was frequent in attendance on the General Assembly as a commissioner and served in that capacity at the meeting in London last year.

MRS. ANNIE LAUGHTON McKAY

Mrs. McKay was the wife of His Honor, Judge John McKay of Port Arthur. She passed away at their home on April 21st, at the age of seventy-one years. For twenty-four years she was a resident of Port Arthur and was one of the most active members in First Presbyterian Church, evincing special interest in women's organizations, the Ladies Aid, and the W.M.S. This was characteristic of her whole life. Her devotion to the Church, however, was intensified by the conditions prevailing subsequent to disruption. Hers was a large share in giving to First Presbyterian Church the standing it now has in Port Arthur. Judge McKay is a well-known figure in our Church and in his great loss he will have wide sympathy.

MISS MARJORIE McILWAINE

Miss McIlwaine passed away after a long illness at the General Hospital, Vancouver, at the age of seventy-six years. A native of Scotland, she came many years ago to Hamilton, where she was one of the first women stenographers to be employed in a bank. She served under the late Mr. James Turnbull, her staunch friend until his death. Later she served in the same capacity in Winnipeg. From that post, at great sacrifice, she retired to serve the W.M.S. in the Presbyterian Church, devoting her gifts to work among the Indians in Manitoba and Saskatchewan. For a while she assisted Miss Lucy Baker, the well-known missionary, in the Prince Albert district. Since that time she served in various parts of the West, the last few years in Kamloops and Vancouver. Though a great sufferer for some years her interest and activity never flagged. Only a short time ago she was appointed Literature Secretary of the W.M.S. of British Columbia. She was a member of Central Presbyterian Church, Vancouver. While living in Hamilton she was a faithful worker in St. Paul's Church.

DOWN THE RADIUM TRAIL

Rev. G. H. Gunn, M.A.

I DIDN'T go very far down The Radium Trail; and, moreover, it wasn't for radium that I was looking, at least not the kind that inheres in pitchblend or any other ingredients of earth's rocky shard. I was prospecting for Presbyterians and possible points for the extension of our work into this great empire of the North, so long a land of glamor and mystery, but now being opened up and made accessible through the activities incidental to the discovery and development of the rich mineral deposits at Great Bear Lake. My prospecting tour, undertaken at the suggestion of the heads of our Mission Board in Toronto, extended only as far north as Fort Smith, some 300 miles north of my present location at Fort McMurray.

Through the kindness of the Hudson's Bay Company, who generously accorded me a free return passage to the above-mentioned destination, I left Waterways, on the Clearwater, by their commodious and comfortable steamer, Northland Echo, at 4.30 p.m. on July 14. By 4.45 we were passing through "The Snye" at McMurray, where the boats land and our fleet of numerous aeroplanes alight and take off on their sky-voyaging activities to all points of the compass, and in a few more minutes we had turned northward into the Athabaska, the silvery "Radium Trail" that with majestic sweep and a thousand picturesque windings leads to the Eldorado of this great northern land.

It would afford me much pleasure, did space permit, to describe, day by day and feature by feature, the various sights and sensations of the remainder of this most interesting and delightful trip; but within the limited compass of an article like this such would be impossible. Suffice it to say, that after sixteen hours of travel and tie-ups for various causes, we reached Fort Chippewyan on Lake Athabaska, 187 miles north of our starting point, a little after 8 p.m. on Friday.

Our stay at this historic and formerly pivotal point of the fur trade was brief—just an hour—while the boat's crew unloaded the freight for that point and took on what was to go aboard. And it was the same coming back. I did not leave the rocky promontory at the wharf, from which I could get a fairly good view of the entire village. For my purpose, anyway, there was really no need. The Roman Catholic and Anglican churches have had a monopoly of this point for many years; and, as the village is small, not over 150, and its future problematical, I did not feel that there was any call to "butt in," even



Hudson's Bay Company's Steamer, passing through "The Snye" at McMurray, on her way to the Athabaska and thence down "The Radium Trail" to Fort Fitzgerald.

though, upon investigation, I might have found a few Presbyterians there.

Leaving Chippewyan a little after 9, the Echo was soon puffing its way down Rivier des Rochers, the channel that connects Lake Athabaska with the Slave River, and soon we were heading north on the waters of the mighty Slave itself.

The scenery on the Rocky River, so much of it as we could see in the dim light of evening, is very interesting, its principal features being the vari-colored cliffs and domes of rock that in places line its shores. As we turned northwestward on Slave River the scene was beautiful beyond description. It was then near midnight; but the sky towards which we were heading was one blaze of opalescent colors, liquid blues, golds, and crimsons intermixed with darker shades, all of which were faithfully reproduced in the mirror-like waters of the river through which we were plowing our way.

At 9 o'clock Saturday morning we reached Fort Fitzgerald, the northern terminus of this part of the Athabaska, Peace, and Slave River system.

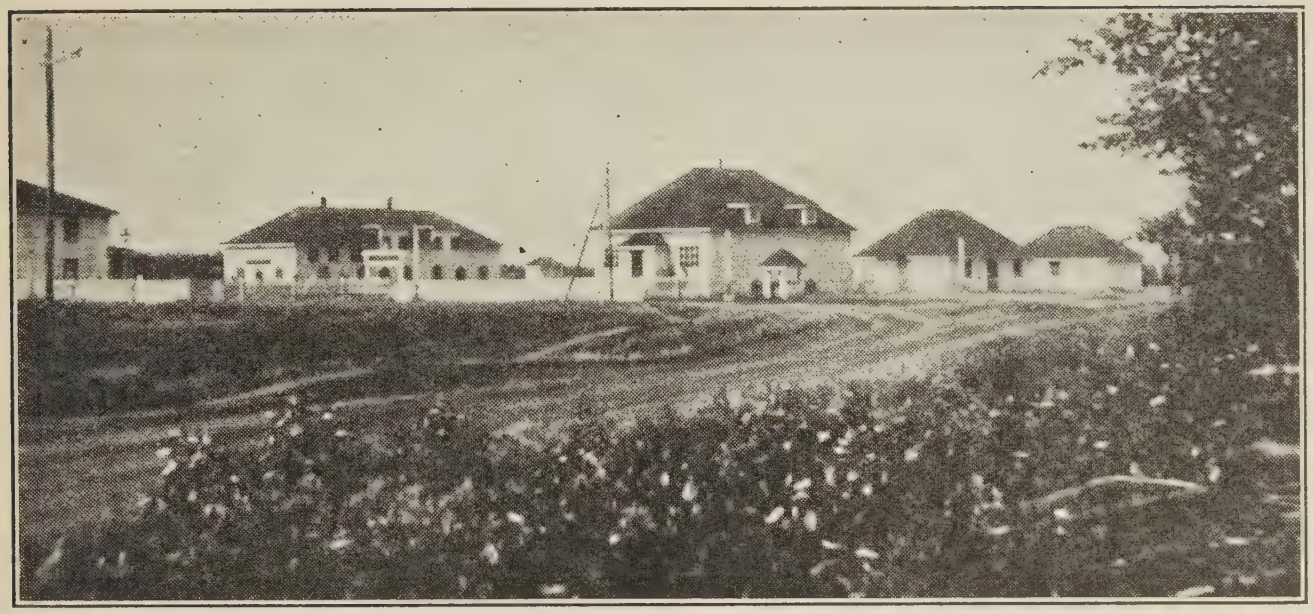
Fitzgerald is a scattering village of about 150 inhabitants, located on the west bank of the last mentioned stream. The population is predominantly French Métis and Indian; and the only church in the place is Roman Catholic. The priests also conduct a school.

Immediately on landing I went to the Bear Lake Hotel, the proprietor of which, on learning my calling and mission, suggested the holding of a service on Sunday evening; and, with much cordiality, offered me the use of his large assembly room for the purpose; an offer which I gladly accepted. Accordingly, in the afternoon I went around and called on all the Protestant families I could find, five in all, and invited them to the service, which was duly held the following evening at 7 o'clock, the hotel proprietor going to considerable trouble to have the place seated and an extempore pulpit rigged up. There were twelve present, several of whom were Roman Catholics; but all took part heartily and seemed to appreciate the service.

The Fitzgerald townsite itself is by no means unpleasing. Part of it is rocky; part of it good soil, somewhat sandy; and all kinds of grain, vegetables, and garden flowers, grow to perfection. Trees grow naturally, the virgin forest encircling the village on every side. Its position as the head of navigation north of the Slave Rapids and the starting point of the portage road around these to Fort Smith, gives it a certain advantage at present, but what its future will be only time can tell. It may yet be quite a place. In the meantime, however, there does not seem to be any opening for the establishment of a Protestant cause there, except, maybe, in connection with Fort Smith in the summer time.

After spending a number of days very pleasantly at Fitzgerald, I went across the Portage to Fort Smith in one of the Ryan Bros.' taxis and took up my quarters at the MacKenzie Hotel, a very comfortable and homelike hostelry within the Fort enclosure.

Fort Smith is a very pretty place; and, being the administrative seat of the N.W.T.,



HUDSON'S BAY COMPANY'S POST AT FORT SMITH, N.W.T.
The Slave River flows to the left just beyond these buildings. The MacKenzie Hotel is the second building from the left.

a quite important one. It is located on the west bank of the Slave River, at the foot of the rapids, about a mile north of lat. 60, which is the northern limit of Alberta. The townsite is high and dry, the height of the river banks here being about 150 feet. It is well treed with spruce, poplar, jackpine, and some birch. The soil, generally speaking, is mostly sand, although, in places, there is a fair surface layer of clayey loam. It looks barren; but never have I seen anywhere such a profusion of growth, beautiful fields of grain, cabbages with thirty inches of a spread, and borders of fine Wrexham delphiniums eight feet tall. The town itself consists of some 90 or 100 buildings, of all sorts, scattered in different groups over quite a large area; and the population might be in the neighborhood of two hundred and fifty.

As in all these places, the Roman Catholic Church is, of course, the dominant religious influence. They are strongly entrenched here, with a farm, elaborate grounds, and buildings, including a hospital, a boarding and day school, in the latter of which their catechism is taught to Protestant and Catholic alike. Over the institution floats, not the triple crosses of Britain, but the church flag with the white lilies of France conspicuously displayed on its blue expanse.

The Anglicans have also a tiny "two by four" frame building here that they call a church, this being the only other structure in the community devoted to religious uses. They have, however, no stationed man, their only religious services being occasional, conducted by the Bishop, Archdeacon, or other traveling clergy who pass through the place from time to time.

The caretaker of this little building, Mr. Frank Campbell, a staunch Presbyterian married to an Anglican wife, when applied to, gladly placed the building at my disposal for the Sunday I was there; and, having visited all the Protestant families I could get track of in the meantime, about fifteen in number, and notified them, I held a service at 7 p.m. on Sunday evening. There were 23 present, of all denominations, the place being packed like a box of sardines. Mrs. Morrow, wife of the local doctor (Anglican), played the little portable organ, and all entered heartily into the singing. The offering amounted to $9.25, a sum that, as I afterwards reflected, if proportionately emulated in all our congregations, would soon put an end to worries about budget deficits and that sort of thing. At Fitzgerald my little congregation of twelve put $4.25 on the plate. They are good givers up there in the North, although they cannot boast of riches.

I succeeded in finding only three Presbyterian families at Ft. Smith, with about the same number of detached individuals; and the Anglicans have about the same following. There are, however, half a dozen other Protestant families of other faiths, who would gladly cast in their lot with any Protestant church opening a cause here. It would seem like a case of the first on the ground taking the lot; and, had we put a man in there last spring, I think we could have established a permanent work. Now, however, the Anglicans have secured a site of thirteen acres, on which they have arranged to build a church and rectory during the coming summer. They will also establish a school which will be a great boon to the Protestant part of the community.

Bishop Geddes, I believe, intends making Smith the seat of his diocese.

If this program is carried out, I fear we have missed our chance, as a church, to enter the N. W. T., for the time being at any rate; but, if I can judge from what I saw on this brief excursion, the time will surely come when there will be room for others. This vast territory stretching away towards the Arctics is a land of incalculable possibilities, possibilities of wealth in what lies beneath the surface of the soil, possibilities of wealth in the soil itself. The day will come when thousands of prosperous homes will dot these silent wastes and nestle in the seclusion of these great river valleys. It may not yet be capable of being described as "a land flowing with milk and honey;" but it is a land of promise that is well worth keeping an eye on. Fort McMurray is now our Kadesh. It is to be hoped there will be no turning back.

I arrived at the latter point at 1.30 a.m. on Wednesday, Aug. 3, and was soon on another journey with "Wynken, Blinken, and Nod," in the seclusion of my modest shack.

Jesus was one of the poorest men that ever lived, and yet the very greatest.

Earth gets its price for what earth gives us;
The beggar is taxed for a corner to die in;
The priest has his fee who comes and shrives us;
We bargain for the graves we lie in.
At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay;
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

A PRAYER

Father in the Highest, we are perplexed and sometimes filled with dismay at the strange, solemn trust of the Evangel which Thou hast committed to us. We cannot quite fathom the purpose in Thy mind when Thou didst set in our hands the task of persuading men and women of Thy love, challenging them to righteousness, and drawing their hearts into the way of Thine obedience.

Surely our awkward fingers must often damage the costly fabric which we bear before our fellow-men.

Yet, O Lord, suffer it to be even as Thou wilt; and of Thy mercy strengthen us, we entreat Thee, lest through the failure of our love we make shipwreck of the great empire. Amen.—D. S. T.

VILLAGE WORK

Jhansi

Rev. A. A. Lowther, B.A.

I HAVE had still another of those strange and fascinating experiences which India has brought and I cannot but feel that time will tell the rest of a long, long story. I spent last week in the district with Dr. Thurrott. She had asked for help and I had promised to go. So I took Huri and went last Friday. Last year when touring the villages I came to the conclusion that moving from place to place was worse than useless and that another season I would take a house in a village and stay in the one place only, giving the message and trying to live it until the people fully understood what Christianity means. After that I reasoned they would either accept or definitely reject it. Dr. Thurrott evidently held similar ideas, for she went out to camp last fall, pitched her tents near a certain village and concentrated on that one place for over four months. Then she came in on one of her regular trips to say that her message was making a definite impression, that some of the people declared themselves believers and some expressed themselves firm adherents to Ram, the Hindu god. She did not feel any were yet ready for baptism, but she would like advice and help in pressing home the Gospel upon those opposing it.

I felt that she had done the finest kind of work. It takes a good deal of grace to stick so closely to village work as she has done. I say nothing of the need for patience and courage and similar virtues, and the fact of a cleavage in the village was to me the most encouraging factor of all. "The Hindu god, the Mohammedan god and Jesus Christ, they are all the same." That is India's answer to the Gospel and to demonstrate the difference is our task. Evidently she had done that much at least. So I left my own work where I am still groping for an opening to see if I could help some one else press through a door that showed signs of yielding.

The usual program was to be followed, a morning visit to the village and an evening meeting when all the men would be gathered together. Meantime there would be also opportunities for personal interviews. The morning meetings were indifferent, for only some of the men were present and this is the wedding season. I had a few callers, however, and we had a fair evening meeting at first, a better one the next night, and then things started. In a neighboring village were five sadhus (holy men) making their tour at the expense of the simple villagers, who fed them and gave them money partly because they feared their curses and partly because they think there is virtue in doing so. The Brahmans of our village called in all these five, who

stayed until we left. It was Dr. Thurrott's custom to go every evening with her Indian nurse to the village centre, where the men sat together about a little fire. There she sang and talked with them. She is a good musician and vocalist and her nurse sings well, and Indians love music. Her coming, therefore, was always eagerly awaited. On the night the sadhus came we found the holy men in the place of honor, a big log fire blazing and Indian band instruments lying to hand. There were the usual greetings and we were invited to sit down with the other saints to hear the music.

Dr. Thurrott declined. "We don't want to hear Ram praised," she said, "we came as you know to tell of Jesus Christ, but if you would rather hear of Ram to-night we shall return." "Oh, no, Miss Sahib, do sing. Do speak." So we took our places and Dr. Thurrott and her nurse sitting in front of the five sadhus sang Indian Christian hymns to the delight of all present. The doctor played an Indian harmonium that had been handed to her and explained the hymns. Then I spoke and I found myself preaching not to the people, but to the sadhus, pointing out the falseness of their empty faith, warning of the judgment to come, pleading as well as I could for faith in the one Redeemer. After that I asked them to question us if they cared to. Remember the five had been brought in to overcome us. Dr. Thurrott had come that night in fear and trembling, and when time came to preach, Huri, the ablest and boldest of our preachers said, "No, you start." Not that there was fear of defeat in argument or fair discussion, but these men are past masters in deceit and in hoodwinking villagers. A question came. Hidden under long circumambulatory phrases and obscure words the sadhus asked how God could be both merciful and just as we had preached. It was a fine question. I never expected it from a sadhu. I thought I could give a fair answer but Huri, impulsive Peter that he is, was before me. He interrupted the long high sounding flow of phrases, deftly extricated the question itself, made the questioner admit his question before all, a very necessary and wise step, and then answered in masterly fashion that won praise from all, even the sadhus. He capped it all with this illustration.

If a certain Rajah orders that the penalty for a certain fault shall be the putting out of both eyes, in justice he is bound to see the law obeyed. Now a certain Rajah made this law and a son of his broke it. Torn between the claims of love and of justice he wrestled with the problem of satisfying the law and yet saving his son. Then he entered court to pronounce judgment and condemned the son to the loss of one eye and himself to the loss of one eye. After that Huri spoke of God, who gave Himself, not merely the sight of one eye, and the people saw the point as never before.

"Where did Huri Babu get his wisdom that he can refute even sadhus," asked the villagers afterwards? "In Christianity," promptly answered Huri. "It is Christian missionaries who have taught me all I know."

"Why didn't you let the Sahib answer the question?" asked another.

"Why should the master speak when the disciple can speak for him," replied Huri. "When the disciple is helpless then the master takes his place." Artful Huri! He knows he answered the question ten times better than I could have done.

We all left quite happy at the evening's work, but I fear we did too well, for we received no more invitations to the evening meetings. However we had a smaller group at another Brahman's house and a few came to our own camfire gathering. How much our going with Dr. Thurrott helped I do not know. Certainly it stiffened the opposition for her, but I learned much as I went in and out of the same village every day and saw how kindly every one greeted her. Yes, I even saw a wonderful change in the Brahmans when they spoke to her. They hate her religion, but I marvelled at the light in their eyes and the glow on their features when she spoke kindly to them. I believe for the first time in all their loveless lives they have been brought into contact with real love. My theories of concentration in one centre have become convictions now.

Usually when a sahib goes into a village the children run, the women hastily veil their faces, and slip out of sight, the village leaders begin to tremble, wondering what sin has brought a government official to their abode. After four months or so Dr. Thurrott has certainly changed that. The confidence of little children, the greetings of the women and the kindness of the men were very marked. She and her nurse are good singers and this has been a great help, for Indians love music. Then, too, there have been many opportunities for helping the sick, and this, too, is a means of winning trust and gratitude; but there was more than this, for her preaching and her teaching are felt, too.

Picture to yourself a narrow village lane lined by the mud walls of village houses whitewashed or otherwise coated in Indian fashion. The evening meeting is over and Dr. Thurrott, her Indian nurse, Huri and I are leaving at half past nine or thereabouts after a session with all the men of the village, and five holy sadhus called in to overawe us. "What a wonderful answer Huri gave to his questioner," says the nurse. "Truly," replies Huri, "the Lord told me what to say; but wasn't that a wonderful thought to tell these sadhus in

front of the whole village that they were supposed to be teachers of religion, too, and that they will surely have to give account to God for what they have taught and what they have failed to teach and to answer for every soul in the village that is in their care." "Yes," came the reply from the circle of light in front that marked Huri and the lantern. Everybody was very quiet when those words were spoken. It will make them all think.

Another picture: Everybody is ready for leaving camp. Huri is talking under a nearby tree with a villager. The nurse and the motor driver are looking after the supplies. The doctor, who has had an unending stream of patients added to her packing activities, gets a few minutes' rest and I am perched on a stool fully six inches high enjoying the shade at noonday and feeling relief at the prospect of a few minutes to myself, for my first caller had come before the sun was up, or the preacher himself. I had been sitting so for nearly five minutes when the soft tread of bare feet made me look up and I found that Baghwan Das (pronounced Bug-won Dass) had placed himself on an empty ox-cart a few feet away. Now Baghwan Das, which name means The Servant of the Lord, is one who says he believes in Jesus Christ and will henceforth serve Him only. His people say they will give him no work if he becomes a Christian. That means no money, no food, for he has no land of his own. But he still declares he believes. So I welcomed the opportunity of a few more words with him ere we left, and we went over "the fundamentals" together. What sin means, who have sinned, God's plan for sinners and faith in Jesus Christ. Is it true, as the Brahmans say, that all men will reach heaven, I asked. "Sahib," was the answer, "didn't you say the other night that if one man with an unclean heart entered heaven the whole place would be spoiled, that down in our village one could only see dirt and dust and darkness and rubbish and uncleanness, but in the sky above all was pure and bright and clear and beautiful. If all the dirt in our village were up among the stars they would lose their brightness. They are pure because they are separate. Everybody admitted that you were right." "Then the only question is as to how our hearts shall be cleansed," I went on. "What do you think of the Brahman's plan for this?"

"Oh, Sahib, only Jesus can do that because He came from God and this is God's work, not man's. The Brahmans say if a man goes and bathes in the holy Ganges he can be free of all his sins, but nobody in the village believes that now. You remember how you told about the dhobil who took some clothes to the river to clean them. Instead of washing the clothes he put them in a box, closed the box and scrubbed it on the outside until it was as clean as could be. The man who owned the clothes thought this was a clever dhobil until he opened the box. You said the clothes were even dirtier than before because of dirty water dripping through the box, and you made everybody laugh when you told about men going long distances to wash in the sacred river, but learning more evil songs on the way and doing more evil deeds on their return, like the man who said he had gained salvation but he just had to tell lies or he would have lost all his trade. And thus there was the Brahman who argued that people were not saved by bathing in the Ganges but by drinking of the water. The water went into the blood and so reached the whole man. Huri Babu had tried to answer him but failed to convince him, and then you said the water did not reach the speaking man, that in the Scriptures it is written that we will be judged by our words and that if a man drinks holy water but continues to speak evil he cannot be cleansed in heart for the words come from the heart." So ran the dialogue. What I had taught was not at all original, but it was great joy to hear it coming back in the quaint dialect of an Indian villager, a sort of Yorkshire-Lancashire-Devonshire-Scottish brogue all in one.

All higher motives, ideals, conceptions, sentiments, in a man, are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary forms of life.

That we should do unto others as we would have them do unto us, that we should respect the rights of others as scrupulously as we would have our rights respected, is not a mere counsel of perfection to individuals, but it is the law to which we must conform social institutions and national policy, if we would secure the blessing of abundance of peace.—Henry George.

Protestant missions in China date back to 1807, when Robert Morrison, the "last-maker" of Morpeth, their pioneer, came to Canton. He had prepared for divinity school by studying all night and making boot-trees by day. Nominated translator to the East India Company's factory at Canton, he lived, ate, slept, and studied in the warerooms of a New York merchant. There, in native dress, with long nails and cue, praying in broken Chinese, and studying by night beside his little earthern lamp, this heroic man prepared to give China the Holy Scriptures in the native tongue. After seven years he baptized his first convert and completed the translation of the New Testament. Joined by William Milne, they two, in 1818, gave to that Empire the whole Bible.—A. T. Pierson.

Children and Youth



Eagle Camp Trail Rangers and Sunday School Class, Benalto, Alta., Mr. George Sterling, Leader and Teacher.

EAGLE CAMP TRAIL RANGERS.

In this group there are eleven members and the average attendance at their week meeting is nine, but a little better for Sunday School. The group includes all the boys in the village from nine to eleven.

GOD CARES

If it is true that God cares it is perhaps the most wonderful thought that can enter the mind because of the effect it must have upon our life. Men, women and children are so small in comparison with the great globe upon which they live and so very much seemingly less worthy of notice when we think of the greater world in which our earth is but a tiny speck. It was when he looked up from this smaller world of ours to the greater realm above and about him that a thoughtful man was led long ago to cry out:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?"

So we may well wonder why we should have a place in the thought of God, who is the ruler of a world so great that our minds cannot grasp its size.

If it is true that God cares for us it is good to learn and believe that fact early, so that we may enjoy the comfort, sense of safety, and the hope which it is able to bring to us.

That was the great reason why Jesus came to the world, namely, to bring this message, and by studying Him and His works we not only hear, but see that it is true.

His coming to the world in itself showed God's tender thought for us all, small and great, rich and poor; and this is expressed in the best-known words to be found in the New Testament:

> For God so loved the world that He gave His only begotten son. . .

See what a place God's care has in the Bible, where it is mentioned so often in words so plain and pictures so clear that none who read can be mistaken. Look for it and, so far from being disappointed, you will be thrilled.

There is that wonderful shepherd Psalm than which there could be nothing sweeter and more comforting as a message about God. No person, child or young man or woman, should fail to memorize this sweet song.

In another place we are told to consider the lilies of the field and the fowls of the air, which God never forgets, and then to ask if it can be possible that He would overlook us. If our fathers are good and kind, looking to our every need, how much more our Heavenly Father, whose thought and care they only reflect as the moon the light of the sun. Therefore we read:

> Like as a father pitieth his children so the Lord pitieth them that fear him.

Whatever the best father is to his children God is more.

There is a special reason for our writing of this now to our young readers. We had read that the handling of the Christmas mail in the United States this last year had given the assistant head of the Postoffice Department much anxiety. There is so much passes through the mails at that time in the form of parcels containing presents that postal clerks must handle them quickly and therefore less carefully. To guard against damage to these precious presents this high

officer sent a letter to all employees of post-offices, in which he said:

> We all know the sorrow that comes to children when a doll has been damaged or broken or other gifts have been destroyed or marred by mishandling in the postal service. This is a year when we should try to save from damage gifts bought at some sacrifice to gladden the hearts of loved ones in an attempt to carry on the traditions of Christmas.

That officer looked over the whole country and thought of little children everywhere, in the cities and in country, but perhaps chiefly those in more lonely places, who would depend so much upon the mail; and he wanted to spare some child sore grief over a broken doll or other precious gift. It was plain therefore that he whose position compelled him to think of all the people in that great country was not so busy with big things that he had no time or thought for children and their Christmas presents. He cared for them; and God cares for us.—R.

MAHOMET GOES TO THE MOUNTAIN

The complete saying of which this heading is a part is well known, "If the mountain will not come to Mahomet, Mahomet must go to the mountain."

A blacksmith in the United States, having discovered that farmers were afraid to bring their horses to his smithy to be shod because of the menace of automobiles and truck traffic on the highway, refused to accept this reverse and sought to regain his lost business. The story alludes to Longfellow's lines, "Under the spreading chestnut tree the village smithy stands," for it states that the blacksmith forsook the "proverbial chestnut tree," put his smithy on wheels, on a five-ton truck, and proceeded to traverse the countryside. His business had forsaken him, but by his forethought and prompt action it has not only been restored, but his income has more than doubled. It was found profitable therefore that Mahomet should go to the mountain.

The incident is instructive as showing the folly of yielding at once to adverse conditions without canvassing the whole situation to discover new possibilities. This story is taken from an Indianapolis paper and was entitled, "Way Found Out of Depression."

We learn wisdom from failure much more than from success.

Let your children be as so many flowers, borrowed from God. If the flowers die or wither, thank God for a summer loan of them.

MACKAY OF UGANDA

If you turn to a good map of what has been known for a long time as the Dark Continent, not now so dark, however, you will find that Uganda lies close to the heart of Africa on a line running north and south, but very much nearer the Indian than the Atlantic Ocean. It has an area of over 100,000 miles and a population of between three and four million. It is in that neighborhood the Nile takes its rise and there are the famous lakes, Victoria and Albert Nyanza, with whose names we have become familiar in the story of the travels of the great Dr. Livingstone. This great explorer and missionary made his way on foot through the dense jungles and along the waterways from the east to the west coast of Africa.

Alexander Mackay was a missionary but not a minister. He was the son of a minister and his father wished him to choose that calling for his life work. He did not see his way clear, however, to do this. Instead therefore of studying for the ministry he became an engineer. As a boy he had a great love for books and a strong liking for handicraft and great skill in handling tools. That love of books continued, for when Henry M. Stanley, the great explorer, visited Mackay in Uganda he asked himself, "How does Mackay live here in such loneliness?" Stanley answered himself by saying that in Mackay's house books were everywhere. These were his company. Stanley said something else about him, too, which was high praise, that he was the greatest missionary since Livingstone.

Young Mackay owed much to his father for his education. The father was a student of science as well as a minister and taught his son until he was fourteen years of age. Then the lad was sent to Aberdeen Grammar School. It was in a village of Aberdeenshire that his father, Rev. Alexander Mackay, served as minister of the Free Church, and there the future missionary was born.

He was an impulsive, bright, lovable boy, at once the pet and anxious care of his mother, who desired also that he should enter the ministry. Of her fond care he was deprived when sixteen years of age, and because he was then attending grammar school he could not reach her side before she passed away. She placed in the hands of an attendant her most precious souvenir, a Bible, her husband's present to her as a wedding gift, to be given to her son. This was placed in his hands immediately after the funeral, bearing the enclosed from his mother, "Search the Scriptures." Obeying this last message from one who loved him so deeply, his whole life was changed.

Bye and bye the family left the small

village of Rhynie and came to the great and beautiful city of Edinburgh. Alexander's aim then was to be a teacher and he pursued his studies in the University, giving special attention to mechanics and engineering, mathematics, surveying and building. His practical training was secured in the great engineering works at Leith where the afternoons of his student days were spent. At this time, too, he was very busy with work on behalf of others. His Sunday afternoons were spent conducting special services among the outcast and ragged children of the city, a work in which he was very happy. Then he went to Germany because he wished to learn that language and served in a large locomotive factory just outside of Berlin. He was surrounded by young men who boasted that they did not believe in God, but Mackay remained faithful, helped greatly by the man at whose home he resided, an earnest Christian and deeply in sympathy with foreign missions. Now came the time of decision. In his diary he wrote this, the date being May 4th, 1874:

> "This day last year Livingstone died, a Scotsman and a Christian, loving God and his neighbors in the heart of Africa. Go thou and do likewise."

He had now committed himself to foreign missions and hoped to labor in the island of Madagascar off the east coast of Africa, having been led to this choice by an earnest missionary appeal; but he was to go elsewhere. The Church Missionary Society wanted a man for another part of Africa, Mombasa, to oversee a settlement of liberated slaves. Mackay applied, but before his letter reached London the place had been filled. Two years went by and on the 26th January, 1876, he received two offers to serve as a missionary in Africa. The Church Missionary Society was moved by the report of the explorer, Henry M. Stanley, that King Mtesa of Uganda wanted missionaries, and called for volunteers. Mackay responded and was chosen. True mechanic that he was, his first act was to ask a London firm to manufacture an engine and boiler from plans prepared by himself. These were to be carried by porters into the heart of Africa to the great lake Victoria Nyanza, where a boat would be built for the missionaries. Whilst waiting he sought to fit himself more fully for his work and studied astronomy, something of medicine, photography, coal mining, etc. As one of a party of five on the 25th of April, he left for Africa. He kept clearly before him the dangers of his new life and greatly moved the committee before whom he appeared by saying that within six months they would probably hear that one of the eight missionaries appointed was dead. One by one these men fell, until within three years Mackay was alone in Uganda.

In due course he reached Africa and for a long time lived on board the little steamer, Highland Lassie, anchored off Zanzibar. While there he did a great service to mission work by road building and studying the awful slave trade. He completed a highway into the interior to a distance of 230 miles. On his painful journey into the interior his heroic conduct averted a war between two kings, Mtesa and Lkonge. Two of Mackay's party, Smith and O'Neill, had pushed on in advance of the party and through some unfortunate quarrel were killed, and King Mtesa, whose guests these men were, prepared a large army to move against the other king, Lkonge. Risking his own life Mackay interviewed King Lkonge and was able to bring about peace.

It was in November, 1878, that he reached the capital of Uganda, but he found that the people were not so ready to receive him as Stanley's high hopes had suggested. Hostility of the natives, sickness, and other causes made his work very hard for a long time, but he persevered and soon was able to give to these people parts of the gospels which he had printed himself from wooden type. He struggled manfully also against the awful slave traffic and found that, instead of help from King Mtesa to carry on his work, he had opposition, for the king was a heathen known for deceit, hatred, and awful cruelty. Other workers came to his aid, but they were so few among so many, and King Mtesa having died, a worse ruler took his place and persecution began. That Mackay's work was successful is shown by what Stanley said:

> "These native Africans have endured the most deadly persecutions; the stake and the fire, the cord and the club, the sharp knife and the rifle bullet, have all been tried to cause them to reject the teachings they have absorbed. Staunch in their beliefs, firm in their convictions, they have held together stoutly and resolutely, and Mackay and Ashe, another missionary, may point to these with a righteous pride as the results of their labors, when reporting to the good, kindly people at home who trusted in them."

Three Christian lads were snatched from before Mackay's and his companions' eyes and burned alive. Bye and bye he felt it was necessary to leave and he paid his farewell visit to the king. He was really being driven away, but hoped that his absence would be temporary. He crossed the mighty lake and established himself in another mission, and it was there that Stanley met him. This small band of workers however was soon reduced by disease and Mackay was once more left alone, although

two missionaries joined him later, they were soon compelled to leave. He had a scheme for furthering mission work by building a steam launch to ply upon the great lake Victoria Nyanza and establish missions along its shores. His service however was not to be continued much longer. Time after time the authorities had begged him to return home for rest, but he would not desert and on the 8th of May, 1890, in the fulness of his manhood he died at the post of duty and of danger. This is the story of the engineer-missionary.—R.

"HE IS A BRICK"

To call a man a "brick" has always been a compliment ever since the expression has been in use. Few know, however, how almost tragic a compliment was conveyed in its first use. The Sparta of old times had nothing in the way of defense to compare with the Acropolis of the Athenians. The land of the Spartans was on a plain, and the poverty of the people precluded the building of mighy fortifications. It is said that an ambassador from Epirus, going about the city-states of Sparta, found much to admire; but he marvelled that so important a country should be so entirely without fortifications—that is, brick walls. Expressing his bewilderment to his host Lycurgus, he was invited out to view the Spartan army drawn up in battle array. "There, sir," spake Lycurgus to his guest, "upon the plain stand the walls of Sparta,—every man a brick." Even in the resultant acceptance of the word to-day, the Spartans proved "bricks."—The Way.

Movement is both a sign and the source of life.

We have no better friends than effort and work.

To respect and develop one's self is the true duty of life.

Courage is the greatest quality of the mind, next to honor.

We can never tell where a good example will fall, or in what direction operate.

Our dependence upon God is constant and therefore our prayers should be constant.

The secret of happiness is not in doing what one likes, but in liking what one has to do.

Every man has his secret sorrows, and oftentimes we call a man cold when he is only sad.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—JULY 9

Caleb

Numbers 13; Joshua 14.

GOLDEN TEXT.—Blessed is the man that maketh Jehovah his trust.—Ps. 40:4.

TIME.—The reports of the twelve spies, B.C. 1497. Assignment of Hebron to Caleb, B.C. 1454 (Beecher).

PLACE.—Kadesh-Barnea. Gilgal.

SUBJECT.—CALEB'S CONFIDENCE.

I. CALEB'S "WE CAN," Num. 13.
   The exploration of Canaan.
   The cowardly report.
   The brave report.

II. CALEB'S "I CAN," Josh. 14: 1-12.
   The division of the land.
   Caleb looks backward, vs. 6-9.
   Caleb's request, vs. 10-12.

III. CALEB'S CONQUEST, Josh. 14:13, 14.
   The blessing of Caleb.
   The gift of Hebron.
   Caleb follows God.

LESSON—JULY 16

Deborah

Judges, Chapters 4, 5.

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble.—Ps. 46:1.

TIME.—About B.C. 1351 (Beecher).

PLACE.—Deborah's home between Ramah and Beth-el. Mount Tabor, the Plain of Esdraelon, and the River Kishon.

SUBJECT.—A LEADER LED BY GOD.

I. DEBORAH'S SUMMONS TO BARAK, Judg. 4:1-10.
   The Judges.
   A woman Judge.
   Barak called to a great task.
   Barak's dependence on Deborah.

II. BARAK'S VICTORY OVER SISERA, Judg. 4:11-24.
   Siscera's great power.
   The battle at Mt. Tabor.
   Jael kills Sisera.

III. A HYMN OF PRAISE FOR VICTORY, Judg. 5.
   A spirited song.

LESSON—JULY 23

Isaiah Denounces Drunkenness and Other Sins

Isaiah 5: 1.30.

GOLDEN TEXT.—Righteousness exalteth a nation; but sin is a reproach to any people. —Prov. 14:34.

TIME. — Isaiah began to prophesy (Beecher) in B.C. 766, and died about B.C. 679.

PLACE.—Jerusalem.

SUBJECT.—THE CHRISTIAN ATTACKING WRONGS.

I. DESOLATE HOMES, vs. 1-10.
   The parable of the vineyard.
   A land under a curse.

II. WOES OF DRUNKENNESS, vs. 11-17.
   The snare of intoxication.
   A people in captivity.

III. Rejecting the Law, vs. 18-30.
Calling evil good.
Fire in dry grass.

LESSON—JULY 30

Gideon

Judges, Chapters 6-8.

Golden Text—Jehovah is the strength of my life; of whom shall I be afraid?—Ps. 27:1.

Time.—Seven-year oppression by the Midianites ending with Gideon's victory, B.C. 1329-23.

Place.—Gideon's home in Ophrah, in Manasseh, west of the Jordan. The battle was fought on the plain of Jezreel, in southern Galilee.

SUBJECT.—Winning with God.

I. Gideon's Three Hundred, Judg. 6:1—7:8.
Inroads of Midianites.
The call of Gideon.
The choice of the heroes.

II. "The Sword of Jehovah and of Gideon," Judg. 7:9-23.
The overheard dream.
Pitchers, torches and trumpets.
The great victory.

III. "Faint, Yet Pursuing," Judg. 7:24—8:35.
Condign punishment.
"Rule thou over us."
A faithless people.

LESSON—AUGUST 6

Ruth

The Book of Ruth

Golden Text.—Let us love one another: for love is of God.—I John 4:7.

Time.—Naomi flees to Moab (Beecher) about B.C. 1181. Boaz marries Ruth about B.C. 1173.

Place.—Moab. Bethlehem.

SUBJECT.—Ruth the Loyal.

I. Sorrow in the Land of Moab, Ruth 1:1-13.
The Book of Ruth.
Famine in Judah.
Death in Moab.
The return of Naomi.

II. Ruth Is True to Naomi, Ruth 1:14-19a.
Orpah goes back to her people.
Ruth cleaves to her mother-in-law.

III. Ruth's Reward, Ruth 1:19b—4:22.
Ruth the gleaner.
Ruth and Boaz.
The uprightness of Boaz.
Ruth's descendants.

The human race never knew what freedom was until Christ came.

Success or failure in business is caused more by mental attitude than by mental capacities.

OUR CHURCH CALENDAR

Deaths in the Ministry

Rev. D. H. Williamson of Parry Sound, Ont., May 12th, 1933.

Vacancies

Parry Sound, Ont., Mod., Rev. H. J. Scott, North Bay, Ont.

Trenton, Ont., Mod., Rev. S. M. Scott, Picton, Ont.

Eldon, Ont., Mod., Rev. E. W. MacKay, Woodville, Ont.

Toronto, Rogers Church, Mod., Rev. J. B. Skene, 30 Benlamond Ave., Toronto, Ont.

Port Stanley, Ont., Mod., Rev. D. C. Soules, 853 Talbot St., St. Thomas, Ont.

St. Mary's, Ont., Mod., Rev. W. A. Hunter, R.R. 3, Embro, Ont.

Kildonan, Man., Mod., Rev. T. Owen Hughes, 147 Cathedral Ave., Winnipeg, Man.

Stratford, Ont., Knox, Mod., Rev. G. R. Duncan, Stratford, Ont.

Birch Grove, Broughton, Etc., N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Catalone and Mira Ferry, N.S., Mod., Rev. Duncan McColl, Grand River, N.S.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. McKinnon, Whycocomagh, N.S.

Marion Bridge, N.S., Mod., Rev. Wm. McCulloch Thomson, Sydney, N.S.

Middle River, N.S., Mod., Rev. S. Buchanan Carey, Baddeck, N.S.

South Gut, Englishtown, N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Fredericton, N.B., Mod., Rev. G. E. Knight, Harvey Station, N.B.

Kydd Memorial, Montreal, Que., Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

S. Mountain and Mountain Sta., Ont., Mod., Rev. A. W. R. MacKenzie, Spencerville, Ont.

Monkton, Ont., Mod., Rev. John Elder, Milverton, Ont.

Olds, Alta., St. Andrew's, Mod., Rev. J. A. T. McLagan, Innisfail, Alta.

Cardinal and Mainsville, Ont., Mod., Rev. A. W. R. MacKenzie, Spencerville, Ont.

Cromarty, Ont., Mod., Rev. A. R. Gibson, Mitchell, Ont.

Sonya, Cresswell, and Wick, Ont., Mod., Rev. R. S. Scott, Cannington, Ont.

Hamilton, Ont., Calvin Church, Mod., Rev. S. Banks Nelson, Hamilton, Ont.

Knox 16 and St. Paul's, Ont., Mod., Rev. J. C. Ross, Waterdown.

Calls

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Brampton, Ont., May 18th, Rev. H. M. Coulter.

Oro, Ont., April 28th, Rev. Murdo MacInnis.

St. John's, Windsor, N.S., May 9th, Rev. D. A. MacKinnon.

Knox, Brantford, Ont., June 2nd, Rev. J. W. Whillans.

Little Harbor and Pictou Landing, N.S., May 7th, Rev. Cecil H. Kennedy.

Westdale, Hamilton, Ont., June 1st, Rev. H. C. Feast.

Vancouver, St. Paul's, B.C., May 25th, Rev. J. R. Frizell.

A SUMMARY OF THE GOSPELS

Prof. Loraine Boettner, W. D. Erdman Publishing Co., 234 Pearl St., N.W., Grand Rapids, Mich. Price 50c. if ordered from the author.

MOSERS RIVER PEW FUND

We have been asked to publish the following acknowledgements.—Ed.

Editor, Presbyterian Record:

This is to acknowledge the contributions towards the pew fund of the Mosers River Church. We appealed to all the Churches in the Province, and the following have helped:

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I am not an Athenian, nor a Greek, but a citizen of the world.—Socrates.

What is becoming is honest, and whatever is honest must always be becoming.

He that places himself neither higher nor lower than he ought to do exercises the truest humility.

To dread no eye and to suspect no tongue is the great prerogative of innocence—an exemption granted only to invariable virtue.

A Christian home! What a power it is to the child when he is far away in the cold, tempting world, and voices of sin are filling his ears, and his feet stand on slippery places.

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Jesus was the first great teacher of men who showed a genuine sympathy for childhood. When He said, "Of such is the kingdom of heaven," it was a revelation.

Blessed be the hand that prepares a pleasure for a child, for there is no saying when and where it may bloom forth.



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Little things console and trifles afflict.

Whoso trusteth in the Lord, happy is he.

We must mourn for sin, for we are sinners.

People do not lack strength; they lack will.

Troubles like babies grow large by nursing.

Religion may be a load but should be a lift.

Peace if possible, but the truth at any rate.

Wherever you find progress you find effort.

Mammon is the world's largest shareholder.

A sharp tongue is the only edged tool that grows keener with use.

Words cannot do justice to the physical and moral courage of Jesus.

Jesus refused to acknowledge claims of affection in the wrong place.

Good will, like a good name, is got by many actions, and lost by one.

The Bible is the help, the guide, the balm of souls perplexed.

There appears in many a greater desire to live long than to live well.

Little annoyances pass; friendships remain; that is why we cherish life.

Men, when alone, lighten their labor by song, however rude it may be.

Self-respect is the noblest garment with which a man may clothe himself.

Before we can serve Christ we must be humble enough to let Him serve us.

We will do almost anything for the poor man, anything but get off his back.

We have committed the Golden Rule to memory; let us now commit it to life.

A state without the means of change is without the means of conservation.

On the whole we can determine men's attitude to us by our attitude to them.

I would rather make my name than inherit it.

All is habit in mankind, even virtue itself.

It is not enough to live; we must live well.

Nothing is more wholesome than to keep going.

Too much security and luxury are bad for man.

He who ceases to grow greater becomes smaller.

Necessity may be a hard schoolmistress, but she is generally found the best.

The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

Facility comes with practice and strength and fortitude with repeated effort.

There is a great contrast between gods that men carry and God who carries men.

Certain privations, dangers, and struggles are necessary for normal development.

Solitude is as needful to the imagination as society is wholesome for the character.

The soul and spirit of society is mutual trust.

Economizing for the purpose of being independent is one of the soundest indications of manly character.

Drudgery is as necessary to call out the treasures of the man as harrowing and planting those of the earth.

A great deal of the joy of life consists in doing perfectly, or at least to the best of one's ability, everything which he attempts to do.

Despise not any man, and do not spurn anything; for there is no man that has not his hour, nor is there anything that has not its place.

You better live your best and act your best and think your best to-day, for to-day is the sure preparation for to-morrow and all other to-morrows to follow.

"Let your light shine," said Jesus. That is all that can be expected of a light. The greater lights can do more; the lesser lights should do no less.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, AUGUST, 1933 No. 8

THE GROUND OF OUR SOCIAL OBLIGATION

The Presbyterian Church in U.S.A.

We believe that God, in Christ, has revealed not only a way of salvation for the individual, but also an ideal which defines the proper relations of men, one to another, in every sphere of human interest and activity. This ideal may be given formal expression in four cardinal propositions, namely:

1. That God is the Father of all men, and that, as His children, men are of supreme worth, so that the development of their personalities must be the first concern in all our homes and industries and governmental policies.

2. That God has made mankind members one of another, and that the society thus formed ought, therefore, to be a brotherhood of love and service.

3. That God sent His Son Jesus Christ into the world to be mankind's Saviour from sin in which we are both individually and socially implicated.

4. That the living God, by His Spirit, is leading us to know His will for our time and is ever at work in the world for the accomplishment of His Christlike purpose, calling us to creative companionship with Himself in that task.

The really urgent social questions of to-day are those related to the family, race prejudice, lawlessness, capital and labor, peace and war. These combine to voice a strong demand for a social interpretation and practice of the Gospel.

We believe that such a social interpretation must continually be sought and restudied and applied on the basis of the four propositions mentioned above. We believe that right and lasting and workable solutions of these problems are to be found only by men and women who accept Jesus fully and are willing to be guided constantly in their thought and attitudes and actions by His interpretation of life, His definition of its meaning and its purposes, His principles and His Spirit.

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WESTERN COLLEGES' ASSOCIATION

Four of our western colleges were lost to the United Church in 1925—Westminster, Robertson, St. Andrew's and Manitoba. The Alumni of these colleges have since then been collegeless. At the last General Assembly in Peterborough, a Western Colleges' Association was formed and Rev. C. L. Cowan (St. Andrew's), was chosen Secretary. By instruction of the Assembly the new Association chose three members to represent it on Knox College Board, Rev. Edgar Foreman (three years) Toronto; Rev. C. L. Cowan (two years), Hamilton; and Rev. C. K. Nicoll (one year), Oakville. The Association will meet at each Assembly, at an early moment, and proceed to elect one member for three years to Knox Board. Graduates of the above western colleges are requested to send their names, and the year of their graduation to the Secretary, 77 Tisdale St. S., Hamilton, Ont.

St. Paul's Church, Simcoe, Ont., Rev. A. R. Ferguson, minister, will celebrate their 140th anniversary on September 24th and 25th, and extend an invitation to all ex-members and friends to be with them on this occasion. Mrs. J. Hilton Forsyth is in charge of arrangements and would be glad to hear from any one who contemplates visiting Simcoe on these dates so as to make arrangements.

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The Presbyterian Record

VOL. LVIII. TORONTO, AUGUST, 1933 No. 8

BY THE EDITOR

RE-THINKING MISSIONS

The book bearing this title, which is the report of a commission enquiring into foreign mission work, has engaged the very serious, critical attention of all religious bodies, but more deeply that of missionaries, mission boards, and mission secretaries, the parties more directly concerned. Naturally, however, the whole body of Christian people has been aroused for the views expressed in this report and given wide publicity, are supported by such a seeming weight of authority and are so revolutionary with respect to the main enterprise of the Churches, namely, missions. Both the faith of the Church and its work abroad have been called in question by a body of sincere and able men.

The book represents the work of a company known as an Appraisal Commission, who have recently visited foreign lands and have in this volume given the results of their enquiry and expressed their opinions.

Notwithstanding certain very prejudicial facts relating to the appointment of the Commission, the choice of its members, its methods of enquiry and publicity, pointed out by those leaders of the Churches directly affected, the Commission can have no ground for complaint that its findings have met with other than fair and unprejudiced consideration at the hands of those whose work is involved. Judgment upon the merits of the report was reserved until the whole was honestly studied and its recommendations faithfully considered.

The Commission was very straight-forward, candid, and unreserved in its observations, but the representatives of the Churches have not been wanting in frankness and cogent reply.

The latter have pointed out that the Commission was self-appointed and was not representative, either officially or comprehensively, of the Churches or the Mission Boards. These bodies were not asked to give their approval to the enquiry or to appoint representatives on the Commission. The area also of this unofficial representation was small, only seven denominations having membership on the Commission and all were within the United States. Nevertheless the Commission gave its deliverances as though it spoke for all Churches and for the whole world.

The Commission did not justify its claim of being a laymen's commission, for there were three women and several clergymen among the fifteen members. Nor was the enterprise supported by laymen in general, a very small group having provided the funds and the larger part of this, it appears, was the gift of one man.

The basis of the report was inadequate considering the limited territory visited and the time spent on the investigation, nine months only, save for the preliminary work of a fact-finding subordinate commission. There is displayed also a grave lack of historic background in the judgment passed upon missionaries, their character, message, work, and methods. Mission Boards and their policies have not been reviewed in the light of history and the Commission appears quite unfamiliar with the great deliverances from time to time of world-wide mission conferences, and in particular the Jerusalem Conference. Then the New Testament seems to have been in measure slighted as the fundamental authority in estimating the Christian faith and the Churches' message and method in the world-wide enterprise of missions.

The virtues of oriental religions are extolled in a manner suggesting that they are viewed from the standpoint of precept rather than performance, and proclaimed faith rather than life and influence; and on the other hand Christianity in its uniqueness and sufficiency correspondingly suffers.

A vigorous arraignment of the merging policy with respect to denominations and business management is the reply of the Churches and Boards to the Commission's recommendation. In this particular, as well as in several other aspects, one is reminded of the interchurch movement in the United States some years ago that by amalgamation and concentration of management was to raise the Churches to the acme of economy and efficiency. This lamentably collapsed leaving upon the Churches an obligation of millions, a scheme with a hard-earned lesson in its train.

Such is the frank, fearless, and confident response in the main of the Churches to

the report of the Appraisal Commission. There have been voices raised in approval, but the contrary note seems dominant. As Dr. Zwemer says:

> The report has been assailed in leading Christian pulpits, condemned by the united action of important church councils, and repudiated by some of the missionary societies which are said to have sponsored it.

Nevertheless tribute has been paid to the personal worth, the ability, and the sincerity of the members of the Commission and a disposition evinced, particularly on the part of Mission Boards, to profit by any just criticisms and promising suggestions presented in the report. They assume, as Lincoln did, that adverse criticism though painful may indirectly be profitable. It stimulates one at least. Lincoln expressed this view in the story of the lazy mule that to the surprise of the plowman was moving steadily on in the furrow with the farmer's boy at the reins. This was unusual, and evidently the farmer saw the reason, for when the boy raised his whip to dislodge a big horse fly from the animal's hindquarters, the farmer protested, telling his son to leave the fly where it was for it acted as a spur to the lazy animal.

To those who desire to get a fair review of this report we recommend the book by Dr. Robt. E. Speer, "Re-Thinking Missions Examined." This may be obtained from The Upper Canada Tract Society, or other book stores which handle the Fleming H. Revell Co. publications, and at a modest price.

THE ASHES

THESE words stand for the reward of victory in the great English game of cricket. In a recent number The Presbyterian Outlook, the organ of the Presbyterian Church in Queensland, Australia, referring to the recent games between England and Australia, made use of the term and declared, "The Ashes' will go back with Mr. Jardine and will involve him in no excess luggage charges or customs duties. They will be admitted freely and gladly. How long they will be permitted to stay on the other side will depend very largely on whether Australia shall be able to get together a team which in individual brilliance, in solid combination, in fearlessness, enthusiasm, and loyalty will be the superior of what England can muster."

Punch some years ago mentioned The Ashes in a eulogy of an Australian team:

"Though the prize you did not win,
Though you lost the guarded Ashes
Yet you left no spot or stain
On your Southron caps and sashes."

The following story explains the adoption of The Ashes into the phraseology of cricket. In 1882 an Australian team playing in England won a signal victory over their English opponents. The Sporting Times, London, reported the sad event by a picture and an epitaph in these words:

"In affectionate remembrance of English Cricket, which died at the Oval on the 29th of August, 1882.

Deeply lamented by a circle of sorrowing friends and acquaintances, R.I.P.

N.B.

The body will be cremated and the ashes will be taken to Australia."

The year following, the Hon. Ivo Bligh led an English team which went to Australia and defeated their cousins of the Southern Cross. Lady Clarke, wife of Sir William J. Clarke, who so lavishly entertained the English team, found a little wooden urn, burned a "bail," put the ashes into the urn, and after wrapping it in red velvet presented it to the English captain.

Many years later, and after the death of the Hon. Mr. Bligh, who in the meantime had become Lord Darnley, his widow, Lady Darnley, when entertaining the Australian team, told the story. As they sat at luncheon the urn stood on the table before her. She had a photograph taken of it which she presented to the captain to be placed in the Melbourne Cricket Club headquarters. The Ashes are therefore, as one writer speaks of them, mythical, or purely symbolic.

An editorial in the same number of the Outlook calls to its aid the story of the contest for the Ashes between the lion and the kangaroo, Britain and Australia, in an appeal on behalf of the Church's mission work. The writer says 93,134 people visited the field of play in Brisbane and for admission paid £10,885. His plea is in behalf of the Queensland Church's responsibility for the missions in Northern Queensland, and he asserts that a very easy and simple way to meet the call is for every member and adherent to purchase a shilling disc and sell other four. There is no explanation of this plan but, manifestly, it means a small contribution from every one and the help of each to obtain similar contributions, and thus evince an interest in the Church as deep as shown in the great game of cricket.

The test for Church members, the writer shows, "lies not between income and expenditure but between interest and indifference, between enthusiasm and that tired feeling, between meeting obligation or sanctioning repudiation, between honor and

dishonor, between promises kept and pledges broken, between pleasing self and helping; and, in the result, victory or defeat."

All in our own Church may well read this with a view to profit.

MISSION ENTERPRISE

It was our privilege some time ago to write in commendation of a wonderful story of missionary enterprise entitled, "Flynn of the Inland." Australia is a very large country and the problem of transportation in parts where there are no railroads, and because of sparse settlement there cannot be any, is serious. Journeys inland into the bush country, or, as the Australians say, the outback, are long, exacting, and attended by various hazards. This problem seriously exercised the mind of John Flynn, the missionary, who by experience knew that ordinary means of transport, the camel, the horse, the motor-car, were inadequate, the two former because of the great distances, and the latter for want of roads. He pondered long upon the matter and finally concluded that only the aeroplane would be adequate to cover the great distances in reasonable time and enable him to minister as he desired to the spiritual and physical necessities of the small settlements, lonely ranchers, and the miners far inland. He dreamed and his dream was realized, for this means of travel has been used for some time in missionary and medical service. The difficulty, however, was not wholly on one side, for after a means was provided to take swiftly the missionary or the doctor to the place of need, it was imperative to find a means for the settler in his isolation to communicate with the centre from which help could come. After long experimenting a portable radio was devised to meet this requirement. The radio therefore became the complement of the aeroplane in this great philanthropic enterprise.

This is something of what has been done for the people in "the outback" in the great Island-Continent, as it is sometimes called.

The interest in the work is shown by this report of the reception given a doctor of The Australian Inland Mission when visiting Brisbane: "Albert Hall proved hopelessly inadequate for the immense crowd desirous of hearing Dr. Allan Vickers. Hundreds were unable to get into the building and those within occupied all available space. The doctor is described as a remarkably fluent and attractive public speaker. Speaking of his longest trip of 1,300 miles to bring to a specialist a man badly injured by an explosion, he said that the man died on the way, but the attempt to save him was such as could not have been made without the aeroplane; and there was an incidental benefit, for the doctor returned with serum that enabled him to save a valuable young life stricken by infantile paralysis. The doctor's pilot, too, was not only 'amazingly reliable' as a pilot, but a capable medical assistant who, among other forms of assistance, could administer an anaesthetic."

The Australian Christian World reports this story told by the "flying doctor" at a luncheon in the city of Adelaide. It is concerned with the radio and reveals the perplexity of the native about this strange machine.

"The compact transmitting sets used on stations derived power from a generator operated by bicycle pedals. A set had just been delivered to an outback station. A black boy employed there wandered near the homestead and saw the owner's wife pedalling vigorously. He returned later and saw that she was still pedalling. The 'boss' was passing, and the black boy stopped him. 'By golly, boss,' he said, 'dat ting not much plurry good. Missis bin pedal him all day, but she get nowhere.' But 'Missis' had got somewhere, added Dr. Vickers. She had sent an important message to the Cloncurry base 400 miles away."

Elsewhere is to be found John Flynn's story, as taken from The Australian Christian World, "How the Outback Carries On."

DEPRESSION EXPLAINED

"I believe it's my duty to state my views," writes Mike Clarke, a man in West Tennessee, to his home paper . . . . "and help to analyze the situation as far as possible, so's we can make up our mind we had auto change our ways of living and so forth.

"I have taken my own case for instance. I see my mistakes, and many others have acted likewise. I bought a Ford instead of a farm, and it is worn out; but the farm I figured on is still O.K. I invested in a radio instead of a cow, and the radio gives static instead of milk. I am feeding five hounds, which answer to the names of Red, Red Wing. Slobber, Jake, and Bayrum, instead of five pigs. I had our piano tuned instead of the well cleaned out. I spent all my cash in 1928 and used my credit in 1929, and traded up my future wages on instalments in 1932, so hard times caught me in a bad shape. If I had spent my last ten dollars for flour and meat instead of gas and oil, I'd have been O.K. . . . I'm on a cash basis now, but ain't got no cash . . . . I'm worried plum to the bone, and my wife's kinfolks are coming over next Tuesday to spend two weeks."—*Exchange.*

CHURCH UNION

This is a topic which will not down. It is one of the most generally and frequently discussed subjects, judged by our exchanges. We cannot pick up one from any part of the world without discovering that this perennial topic is under consideration in some form. One need not therefore be regarded as singular or as desirous of promoting strife if he ventures to discuss this topic even in The Presbyterian Record.

The virtues of Union as exemplified in the United Church of Canada are an ever-recurring theme of tongue and pen, at home and abroad, of its erstwhile leaders, and present champions. The latest instance is an editorial in the New Outlook:

United Church of Australia

IT has not yet been accomplished, and it may still be many years ahead, but there are many people in all the Protestant Churches in Australia who are dreaming of a union that will come even in their day. One of the most confident of the dreamers is Dr. Holden, President-General of the Methodist Church in Australasia. Dr. Holden is able to give convincing reasons for his dreaming. For he had witnessed an example of the spirit of union at the dramatic gatherings in London to celebrate the coming together of the various Methodist Churches of Great Britain. And then he had been to Canada and had seen a still wider union a triumphant success. And having examined the results of this Canadian adventure by which the Congregational, Methodist and Presbyterian Churches of the Dominion have become one, Dr. Holden returned to the Southern world determined to do all he could to advance the same cause in Australia. "I hope," he says, "to see such a union in Australia. . . . I have returned from Canada a more enthusiastic advocate of Church union than I have ever been."

By way of incidental comment on this it may be submitted that a writer moved by fine feeling and eager for accuracy in statement would not have described Church Union in Canada as a "triumphant success," ignoring the fact that one of the two great bodies concerned was rent in twain and glorying in the tragedy; and "truth in the inward parts" would not have permitted him to convey the impression that the whole Presbyterian Church entered the Union. In this particular the Editor of the New Outlook is rebuked by a leading Methodist clergyman, Rev. Geo. H. Neal, M.A. minister of Wesley's Chapel, City Road, London, as reported in Joyful News and Methodist Chronicle, when he describes the United Church of Canada as a Union of Methodists, Presbyterians, and Congregationalists, thus properly distinguishing between Presbyterians and The Presbyterian Church in Canada.

This criticism is by the way however. Our main purpose was to show that perhaps Dr. Holden does not view the union in Canada as the New Outlook reports and would not describe it in such glowing terms. He apparently thought it worthwhile to get the Presbyterian view as indicated in the following correspondence. Late in December 1932 he wrote Dr. MacNamara, Clerk of the General Assembly:

> "I have recently crossed Canada from Quebec to Vancouver, and have seen a good deal of the United Church of Canada, but was not able to establish contact with the continuing Presbyterian Church. I wonder whether you would favor me with some facts and figures regarding the same so that my judgment may be fair, and may be based on accurate knowledge of both sides of the question.
>
> Thanking you in anticipation, I am,
> Faithfully yours,
> A. T. HOLDEN, President-General,
> Methodist Church of Australasia.

Dr. MacNamara placed this letter in our hands and we communicated with Dr. Holden with the result that the following letter, dated 28th of February, was received:

> Dear Dr. Rochester:
>
> I am pleased to acknowledge receipt of your kind letter of 19th of January, also your Assembly Minutes, also Dr. Scott's book, also memorandum with respect to the Dominion Census of 1931.
>
> I greatly appreciate your courtesy in forwarding this valuable information which I am perusing with deep interest.
>
> I am sorry I missed the pleasure of calling upon you when I was in Toronto last November, but I was a stranger and was not acquainted at that time with your name and address, but it is a pleasure now to have established contact with you.
>
> Again thanking you for your kindness and with all good wishes,
>
> Very sincerely yours,
> A. T. HOLDEN.

This eminent Church leader whilst doubtless still dreaming of a union is apparently not so sure about the "triumphant success" of union in Canada, but seems still to have an open mind, and the fact that he communicated directly with us without suggestion is significant of his earnest desire to form an impartial judgment.

An obvious change has come over the religious world during the last few years in its attitude to Union. A spirit of caution, as shown by Dr. Holden, now generally prevails. The dogmatic declaration, to which in Canada and in the United States we were accustomed, that organic church union is the will of God, all based upon a vicious interpretation of Jesus' prayer has generally given place to more temperate and guarded utterances. As we pointed out in reporting Dr. McConnell's address at the annual meeting of the Federal Council of Churches in America, unity, instead of union, is in the ascendant and minority rights are deemed worthy of serious consideration. It has been discovered that organic Church Union is not the inevitably right thing and does not guarantee the high experience of blessing claimed for it.

In support of the allegation that the enthusiasm for organic Church union, as, in itself, a relief from many ills and a guarantee of illimitable benefits, is on the wane, we cite the following:

Under the heading, The Unity of the Churchyard, the late Dr. Robertson Nicoll, in his virile fashion expressed his dissent from the view that organic Church union is the thing most to be desired in the relation of the Churches to each other.

"The enthusiasm of many good men for amalgamating all our denominations, Methodist, Baptist, Presbyterians, Episcopalian and the rest puzzles me. The day will come when a truly Catholic creed will be wrought out and then will a true unity of life be achieved, but if convictions are laid aside for the sake of union we have not the unity of the Church but the unity of the churchyard.

"True union between the churches can only come from fresh discoveries of the way and power of faith. The churches must be fellow-students of the divine relation and, while they are, there should be between them the most perfect and cordial charity."

* * *

That great man whose voice is heard in St. Paul's Cathedral, Dean Inge, after declaring that his Church if it is to (note the striking language) gather in Protestant sects must acquire a greater elasticity. Then with respect to union in general he said:

> "Reunion of the Reformed Churches is a hope for the future. I do not think any of us will live to see it. Spiritual union is better than institutional reunion, and easier to get."

When the celebrated preacher Dr. Campbell Morgan was in Toronto in the late autumn of last year, he somewhat crisply expressed himself upon the prospects of Union. This is the pertinent part of the interview:

> "What is the prospect of Church union over there, Dr. Morgan?"
>
> "What kind of union?"
>
> "The same kind as we here in Canada put over, in 1925." "I can't say," replied the Dr., "that I am enthusiastic about that kind of union. If I had been a Canadian Presbyterian minister, I'd have remained with the continuing Presbyterian Church."

* * *

Dr. Carnegie Simpson, Professor in Westminster College of the Presbyterian Church of England, whilst not abandoning the idea of ultimate union speaks somewhat discreetly:

> "It is a question whether the cause of unity can be much further helped, for the present, by negotiations about corporate union, and whether it would not be better served in such ways of friendship and co-operation as have been indicated."

* * *

Now we have a voice from Ireland. Rev. Dr. R. K. Hanna, Dublin, speaking at the induction of a minister, is reported to have said that he was not and never had been, in favor of corporate union, and he did not know if it was desirable. He did not believe they were ready for it yet. He thought corporate union would split their Church from top to bottom as it had split the Church in Canada. He was a strong advocate of every form of co-operation and fellowship and interdenominationalism. The more co-operation there was, and the more they cherished the spirit of friendship and harmony the more likely they were to advance the cause of corporate union.

* * *

The union of the Presbyterian Church in U.S.A. and the United Presbyterian Church has been under consideration for some time. Concerning this, as reported in The Presbyterian Advance, Dr. Warren H. Wilson, has warned against haste. Referring to what is known as the Cumberland Union he said:

> "My duty as a country church man has been for twenty years to mend the errors of that Cumberland Union which was done so hastily. In the proposed union I see evidences of haste and my purpose in writing is to counsel such delay as will insure the approval of the proposal with the greatest success and abiding satisfaction throughout the whole body."

* * *

The most vigorous deliverance we have seen is from Rev. T. C. Rentoul who last

year expressed himself in the Methodist Spectator of England under the heading, Thoughts on Church Union. We quote him here in part, our authority being The Messenger, Melbourne, Australia:

"Most people like a slogan. It saves the trouble of thinking. 'Let us unite' seems to have a friendly ring about it. But the issues that are raised demand the closest scrutiny and analysis.

"Suppose we got what is popularly thought of as church union, what would there be to keep us united? May not the same causes operate again to cause a split? What has purified and stimulated the Church, solid sameness or schism? May not denominationalism be a necessary counterpart to our present imperfection? Ideally, one vast Church throughout the world seems right, but does it not pre-suppose ideal people? Would the coming together of two or three or more types help them to become more ideal? There is nothing to prove that it would.

"In my opinion, United Methodism does not prove it. This was a family reunion, and not a business merger. Canada does not prove it. Undoubtedly the United Church (Presbyterian, Congregational, and Methodist) has made great progress in the sister Dominion. I have their figures, which are inspiring. So has the continuing Presbyterian Church made progress and their figures are even more inspiring. Five hundred and eighty Presbyterian congregations at the last did not join in. They have sent out as many as 100 new missionary ministers in one year. They are re-entering the towns where union was consummated. The Methodist Church as such and the Congregational Church as such have disappeared from Canada, but the Presbyterian Church is still there, and setting out to recapture many of its old friends and more new ones. The success of both the continuing Presbyterian and the United Church in Canada is largely due to a new phase of competition. I conversed with some of the leaders of each of these at a conference in Edinburgh last year, and the foregoing are their opinions."

Mr. Rentoul concludes: "I am not opposed to church union as an ideal, but I regard it as a sin to make it an expedient to cover up our lack of spiritual efficiency, and my judgment is that the average character of the Protestant denominations is not yet sufficiently high to make union possible."

Sixty-three years ago one of America's greatest figures in the pulpit, Henry Ward Beecher, a clear thinker as well as an orator, said:

"We distinguish between oneness of Church and oneness of Christian sympathy. Not only shall we not labor for an external and ecclesiastical unity, but we shall regard it as a step backward. There will never be moral unity among Christians until the phantasy of corporate unity is expelled from the imagination. For this reason, the Christian Union will devote no time to inveighing against sects, but will spare no pains to persuade Christians of every sect to treat one another with Christian love, charity, and sympathy."

* * *

Less than a year ago The Globe, Toronto, in referring to the Methodist Union consummated shortly before in England declared organic church union of all denominations to be an extravagant hope, saying:

"It is quite possible that the uniting Methodists found it easy to bury the hatchet, figuratively speaking, and to come together as one body, and still remain true to the faith of their fathers—such a union is neither possible nor probable with denominations of widely differing views, on what each believes to be fundamental teachings. It is one thing to bury the hatchet—another thing to bury the conscience, and it is to be hoped that the Body of Christ may never bury conscience in an effort to bring about church union. Unity of spirit? Yes. Union of organization? No. We believe that the hope for one whole Catholic Church throughout the world, is, to say the least, a very extravagant hope, in view of the ever-increasing number of factions in church organization."

* * *

Finally our illustrious Presbyterian leader, the late Dr. Francis L. Patton of Princeton, N.J., in his discriminating and sure fashion, speaking upon organic Church Union, having an instance in mind about which we are not informed, says:

"Indeed, one of the worst features of the proposed union is the fact that it is largely prompted by a widespread spirit of religious unconcern. It is easy to agree when difference has become indifference and great doctrinal headlands a r e submerged in the troubled sea of social unrest. Much of the current talk of reunion seems to be forgetful of the spiritual values which are likely to be sacrificed for the sake of economic gains, and from

a religious point of view it impresses me as a chimerical effort to increase dividends by watering the stock. I dislike the intrusion into the Church of the methods of commerce, and the talk of consolidation, overhead charges, economy, and efficiency in connection with this controversy. Much, also, as I delight to think that the hymns of the ancient, mediaeval, and modern Church are the common property of Christendom, I am not ready to accept the hymn book as a basis of reunion; and whether that reunion is presented to us in the husky tones of trade or in the wooing voice of pious feeling, I am disposed to regard the plea as insufficient, and comfort myself with the thought that once when our Lord entered the Temple He overthrew alike the tables of the money-changers and the seats of them that sold doves."

THE CHURCH IN ASSEMBLY

Rev. A. L. Budge

The July number of the Record contained a report of the opening of the General Assembly at Peterborough. The following paragraphs do not cover the whole proceedings, but are intended to give as much information as possible and also convey something of the impression made from day to day upon those who were present.

IT is hard work. The Moderator, Dr. Hugh R. Grant, has been accustomed to taking his job seriously. Unfortunately he is suffering pain physically from a temporary affliction, which makes this severe strain unusually hard. But his motto has always been to "see it through" and he is giving all his power to the task. The Clerks, Dr. T. Wardlaw Taylor and Dr. J. W. MacNamara, have ten days of constant attention to their duties. Credit must be given them for the smoothness of the current of business. The documents are produced, explanations made, minutes recorded and other things too numerous to mention are cared for. One mistake alone could reveal how every detail must be mastered. The Treasurer, Mr. E. W. McNeill, has all year been making the dollars stretch out to the last cent and is here now to meet criticism and complaint. And what shall we say about the work of the Secretaries of the important Boards? Dr. A. S. Grant, particularly, is meeting with them every day of the Assembly and also between sederunts. The Conveners of Standing Committees like Mr. James Dutton of the Budget and Dr. D. T. L. McKerroll, are found in their committee rooms if not in the Assembly. And there are special committees. Dr. George E. Ross, Ottawa, is convener of Bills and Overtures; Mr. G. M. Dunn, Toronto, of the Business Committee; Mr. W. G. Brown, Saskatoon, is wrestling with some thirteen or fourteen Overtures; Mr. J. A. Shaver, Dundas, with a number of Remits; Mr. W. T. McConnell, Paris, attending to the Roll of Assembly; Mr. D. M. Rowat, K.C., has a few "judicial cases;" and Mr. William Barclay, Hamilton, with the Knox College Report. The wonder is that they get a bite to eat or a wink of sleep. An Assembly is hard work.

* * *

The greetings and the festivities have been delightful. His Worship Mayor Denne intimated that there had not been a close-down or failure in business, which every Commissioner was prepared to accept from evidences of the vigorous life of the city. Rev. A. H. Going, a minister of The United Church of Canada, and president of the Ministerial Association, cordially welcomed the Assembly to a city which he described as being "one of beautiful churches and happy fellowships." Venerable Archdeacon Blagrave of St. John's Anglican Church, a stately building at the upper side of the park from St. Paul's, congregations which have for a century been good neighbors, spoke eloquently for himself and the Primate of All Canada. A Conference of The United Church of Canada in session wired felicitations, which were answered in the same spirit. But "blood ran thicker than water" when the Mother Kirk in Scotland spoke through the lips of Professor Lamont, New College, Edinburgh. He had heard the Moderator's sermon the night before and had nothing but good to convey regarding all he had seen and heard in Canada. The festivities included the luncheon provided by the ladies of St. Paul's and served in St. John's Parish Hall; the delightful Garden Party at "Cedar Vale," the beautiful residence of Mr. R. R. Hall, K.C.; the scenic auto-drive, and the freedom of the city to enjoy its institutions and playgrounds.

* * *

There were preliminaries of a different order. The Assembly was aware of the gathering in London of the Economic Conference, and assured the same of its interest and prayers. News had come that Dr. R. G. MacBeth was very ill at his home in Vancouver. Business was halted while everybody listened with deep respect to the warm tributes paid to his gallant leadership in the West and many lines of activity in the Church and country. Two elders, Messrs. David Fraser, Montreal, and Scott Davidson, Paris, had suddenly passed away. Messages were sent to their friends. A cable to Belfast, Ireland, instructed our Commissioners to the Presbyterian Alliance to invite the next meeting to be held in the new Church of St. Andrew and St. Paul, Montreal. Numerous messages of congratulation were showered on the Moderator, Dr.

H. R. Grant, among them Hon. Mackenzie King, Dr. Robert Laird, and His Worship the Mayor of Fort William were noted.

* * *

The tide of inspiration usually finds its height at the evening sederunts. The opening night has already been referred to. It was impossible to fall flat after dwelling for such a season on the highlands. Thursday night was different in form, but memorable and impressive. It was Home Mission Night, with Mrs. H. R. Horne and Dr. Margaret Strang the chief speakers, the former a queenly woman, known and beloved, especially in the W.M.S., while the latter was introduced by the Moderator as "our beloved little missionary." Dr. James Mackay, New St. James, London, delighted the Assembly with sketches of what he saw in Dixonville, Peace River, where Dr. Strang is everything from carpenter to angel of mercy. It was appreciated because the facts about herself explain partly the great things she has accomplished. Many a "God bless you" was given as crowds gathered about both speakers at the close of the meeting. Friday evening was the time-honored Foreign Mission Night. Dr. James Wilson, Toronto, and Miss Bessie MacMurchy went briefly over the work from the executive point of view, thus preparing for the addresses of the missionaries. The former spoke with the true ring of a minister standing loyally by the missionaries who have gone abroad and gave an encouraging picture of the whole situation. The latter had given the details of the work accomplished by the W.M.S. in a previous address to the Assembly, concluding with the remark that "there is one thing we cannot show in our report, namely the faith and devotion of our workers." Rev. D. E. McDonald of Central India, being on sick-leave, was welcomed home, the Assembly sympathizing with him over the death of his wife. Dr. Margaret O'Hara, now retired after over forty years in India, looked like a benediction as she pleaded still for the cause so dear to her heart. Rev. David Marshall, with the aid of many beautiful slides described the Mission in British Guiana. The "star" of the evening, however, was Dr. Jessie MacBean of the Hackett Medical College, Canton, China. As Miss Strang had kept the audience spell-bound on the previous evening, she repeated the triumph that night. If there had been just one speaker from the Maritimes the sederunt would have been perfect, but Rev. S. J. Macarthur had given the report of the W.M.S. of the East, and there was to be a later session when the "grand old Kirk by the Sea" was to come into the limelight.

* * *

There were three more rousing evening meetings. Space will not allow all the facts and the impressions to be given. Two speakers like Mr. James Dutton, convener of the Budget Committee and Dr. A. S. Reid, its Secretary, are well able to deal with the important subject of Stewardship. Mr. Dutton is an elder in one of the strong congregations of the Church, has a fine business head, never scolds, but thinks big thoughts and deals in matters of consequence. He is becoming well known in the central presbyteries and more the better. Dr. A. S. Reid is one of three brothers, all distinguished, one, Dr. W. D. Reid in Montreal, one prominent in the United Church in Winnipeg, and "Allan," a splendid organizer, writer and speaker. Their addresses searched the deep parts of the consciences and pocketbooks of a vast audience. Another night was given to Evangelism and kindred subjects of Church Life and Work. Rev. W. Patterson Hall, the convener, with Rev. F. G. Vesey, were the speakers, the former in Dr. John Bayne's famous pulpit, Knox Church, Galt, and the latter in Parkdale, Toronto, a congregation with a membership of 1351. It proves that in the Presbyterian Church ministers with an evangelical message get a hearing. The Assembly seemed to be decidedly in support of the aims of the committee and its leadership. The final address was not called from the platform, but when "Brown of Red Deer" gets room to stand anywhere in the House he can make it a platform. He "let himself go," calling for a policy of progress. His splendid voice made the walls of St. Paul's ring as he spoke of the opportunities of the Church at home and abroad. We seemed to hear the Scripture—"And as ye go, preach, saying, The Kingdom of Heaven is at hand; provide neither gold, nor silver, nor brass in your purses." Then there was the evening session where the Maritimes were honored and applauded. Two overtures from "the wise men and women of the East" were presented in an eloquence which was not a mere echo of Acadian pulpits and hustings. "We want a Missionary-at-large for New Brunswick and a wider jurisdiction for the Maritime Synod," in brief was their appeal. Rev. S. J. Macarthur, Moncton, Dr. Hugh Munro, New Glasgow, and Rev. D. O. Mackay, Elmsdale, drew back the curtain until the Assembly saw what havoc the disruption had made of the Kirk "down by the Sea." They had a most sympathetic hearing, the first overture being passed readily and the other sent down to presbyteries. In the West, Confederation of Provinces and also of Synods have always been popular, but our brethren at the altars where the fire of Presbyterianism was first kindled in Canada, know best what will restore their presbyteries and congregations. That is the main thing at present.

* * *

There were at least two "full-dress debates." The Report on Knox College, Toronto, and the Report of the Treasurer, in-

roduced two subjects which provided opportunities for the finest gifts of speech, of heart and mind. As the first is still under consideration it had better be left alone except in so far as the readers of the Record have the right of getting some light on the question. Fortunately there is nothing about the whole matter which needs to be kept in the dark. Knox College, Toronto, is still a "jewel in the Presbyterian crown." The students who started the trouble are now all ministers of the Church. Dr. E. L. Morrow was the popular minister of Knox Church, Ottawa, before being called to the Chair in Knox College, and has been preaching in Cooke's Church, Toronto, all winter. Ex-Prinicipal Eakin is known all over America as a brilliant preacher and scholar; was a champion of Presbyterianism in 1925, and filled his chair during the last year as usual. There are no questions of doctrine or morals involved. It is like friction in a family, where nobody thinks he is to blame, and it goes on until almost everybody is guilty. Another attempt is to be made to go through it from "top to bottom."

* * *

The debate ran true to form when compared with historic occasions. "Let it be published," said Dr. T. Wardlaw Taylor, his name "Wardlaw" meaning "watch-hill" and derived from the days of the Covenanters. Mr. Hugh W. Macdonnell, chairman of the Board, a stalwart young lawyer, grandson of Rev. George Macdonnell, a pioneer minister of Bathurst, N.B., and himself a true branch of the Macdonnell clan, as it is known in Kingston and Toronto, made a remarkable speech in support of restoring Dr. Eakin to the Principalship. His dignified bearing, moderation of temper, and sincerity won their way over an excited House. Dr. Eakin walked to the pulpit to make his appeal "that the cruel stigma" might be wiped off his name. It would be easy to criticize the line of argument he followed with his keen intellect and wounded heart. That will be for judges to consider, but there is no doubt that he touched the sympathy of his brethren. It was plain that Dr. Johnston, the Ex-Moderator, who had filled the difficult position assigned to him by the former Assembly as acting Principal, had from his close relationship with all the issues, been convinced that the first step was to restore Dr. Eakin. Then the other side was opened. Rev. John Mustard, Toronto, pointed out that in moving the "Minority Report" he was not judging the case, but objecting that the Board should begin action rather than the Assembly. Dr. T. Wardlaw Taylor protested vigorously against the charge contained in Mr. Macdonnell's report that the demotion of Dr. Eakin was "a direct transgression of the laws of our Church, and a flagrant violation of the fundamental principles of justice." As the "Solon of the Kirk" and son of a Judge of the Supreme Court he stood at the bar and delivered what might be his greatest speech. Its high tone, the firm ground, and use of memory in quoting the law and the evidence, were in a class by themselves. Then one of Rev. W. G. Brown's "galloping attacks," not on persons, but on what he considered fallacious arguments! The "smell of powder" had fired him as a crusader for the Assembly, challenging the statement that it had violated the fundamental principles of justice. In reply to this Dr. Stuart C. Parker, Toronto, who had assisted as a member of the staff last winter, drove back the attack with volleys of stinging phrases, and the "Eakin forces" went up the hill with bayonets drawn. Then followed for two sederunts a battle-royal.

* * *

A special paragraph, all will admit, who sat through the debate, should be given to Rev. William Barclay, B.D., Hamilton, who with the Moderator, Dr. Hugh R. Grant, are to perform the duties of Principalship for the next year. In the discussion on the first day, Mr. Barclay entered modestly to explain that as a member of Knox College Board and as its advocate in 1931 for a Commission to deal with an "intolerable situation" in the College, he could not oppose its action. His next appearance was as the convener of the Special Committee trying to reconcile opposites, whose report received probably the sharpest criticism ever thrown at a body of arbitrators. He is a genial young Scotsman who entered our ranks in 1925 to build bridges in the ecclesiastical structure of Canada rather than deepen the dark channels in the way of progress. His hand, like his voice, has the velvet touch, but there is rich red blood therein and firm steel as well. Dropping figures of speech, the report which he spoke to was very clearly and impartially presented, showing to the Assembly that a statesman was leading the House. His committee found themselves back again in another attempt to reach a solution and on the second day, with his prestige heightened, the Assembly found itself singing the Doxology rather than "Scots wha hae." Such is the man who is to guide Knox College next winter, to whom Dr. Eakin amidst cheers promised to give both his experience and his co-operation.

* * *

Like Parliament when "there is something in the wind" and every seat and gallery are tense with expectation, the Assembly was crowded to hear the report of the Treasurer and discussion of the financial position of the Church. The overture from the Presbytery of Montreal had excited somewhat both the officials and the ministers and elders in every Presbytery when it charged

that the Mission Board and Commission of Assembly were at loggerheads over expenditure and that deficits were piling up. It is difficult to stay one's hand from giving considerable space to this debate, and the branches of it coming up on other occasions. Again any listener could not be anything but proud of the leading actors and reassured at the result. It was thoroughly straightforward and manly. Mr. E. W. McNeill would make an ideal Finance Minister in any Government, and when he took the platform, backed by his efficient deputy and the audited statement of the treasury, he challenged his critics. But anybody looking for a sensation was disappointed. Mr. J. C. Pelton, Montreal, and Mr. D. M. Rowat, K.C., of the same city, in giving the business of the Church the expert scrutiny which they are so able to perform, were doing so with no reflection upon the ability and honesty of the officials, but simply to safe-guard the funds and their proper use. The dispute turned out to be whether our deficit was greater or less than the previous year; whether the Mission Board had spent more than expected; and what is the best way to control expenditure. A Treasury Board was recommended, something we are likely to hear a good deal about in the future. We have only space for a few sidelights. For example, when Dr. McKerroll stated that he had checked off all of the bonds held on behalf of the Pension Fund while two officials handled them, showing that not a single bit of the securities had been misused or lost. Again when new regulations were being passed governing the granting of aid to congregations, Dr. A. S. Grant stood opposing them, just as strictly as he stands for their being carried out if so ordered by the Assembly. No one has less fondness for rules, but when they go on the books, the Secretary of the Board sees to it that they are kept. The knowledge of that fact should take the sting out of some of the letters which reach clerks of presbyteries from 372 Bay St., Toronto.

* * *

After long waiting the Sunday School and Young People's Board reported on Tuesday morning. A good story becomes impatient with delays and Rev. John McNab, convener, had a cheering message for the Church on all branches of the work. He had with him the General Secretary, Dr. W. M. Kannawin, whose long journeys through the wide field have made him a real shepherd. There is something about his quiet, cheerful manner which draws the young. Give him a few more years and young people will be in active service who were inspired under his leadership when he addressed them in the Sunday School classes, and as groups in the Summer Camps.

Rev. N. A. MacEachern, manager of Presbyterian Publications, was also present and many heard and saw the man who had made the Challenge such a popular Sunday School weekly. He has the gift of setting his case in the right light without appearing to boast, and every Commissioner must have heard something which they will tell all over Canada. St. Andrew's House, Toronto, is now in a position to supply not only a full set of supplies for every organization, but no one would be surprised if church buildings themselves were offered for sale, as well as gowns for the choir, and broadcloth for the clergy.

Miss Mary O. Hill, daughter of Dr. A. M. Hill, Montreal, was introduced as Girls' Work Secretary. She comes as a fine graduate of the University, and a young lady trained in our Young People's organizations. All that she now requires is to have the co-operation of leaders wherever she goes. This will be her trying year, but she has every gift and grace for the work.

At the close of the report, Rev. T. O. Hughes, the able young minister of St. John's Church, Winnipeg, brought up the question of providing better facilities than we have for instruction in Holy Scripture. The Assembly was impressed and a recommendation was carried to provide such everywhere and in the way best suited to the local conditions.

* * *

An important list of acts were placed on the records. At the next Assembly the Communion Service will be held on Thursday morning. Changes in the constitution of Knox College Board and Senate were sent down to presbyteries to consider. Thanksgiving Day was set for a Sunday rather than as at present. Dr. A. S. Reid was re-appointed Secretary of the Budget Committee for another year. A committee was appointed to consider the question of celebrating the sixtieth anniversary of The Presbyterian Church in Canada and the tenth anniversary of its reconstitution in 1925. The minimum stipend of $1,800 and a manse was not altered, but it was agreed to allow presbyteries to induct men on $1,600 for one year. It was significant that Mr. James Dutton, and other leading laymen, were strongly opposed to lowering the minimum at present. Sunday School publications were warmly supported. The Commission of Assembly which had existed since 1925 was abolished.

* * *

It was a good Assembly. Dr. A. T. Barr, minister of the church and his people stood up one hundred per cent as entertainers. The services on Sunday in the Assembly church were up to the best standard, and many pulpits were occupied by Commissioners in the city and surrounding country. Dr. A. M. Hill, Montreal, delighted the Commissioners with a good type of

preaching at the morning service. Dr. A. L. Burch, Scarboro, maintained the same at a crowded evening sederunt. The subjects chosen were timely, the free delivery of both discourses was effective and pleasing, and Presbyterian preaching reached a high mark. Nothing but sweet memories and blessing linger after the Communion Service of Sunday afternoon. Dr. George E. Ross, in word and spirit, assisted the Moderator perfectly. This last paragraph, we hope might be a brief tribute of appreciation to the Moderator. He came to the Assembly with the honor of great service to the Church. His election was of the happiest character. At once his personality quietly, yet strongly mastered the house. To hear his opening prayers and his benedictions revealed a soul like unto the prophets. "Show us that we are nothing," he would pray, "and that it is Thy work O God, we have in charge." At the Lord's Table he prayed, "O Lord make this consecrated bread Thy spiritual home with us." And at many of the closing sederunts he said: "May the Lord bless thee and keep thee." There were no cheers in the kirk when he dissolved the house, but no one begrudged the old hero the best of congratulations and good wishes. And the stately sanctuary rang with the deep voices singing—

"Pray that Jerusalem may have
Peace and felicity."

HOW THE OUTBACK CARRIES ON

LIKE the rest of Australia, the real outback knows all about the difficult times through which Australia has been, and is, passing; and many city folk have wondered how the men and women in the very centre of Australia, far from cities and sustenance and relief works, have been facing them.

No one is more fitted to say than the Rev. John Flynn—better known as "Flynn of the Inland," the Superintendent of the Australian Inland Mission. This is the very human story, as he told it when he was interviewed by a representative of the Melbourne "Herald."

An expert is a man who knows more and more about less and less. Well, I am a man who knows less and less about more and more. It is 30 years since I first went into the Victorian bush; it is 22 years since I went into the regions beyond; but yet I dare not dogmatize on the bush. It is too big, and my time has been too small. I can speak only of what I have seen when I am asked how the outback has faced the bad times.

The Bushman I Know is no Growler

The city man grumbles much; the farmer grumbles a little; but the bushman bears depression without a sound. The people furthest out ceased to complain before they were born.

I have seen a man who expected at any moment to roll his swag and leave his station, go singing about his home. Why? Because a bushman's life is his own. He does not identify himself with his wealth. If he loses it, he still has himself. As for hardships, where are they? There is no hardship in no longer being able to afford a refrigerator when a woman has never had one; there is no hardship in not having any pocket money to a child who uses pennies only as counters; there is no hardship in old clothes to a man who has never known any other!

The men and women in the isolated areas of Australia have been up against it for years. They have had an undue proportion of droughts; cattle prices have been at bedrock for the past decade; likewise the price of metals. So depression is an old story here; but, yet, it does not depress!

I can see no difference in the bush between prosperity and depression, if I shut my eyes to the state of the country itself. I may miss fresh vegetables on the table; but if my host has a bore or a good well to keep the vegetables going, then they are there, depression or no depression.

The Homes, too, are Unchanged

Some, indeed, are a revelation of comfort; that, of course, depends mostly on the type of woman who is at the head of it. One home I know has a bush timber frame, and cane thatch for the walls and roofs. It took some thinking and some ingenuity to make this home in the heart of the bush, but it is extremely cool and pleasant. It is airy; the light is mercifully subdued so that your eyes are relieved of strain. It is liable to leak somewhat during the rains, but rains are few and far between here and so no one worries about them!

Inside the house, there is not much furniture, but it is well supplied with comfortable chairs as well as excellent libraries of books, magazines and gramophone records. No one in the city could wish for a more completely soothing home. Yet this is a bush house in the heart of the depression.

The Women of the Bush are Few,

but they are well cared for. On the whole they are well dressed. Most of them deal with exclusive city shops. Of course they may not have very many clothes in the year; they may not buy any for years, indeed, but they are not tantalized by the sight of their neighbors being better dressed than they are.

In depression times they have not any "pin-money" to throw about; but as they had nowhere to throw it in boom days, that is no loss. There are very, very few shops in the interior in any case; one I know on the Birdsville track is thirty miles from the nearest station. And often a woman will

touch money only once in twelve months, and that is when the yearly order is given!

Then it is important to remember that these women are not consciously giving up anything; absence of the things that some women consider essential to "life, liberty, and the pursuit of happiness" means nothing to these women outback. They wouldn't be there if they did! They would have rushed back to the city, as did all the other women who could not stick it out.

The Children at School are Not Affected

While the average pioneer has any money, it goes for his children's good. He understands realities and would sooner see his children well educated than die a rich man. His children are fed and clothed; they have no pennies, certainly, and they have nowhere to spend them, either! The neighbors are still the same. A bush man still thinks nothing of driving thirty miles to help a party in distress. There are districts —and I name no names—where there is always a horse for the asking.

There is Always a Meal

If I haven't one, you give to me; if you haven't one, I give to you! Such a spirit of quixotic generosity, I think, can exist only in the bush among bushmen. And here may I say a word to tourists, who have abused the hospitality of the bush folk, especially in these times of depression. I have one man in mind. He was a trier, if ever there was one. His household consisted of four people. And he was forced to entertain six carloads of people, aggregating twenty-five visitors. The cars arrived, each independently of the other, between 8 p.m. and midnight. Every one of the twenty-five was provided with a hastily prepared supper, breakfast, and a bed.

Such enforced "hospitality" is frequently worse than government taxation! But in some districts the tourists are learning; they are cultivating the "independent spirit" among themselves, carrying their own rations, and taking nothing for granted from their poor country cousins.

Depression Hurts No Man's Pride in the Outback

He has faith in himself, and that faith does not rest on the position he occupies. Should he lose that position, he will find something else either as good — or good enough to go on with. And there is no sharp distinction in the bush between rich and poor. Often the poorer man looks more prosperous than the wealthy one. There is no stimulus to envy, fed by watching someone else's good luck. Everyone is working hard; the place is too big for petty class distinction.

In boom times the bushman at home dresses no better and works no less. For good or ill, he keeps his philosophic calm. For he takes a long range view. He never expects "quick returns" there. He waits from one to four years before he starts to look for profits. Having dismissed comfort from his mind, he has become tempered to the absence of what the city man may regard as necessities. He has learned to bear with heat and dust until they are part of the day's march.

Take the Miners of the Regions Beyond

Those who are out there mining are almost entirely men of the prospecting type. They are patience personified. For years they worked on old lodes, or on mines whose only gold so far has been in legend. They know nothing but discomfort, an earthy bed, tinned food, and no companionship.

Yet who has heard of one of these old miners grumbling? No one. They have chosen their lives, as have the men on those long ranges; they have made their choice. And they will adhere to it. For good or for ill, their lot is cast in the hinterland, and they make no complaint.

Metal prices are down, but it is all the same to these silent men. Metal prices may go up, and still no sound from the silent men. Silence to them is as precious as the metals they seek.

Can we Learn From Our Bush Brothers?

Can we, does anyone ask? It would be a very grave and great blessing if the generality of mankind could follow their example.

Not only in times of depression, but in times of prosperity. It is much for a man to be able to remain simple and humble and tolerant when he has riches; it is much for a man to love his fellow-man, to succor him when he is sick, and to rescue him when he is in trouble; it is much, too, for a man not to distinguish between master and servant and rich and poor, as the bushman does.

In times of depression, the long-range view of the bushman and his wife is inspiring. They know that depression has come before, and they know it will come again. They know that man exists independently of his possessions, and that the loss of them cannot hurt his soul.

They know, perhaps more truly than any others know, that a good man is not to be kept down!

Trifles light as air
Are to the jealous confirmation strong
As Holy Writ.

There is no expeditious road
To pack and label men for God,
And save them by the barrel-load.

How many are the things in this world for which we have no use.

JAMES D. McARTHUR
CHAS. S. COSSITH

First Church, Brockville, has suffered severe losses in the recent passing of Mr. McArthur and Mr. Cossith, the former an elder and the latter a trustee. Both were among the town's most prominent citizens and consistently interested in the welfare of the Church, from whose services neither were ever willingly absent.

MR. JOHN A. MacCUISH

Mr. MacCuish recently passed away at his home in Sydney, N.S., after an illness of eight months. He was in his sixty-seventh year. Mr. MacCuish was a valued member and worker in the Presbyterian Church. He is survived by his widow, a son, Leslie at home, and a daughter, Mrs. Taylor.

MRS. SUSANNA McCOY MUSGRAVE

Early in May Mrs. Susanna McCoy Musgrave of Riverdale Church, Toronto, went to her Heavenly Home. She was the widow of the late Rev. Peter Musgrave of Seaforth, Ont., and was laid to rest in Seaforth Cemetery.

Her home and her Church were her waking and night time responsibility and joy. The W.M.S. had a large place in her affections. She is kindly remembered by many in Riverdale congregation and beyond the bounds of her church home through her messages of sympathy and congratulation which she sent through the mail. She had exceptional ability in writing letters of a sympathetic or congratulatory character when she discovered occasions of sorrow or rejoicing in the congregation, and in her former church relationships. Mrs. Musgrave's gentle, kindly, firm ways of dealing with people, her humility, power in prayer, her cheerful acceptance of her Father's will, have left their influence on lives she touched.—A. B.

J. HOWARD CAVANAGH

The death of Mr. J. Howard Cavanagh, Session Clerk and Chairman of Trustees of First Presbyterian Church, New Glasgow, N.S., is a loss that is shared by the Maritime Synod of The Presbyterian Church in Canada. He possessed intellectual gifts above the average; had an accurate historical perspective and the faculty of focussing a wide knowledge, with keen logic upon the problems of the Church. He followed the fortunes of the congregation for more than half a century. His loyalty to those who were pledged to continue the Presbyterian Church never wavered. It was a loyalty born not altogether out of sentiment as much as continually nourished, cherished, and stimulated day by day, by reasoning and insight. While many were equally pledged, yet they were not usually so well informed, and gradually it came to be regarded as a matter of course that Howard Cavanagh was the one to represent their views in fitting fashion. Hence the unique place he occupied in the counsels of the Church Courts. His interest in the provision of religious ordinances in our wide rural section was deep and his practical wisdom effective. To the last his devotion to the First Presbyterian Church was unceasing and he died in faith as a good soldier of the Lord Jesus Christ.

W. H. D. MacKAY

The death of the senior elder, Mr. W. H. D. MacKay, aged eighty-five years, which took place at his home at MacLellan's Brook, is deeply regretted. Mr. MacKay followed a family tradition in attaching himself to the James or Anti Burgher Church, and was a lifelong member. He was for many years a member of Session, held in high regard by his colleagues, and at the time of his death was the father of the Session. He was specially interested in the rural section of the congregation. The older members of the congregation regarded him as a Christian gentleman of sound judgment and firm conviction; though on account of increasing infirmity of age and sickness more recent members knew of him only by reputation. Mr. MacKay always maintained his interest in the congregation. His death follows by a few months that of his loved wife.

A. C. FRASER

It is with regret that we record the death of an elder of First Presbyterian Church, New Glasgow, Mr. A. C. Fraser, at the ripe age of eighty years. A native of Westville, the son of an elder, he was brought up in the traditions of The Church of Scotland, and was always actively identified with church life. He was specially noted for his talents as a singer and rendered particular service in this connection. From the mines at Westville, Mr. Fraser utimately came to the steel plant at New Glasgow. There he and the late Mrs. A. C. Fraser, who predeceased him by a few months, were prominent in the First Presbyterian Church. He was a devout elder with a marked evangelical outlook, and in latter days his thought and language were full of the assurance of hope in Christ Jesus.

Fear not that thy life shall come to an end, but rather fear that it shall never have a beginning.

The trees, the flowers, the streams, the woods console; too often men do not.

AMONG THE CHURCHES

Ashfield, Ont.

Since the beginning of Rev. J. K. MacGillivray's pastorate eight months ago, this church has added twenty-one members to the roll, fifteen on confession of faith. The Sabbath School, which meets at 10 o'clock every Sunday, has an average membership of eighty. There is a vigorous Young People's Society of over fifty members, and a large attendance at the regular services, both morning and evening.

Toronto, Ont.

A memorial tablet was recently unveiled and dedicated to the memory of the late Miss Bessie M. Waters in Riverdale Presbyterian Church. The bronze tablet was donated by the young ladies of the Excelsior Bible Class. For some years Miss Waters was superintendent of the C.G.I.T. Group, believed to be the largest group in any Canadian Presbyterian Church, and teacher of a large young women's Bible Class. Rev. Alfred Bright, minister, spoke of her talents dedicated to God, and the large place she still has in the affections of the girls of the congregation. The late Miss Waters was the daughter of the late Mr. and Mrs. J. Waters, Fingal, Ont., and at the time of her death two years ago was on the teaching staff of Toronto Board of Education.

Seaforth, Ont.

First Church, Rev. I. B. Kaine, Minister, has shown a steady increase in membership during the last five years. At a recent communion service nineteen young people were received into the Church on profession of faith, twelve young men and seven young ladies. All these young people came of their own accord.

London, Ont.

In Elmwood Ave. Church, on a recent Sunday a beautiful baptismal font was dedicated by the minister, Rev. F. W. Gilmour. The font is the gift of the Senior Girls' Class of the Sunday School in memory of one of their number, Anne (Babe) McLean, who passed on to the higher life twelve months ago. Miss Loretta McLeish, the teacher, and the members, are worthy of the highest commendation for providing such a fitting memorial to one so greatly beloved.

Indiscriminate charity is not enjoined by Christ, but a selfsacrificing generosity is.

Christians need conversion to foreign missions as really as a sinner needs conversion to Christ.

BRITISH-ISRAEL

We have not been able to see the virtue of the contention of the advocates of this theory that in the British people are to be found the lost ten tribes, and consequently they are the heirs in particular of exceeding great and precious promises. We were precluded from sympathy with this belief by the obliteration of national and other distinctions required by the Gospel of Jesus and expressed in Paul's words:

> Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.

The propagation of this doctrine is actively carried on by literature and public addresses throughout the world. A friend drew our attention to a pronouncement in the British Weekly of a few months ago from the pen of Prof. J. Alexander Findlay, in answer to a correspondent, asking if there is any truth in the British-Israel theory. Prof. Findlay says: "A correspondent wants me to tell him if there is any truth in the British-Israel theory. The answer is 'Probably none whatever; but, if there were, the less we know about it the better for such knowledge would only increase our sinful national pride, which is excessive already.' I have taken the trouble to wade through the voluminous British-Israel literature which has been sent to me from time to time, and my conviction is that it is made up of a series of amazing blunders which the most elementary knowledge of Semitic etymology would expose. The strange thing is that good people should imagine that anyone but an expert who has given years of study to the subject could hope to deal with so very technical a matter as the derivation of words which do not belong even to our family of languages; it is as though I dogmatized about the higher mathematics. That would be ridiculous impertinence on my part, as anybody who knows me would agree. Why should people waste their time in dabbling in matters on which, without any kind of reflection upon their intelligence, it must be said they can have no right to speak without a long and laborious training? Moreover, there is a more serious question at issue here, and that is a complete misunderstanding of the very nature of Christianity. The 'chosen people' idea was completely antiquated by Jesus; one of the reasons why He died was to bring to an end the notion that God had any preferences for one nation more than another. The Church has taken the place of Israel, and 'in Christ there is neither Jew nor Greek, Britisher nor Russian.' My correspondent's letter proves him a sincere inquirer; may I entreat him to pay no heed to these people, 'charm they never so wisely'?"

BY THE RIVERS OF BABYLON
(Ps. 137)

By the rivers of Babylon, there we sat down;
Yea, we wept when we thought of our Zion.
On the wild weeping willows, so bare and so brown,
Hung our harps, for the breezes to sigh on.

For our spoilers, who carried us captive away,
Of us music and mirth did require;
And our foes, who had wasted us, often would say,
'Sing us songs to your sweet-sounding lyre.'

But! How can we sing, on a far foreign strand,
The sweet songs of Jehovah Tsidkenu?
If I ever forget! Let my cunning right hand
And my fingers forget what they once knew.

Yea, Jerusalem, may my soul ne'er conceive
Of a joy above thy joy—nor shall it.
If I do not remember thee, let my tongue cleave,
Like a dry, withered thing, to my palate!

. . . . . .

In the day of Jerusalem, visit, O Lord,
Yea, remember perverse Idumea,
How they cried, as they put it to fire and to sword,
'Raze it down! Raze it down to Gehenna!'

And thou, daughter of Babylon, fitly ordained
To destruction, though now proudly seated,
Happy he, who, when breach of thy ramparts is gained,
Treateth thee as our Zion was treated.

—*George Henry Gunn.*

FORMOSA

Dr. Gushue Taylor reports two incidents in his work:

Yesterday a small boy aged fourteen came up to the colony. He met Pastor Keh, and said, "Are you the pastor?" "Yes." "Well, I've come to your colony, and are you ready to take me in for I heard down south that you were building a place for us, and I wanted to be sure to come early to get a place." The pastor told him the colony was not yet finished, and he was so disappointed that he would not eat. The carpenters made him a bed of straw, fed him and put him to bed. Next morning after saying that we be sure and advise him when the building was finished, he returned again to near Tainan, the south of the Island. His mother is blind. He is a small leper in the early stage of the disease. He is waiting for us to finish and open the colony. There are about five thousand lepers in Formosa, and what is one colony among so many?

Another story is of a patient in Mackay Memorial Hospital, not a leper. A man twenty-four years old, with diseased bone in his leg, who has been in hospital six months, and has had two operations, was at first able to pay one yen per day, then fifty sen per day, and now only thirty sen per day. His whole family of eight, father, mother, elder brother, and others, have given up idol worship, and are attending church worship. They have concluded that Christianity is ahead of what religion they had locally. The patient while in hospital has learned to read the Bible and hymn book. At one time he was so discouraged that he begged me to amputate his leg; now he is walking on it completely healed. Is it worth while?

NORTHERN ONTARIO AND MANITOBA REPORT FOR 1932

Rev. W. M. Mackay, B.A.,
Synodical Missionary

THE beginning of the year 1932 found your Synodical Missionary in the Trans-Canada Highway Camps. Here he had full charge of the religious services for some eight camps with an average of one hundred and twenty-five men to each camp. Besides holding services in three camps each Sunday, he carried on meetings both secular and sacred during the week with a very encouraging response on the part of the men, and in every case with the co-operation of the officials. Song sheets, magazines, and sheets with suitable hymns and selected Bible readings were provided by the Inter Church Camp Committee and the Women's Missionary Society, all of which were appreciated. Rev. W. L. Atkinson, our minister in Kenora, and Mr. Byers, Principal of our Cecilia Jeffrey Indian School, gave most helpful services. A letter of appreciation from the Hon. Mr. Findlayson was received on behalf of the Ontario Government when the camps broke up in early spring.

Activities were then directed to the Presbytery of Winnipeg, where special attention had to be given to St. James' Church there. Building operations for our new church at East Selkirk were resumed, and our mission stations visited. Attendance at Presbytery meetings in Winnipeg, North Bay, Temiskaming and Algoma, and the

General Board of Missions in March concluded the first four months of the year.

May and June were taken up with attendance at the Synod of Toronto and Kingston, the meeting of the General Assembly, public meetings in several churches, the supervising of remodelling activities in our new cause at Sundridge, Ontario, the dedication of our church at Massey, and a Summer School Rally at Sault Ste. Marie.

July as usual was taken up with attendance upon four Summer Schools.

A resolution passed by the management of our Church at Morden to close August first brought your missionary again within the bounds of the Manitoba Synod when he was able to re-establish the work in this hard-hit field. He personally directed its affairs for August, supervised building operations at East Selkirk and took substantial part in the dedication and opening services when the church was completed. He was also able to represent the Board of Missions and give an address at the Dr. James Robertson Mass Memorial Service at Kildonan.

Urgent matters in connection with Knox College and its alumnae, the Presbytery meetings of North Bay, Temiskaming and Algoma, and the meeting of the Executive of the Board of Missions took up all of September.

Following these activities, your missionary officially visited our missions at Cochrane and Kapuskasing where a very serious and difficult problem had to be solved. He then visited The Pas and Cranberry Portage in Northern Manitoba, both under our missionary, Mr. Reynolds.

While visiting The Pas, your Synodical Missionary was able to negotiate for a new church home there. He was able to close a deal whereby the Hudson Bay store in that town was bought for $1,000. It may be said that the assessed value of this property was about $5,000. Arrangements were completed to remodel this store so that a splendid auditorium with pews, pulpit, and choir loft is being rushed to completion. A Sunday School room downstairs, and a suite of rooms for our missionary and his wife upstairs are nearing completion. The new move has created much added interest to our cause there.

It is cause for gratitude to God that despite the great depression, not a single mission field within the regulations which we have opened in our constituency has been closed for any reason whatever.

For the future, while much is to be done in the strengthening of our stakes, we should seek, when normal times begin to come, to formulate a policy to lengthen our chords by establishing branch Sabbath Schools which in time develop into mission charges and churches within the cities and throughout the province. The situation indicated by the figures of the latest decennial census and information in possession of the Board will guide in these undertakings.

And so with gratitude to God and appreciation of all helpful co-operation on the part of His brethren, our congregations and mission fields and the never-to-be-forgotten memories and opportunities of his office which for some eight years have been his. Your Synodical missionary respectfully submits with appended statement this, his last report.

SOME STATISTICS FOR THE SEVEN YEARS ENDING 1932

Value of Church properties personally organized		$132,000.00
Number of members received	1,109	
Number of times dispensing the Sacrament of the Lord's Supper	185	
Average for a year	27	
Number of elders inducted	51	
For the Year 1932		
Value of church properties organized		12,000.00
Personal Service		
Trans-Canada Highway Camps	$ 940.00	
St. James, Winnipeg	472.00	
Morden	92.00	
Moneys collected and applied	250.00	
Secured for summer school equipment	1,500.00	
Equipment for Mission churches	350.00	
Services re remodelling of mission buildings	250.00	
Postage, Stationery, Telegrams, Telephones.		
Travelling Expenses unclaimed	465.00	
Sunday services, missionary addresses, dispensing the Sacraments, unestimated.		
	$4,319.00	
Values of properties apart from grants from Church Funds		4,000.00
Total		$8,319.00
Contributions for all purposes for year 1932		$31,173.00

MARITIME HOME MISSIONS

Rev. D. O. MacKay, Elmsdale, N.S.

THE Synod of the Maritime Provinces continues, without the service of a Synodical Superintendent. Such supervision as is possible has been given by Synod and Presbytery conveners, all of whom carry as well the burden of pastorates. The chief deficiency in our present method is to provide properly for the supervision of student supplies, and for the encouragement and direction of weak and distressed fields. The distances to be covered, and the constant changes in the personnel of our Presbyteries, make efficient oversight as yet a matter of considerable difficulty.

With our stationary population, and in the prevailing conditions, it was hardly to be expected that we should be able to report notable progress in 1932. Nevertheless, on the whole it can be said that we are maintaining our own, and at some points are making considerable progress.

The Synod reports 60 self-supporting congregations, 46 augmented charges, and 30 mission groups, including in all these 257 preaching stations. We have in the Synod over 11,000 families, and 18,500 communicant members.

There is a slight increase in the number of ministers enrolled in the six Presbyteries of our Synod, and it is expected that with the settlements at present in prospect the number will be considerably augmented. The situation as regards supply, therefore, would seem to be improving, though there are still a good many congregations, chiefly rural, hoping and waiting for the coming of earnest active ministers to settle permanently with them. Besides the ministry of the Word, our people earnestly desire pastoral work, and for the man who will go in and out among his people there is assurance of a place in their hearts, and of secure support.

Our great need is to pass from our hitherto precarious conditions of supply to more permanent, contented, and efficient pastorates. Our Presbyteries are aggressively seeking to meet the situation, and unless we do so it is certain that retrogression will set in, particularly in the rural fields, the chief sufferers from unsettled conditions.

The following instances of progress may be mentioned: Louisburg, in the Presbytery of Cape Breton and Newfoundland, has been able to purchase a commodious building, and remodel it into a comfortable place of worship, at the very centre of the historic town. This little body of Presbyterians shows commendable enterprise, and looks forward to the day when they will have a minister of their own settled among them.

River Hebert, East, a coal mining district, in the Presbytery of Halifax and Lunenberg, has in recent years been served by deaconesses. Of late a change has seemed desirable, and now with the generous cooperation of the W.M.S. (Eastern Division), this field is being cared for by a married ordained man, who lives in the little bungalow purchased some years ago for a community centre. The community hall, which we are using for services, has been fitted with electric light, and otherwise improved. The hall is well filled at our services, and steps are being taken to effect permanent organization of the forty or fifty families dependent on our care. There is some prospect of the opening of a new mine, and the building of coke ovens, employing a large number of men. This will tend to the development of our work in the direction of Maccan, where we have scattered Presbyterians hitherto unprovided with ordinances.

For the first time since 1925, we are taking adequate care of the congregations on the outer fringe of our Church towards the east. Bermuda, attached to the Presbytery of Halifax and Lunenberg, has called one of our young ministers from the mainland of Nova Scotia, Mr. V. E. Ford. St. John's, Newfoundland, has had settled over them Dr. J. B. Paulin, of Toronto, and Grand Falls, also in the Ancient Colony, has the ministry of Mr. Malcolm Mackay, a recent graduate in theology.

Two fields, only, are engaged in building, at the present time. Knox, Halifax, is now entering on a forward movement. With the aid of the Church and Manse Fund, they are erecting a neat frame church in the north end of the city, on a site three-quarters of a mile from any other church, Protestant or Catholic. The building will seat 250. The enthusiastic congregation hope to find themselves at home by midsummer. Favorable prices of lumber, the donation of much labor and materials, all encourage the people in their work. This will give us our second church in the city, in and about which are approximately 70,000 people, with ten Presbyterian Churches prior to the disruption, all of which were lost.

In the Nine Mile River section of the Elmsdale congregation, in the Presbytery of Halifax and Lunenburg, our people lost their church by a tie vote, and for seven years have been using a school house and vacant store alternately. They have purchased a disused Congregational church in excellent condition, are taking to pieces, transporting the materials twenty-one miles, and reconstructing on a donated site at Hardwood Land, much more conveniently located than the church that was lost in 1925, and five miles from any other church. Thus calamity is being turned into blessing. The people are giving to the point of sacri-

fice, so that it is probable that the church will be completed with very little debt, and at an outlay less than half of what a new church would cast.

The lack of manses remains a very serious handicap to our work, notably in centres like Moncton, Truro, Windsor, as well as other places.

As for finance, it would appear that we are not falling behind other Synods in the support of the corporate work of our Church. Locally, congregations are showing a spirit of caution, perhaps over-caution, with a tendency to delay in making permanent arrangements with ministers, but it does not appear that where the Lord speaks comfortably to His people through His servants the congregation fails in doing their part. The present stress is set for the testing of us all. The limitations are not in the circumstances which seem to try our souls. These are of our Lord's permission for us, and are accompanied by grace sufficient to make His strength perfect in our weakness. The real limitation is within, in our failure to claim the promised presence and power of God for every condition that may arise in His service.

PRESBYTERIAN GIRLS' HOME

123 Yorkville Ave., Toronto, Ont.

Report of Superintendent

During the year 1932 forty-two girls and thirty-one children were cared for in the Home. Of this number twenty-nine girls and twenty-five children were admitted during the year. Nature of cases: Maternity, twenty-five; Discipline, four. Nationality: Canadian, twenty-one; English, five; Finnish, one; Irish, one; Welsh, one. Of the twenty-seven girls discharged during the year sixteen returned to their parents or guardians, two were married, one returend to school, and positions were found for eight girls. Of the thirty-one babies in our care during 1932, there were nineteen adopted into good homes, four were taken care of by the mothers, and four were placed in boarding homes, two died at birth, and two are still under the care of the Home.

In our Home life, we stress religious training, and the highest ideals of womanhood are kept before the girls.

This past year, we have noticed more than ever how grateful our old girls are to this Home, their home in a time of dire need. They return again and again expressing their gratitude in many different ways. We feel that they are fighting bravely for a new place in the world.

We give thanks to God for His guidance during the year just closed, and we look forward to a new year even more devoted to the work for our girls.

MYRTLE McKINNON.

Financial Statement, 1932

Bank Balance at Dec. 31, 1931	$ 183.36
Petty Cash on hand	9.30
Total Balance	$ 192.66
Total Receipts for the year 1932	$1,579.40
	$1,772.06
Total Expenditures	$1,712.35
Total Balance on Books Dec. 31, 1932	$ 59.71
Bank Balance at December 31, 1932	$ 102.35
Cheques outstanding as at Dec. 31, 1932	$ 42.64
Net Balance as at December 31, 1932	$ 59.71

REDEMPTIVE HOME,
J. Gibb Wishart,
Treasurer.

ANNUAL REPORT 1932

Rev. D. A. Smith, Superintendent

NEVER has the work among the Chinese in Canada been so full of promise. Business difficulties and unemployment seem to have turned the Chinese mind to things that matter. Everywhere the missionary is welcome to-day. Everywhere there is increased interest in the Gospel message, and larger attendance at classes. Groups of Chinese have come asking for the re-opening of classes. One group asked that they study the Bible that they might learn of God's will for them and their war-threatened country. "God," truly, "moves in a mysterious way."

Population

The Chinese population remains about the same, 55,000. There are many taking advantage of the slack times to visit China and their families. Most of these will return. On the other hand there is a growing native born population which forms an important phase of our work. Hundreds of girls born here are now growing into womanhood. New homes are, in consequence, being set up, and family life, so long unknown among the Chinese here, is becoming common. The establishment of these homes will do more to solve Chinese difficulties in this country than anything else. The home has ever been the most influential part of Chinese life. We had five marriages in our missions last year, one young man of one of our missions marrying

a young woman from the other, thus making a truly Presbyterian family.

Workers

We have nineteen workers in the field: ten Chinese, and nine Canadian; five of the Canadians and one of the Chinese are part-time workers. We also have a veritable army of volunteer workers from Victoria to Halifax. Miss Levina Dickman of Toronto resigned during the year. Her place was taken by Miss Yeung, a product of our Canadian Mission work. We also lost to our Chinese work, C. A. Colman, our pioneer missionary, who passed to his heavenly reward. He, with Dr. A. B. Winchester, began Chinese work in B.C. forty-one years ago. During all these years Mr. Colman labored among the Chinese people. His was a faithful service. He was in his 80th year, yet only two weeks before his death he was preaching in Vancouver's Chinatown. Much seed has he sown, and God is giving to-day, and will give, the increase.

New Work

In addition to our regular work carried on at the various missions and class centres, the past year saw a number of things happen that are most heartening. At Prince Rupert the Chinese children of the city have been gathered into our Sunday School under a volunteer Chinese young woman. At Prince Albert Chinese are now taking an interest in our local church. All the Chinese children at Regina are now attending Sunday School. A Boy Scout Troop has been begun at Montreal. A Boy Scout Group, a Mission Band, and a C.G.I.T. have been organized in Toronto. A new Bible Class has been begun at Windsor. A Presbyterian Y.P.S. C.E. of 35 members, regularly constituted, and under young Chinese leadership, was formed in Victoria, while at the same mission, Victoria, the choir and minister have been gowned, greatly promoting reverence in public worship, and without expense to the mission, since all the sewing was done by the Chinese women of the congregation. At Vancouver we had to employ extra help in our kindergarten work because of the increase in enrolment and attendance. These in brief, surely bear the mark of great promise.

Finances

Giving, by the Chinese, during the year, despite the hard times, has also increased Both Chinese missions raised their full budget allocation; and in addition raised the full amount asked for toward the General Church Deficit. This, together with the Chinese W.M.S. allocations, brought the total for the two congregations to $419.00. Moreover, all running expenses are met by the Chinese. Vancouver's expenses were $1,428. Also Vancouver mission reduced its local building debt by $500 and paid the entire salary of the Chinese teacher. The Chinese ministers are sending back to the Board the 10% asked for by the Assembly.

Training Workers

It has been said the future is full of promise, though the fact that the Chinese people are deprived of the rights of citizenship still hampers. Despite this, young Chinese men and women are beginning to take their place in the Church's work. We have now several teaching Sunday School. Three whole families, including the fathers, mothers, because the children were attending Sunday School, were baptized and brought into full communion with our Church. Two young men, products of our mission work, recently returned to China to do medical work there. This makes three now. We have Miss Leung in training for nursing and Miss Yeung now in charge of the Toronto kindergarten; while one young Chinese man we hope will enter one of our theological colleges this fall to train for the Christian ministry. An influential Chinese said: "This is the best news I have heard in years, for unless China's heart is changed there is not much hope for her." "Christ in them" is still "the hope of glory."

Literature

Much success is attending the distribution of our Chinese literature. This is now organized in several provinces. A Chinese man in Vancouver, recognizing the need of this form of preaching the Word, and the great influence this wields, gave us a liberal donation to this end. We have been able on that account to do much in this way, at a time when so many Chinese have time on their hands through lack of work.

Contact with China

We, in Canada, count our connection with China itself very important. This connection is made in many ways, by men writing home to their native villages, by men visiting China, by our Church's representative in Canton city, Dr. Jessie McBean, as well as Mrs. Burkwall. In this way we have a large and important part in the evangelizing of China. Our work in Canada therefore, becomes doubly important, in consequence. It is said that the Pacific Ocean separates us from the Orient. It no longer does so; it connects us. Capt. Dollar, the grand old man of Oriental trading, shortly before his death said: "The opportunity in China is so great, I cannot find words to express myself."

Our link with China and the Chinese is Jesus Christ. He alone can meet this greatest of opportunities.

The simple kindness of the teacher is perhaps the most precious gift he can give his scholars.

KOREANS IN JAPAN

Annual Report, 1932

Rev. L. L. Young

HISTORY. Christian work for Koreans in Japan was begun under the guidance of the Korean Y.M.C.A. in Tokyo in 1907. In 1909 the Presbyterian General Assembly in Korea sent a pastor to Tokyo to make a survey of Korean needs. He spent four months in Japan and when he reported to the Korean Presbyterian General Assembly in 1910 the latter agreed to send over a pastor for evangelistic work. After a short term of service this man, owing to ill health, retired and for a time no successor was appointed in his place. At this time it was proposed that the work for Koreans in Japan should be undertaken by the Federal Council of Churches and Missions in Korea. This was finally agreed to and an ordained worker was appointed to have charge of the work with residence in Tokyo. During the years from 1912 to 1922 this work in and around Tokyo was all that could be undertaken at that time. In the meantime some students who were attending the Presbyterian Theological Seminary in Kobe held evangelistic meetings among the Koreans who had settled in Kobe and Osaka. This work grew rapidly and the Korean Council took steps to have a pastor appointed for work among the Koreans in these cities. In 1923 the Federal Council of Missions in Japan agreed to contribute Y500.00 annually to the Korean work. This amount was later raised to Y1,000.00. This has made it possible for the Korean Council to maintain a pastor in Osaka ever since. In 1926 a third man was appointed to work on the island of Kyushu.

In September 1927 The Presbyterian Church in Canada sent Mr. and Mrs. Young to Kobe for the purpose of beginning work among Koreans in Japan. They were accompanied by a visiting committee from the home church. Shortly after arriving in Kobe at the request of the Korean Council's committee they, along with the visiting committee from Canada, went over to Seoul, and after full discussion it was agreed that our Mission should co-operate with the Korean Council in the work for Koreans in Japan. The work has been carried on jointly by these bodies since that time.

Staff of Workers. During the past year the Korean Council has continued to support its three pastors, one in Kyushu, one in Osaka, and one in Tokyo. It also supports a Bible woman in Osaka.

The Canadian Presbyterian Mission supports its staff of six missionaries of whom the Misses Murphy and MacLean, and Mr. and Mrs. Young reside in Kobe and the Misses Anderson and MacDonald in Nagoya. The Mission's native staff is located as follows, a Bible woman in Fukuoka, a pastor and Bible woman in Shimonoseki, two Bible women partially supported by the Mission and in part by the local churches, and one pastor on full support in Osaka, one pastor in Wakayama, one pastor and a Bible woman in Kyoto, a pastor in Nagoya in addition to two language teachers who give part time to evangelistic work, a pastor in Yokohama and one in Sapporo, Hokkaido, and a male evangelist in Fukui on the west coast. It also gives assistance to nine theological students who give valuable help to many groups on Sundays and at the midweek services. It also supports four kindergarten teachers in Kobe, one in full and two others in part in Osaka, and one in part in Moribe. Considerable assistance financially is given to help erect church buildings and pay church rents.

There are between four and five hundred thousand Koreans now living in Japan. They are mostly found in the cities but many are living in the scattered country districts as well. A glance at the map will show where the Christian groups belonging to our church are located.

Church Buildings. At present connected with this work, there are nine Korean-owned church buildings. All are small but were secured largely by local church effort. Land in this country especially in the cities is very expensive and consequently all these buildings are on rented property. Four of these were built in 1932. Preparations are now being made to build four more in 1933. The readiness with which the Christians undertake the responsibility for these buildings as well as the efforts they are making along self-support lines generally is a cause of encouragement to us all.

Different Kinds of Evangelistic Effort. The work in Sunday Schools, Christian Endeavor Societies, Night Schools, Daily Vacation Bible Schools and Kindergartens was stressed during the year. The statistical report, attached to this, gives the attendance at these various organizations for the year 1932. In comparing this with previous reports it will be seen that the number of children and young people in attendance has been steadily on the increase year by year. Successful tent meetings were held in various centres. It is never difficult to get a good audience for a tent meeting for many who would not go near the church will heed the call of the drum and flock to the tent. Rev. M. B. Stokes, missionary in Seoul, Korea, conducted special evangelistic meetings for us in Nagoya, Kyoto, and Osaka. Mr. Stokes has been successful for many years in efforts of this kind among Koreans. His splendid freedom and accuracy in the use of the Korean language adds greatly to the forcefulness of his delivery. Many who heard him were encouraged and blessed.

A Glance Around the Churches. Dur-

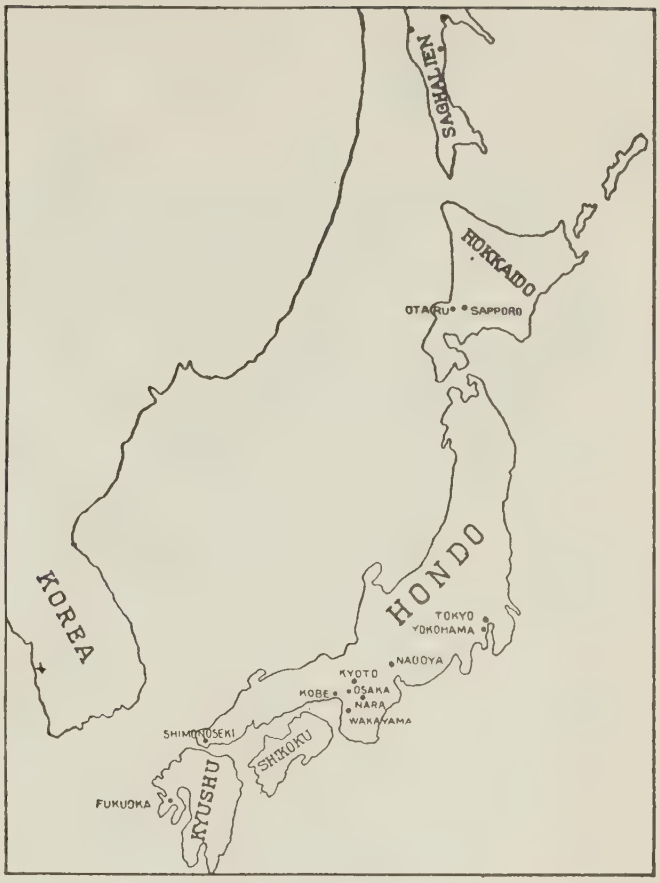
ing the past two summers a theological student held meetings among the Koreans in Nagasaki with the result that a little Christian group was organized. The foreign missionaries residing in that city felt this work should be carried on by means of a regular worker and they accordingly offered to pay half the salary of a Bible woman if we would undertake the rest. To this we agreed. The new worker will go to her appointment early in January. Three of the other four Kyushu groups have already comfortable church buildings. The fourth which is at Kokuro is now building and the Christians there expect to be in their new church early in February.

The new pastor in Shimonoseki has brought about a change in the group there for the better. The rabble stage of the group has passed and the graduation from the floor to sitting on quite respectable benches has added greatly to the decorum and dignity of the hour of worship.

The churches at Kobe and Pyengo have had a good year assisted by two students who are attending the Presbyterian Theological school in Kobe. The new church building at Pyengo is none too large for the needs of the congregation. A larger one will probably be needed in the near future.

At Ogi a new place for the meetings was secured in November with the result that the group has taken on new life and the attendance at the Sunday School and church services been greatly increased.

Moribe, situated between Kobe and Osaka, is one of a very few country groups. A river passes near the village and from its bed large quantities of sand and gravel are taken to the cities for building purposes. This explains why many Koreans are gathered there. About a year and a half ago Mr. C. S. Kim discovered this Korean community and started a Daily Vacation School for the children. The parents became interested and when the school closed the adults decided to continue the good work by starting a church. They accordingly rented a building and secured a kindergarten teacher at their own expense. Early this year without asking for financial assistance they built themselves a new church. If it were in Toronto it might not be dignified by that name, but just where it is, standing near the Korean village and crowned by a small tower in which is installed the only church bell in any Korean church in Japan, it looks good. In the estimate of its owners St. Paul's Cathedral has nothing on it at all. If you appreciate earnest prayer or are interested in seeing men redeemed from sinful lives you will not be disappointed in Moribe. An old Korean lady, a member of the group, recently said, "I came to Japan to find my runaway boy. I had heard stories of the way many Korean young men were wrecked in Osaka



Japan, Showing Korean Centres.

and I feared my boy might be one of them. I found him at Moribe a clean looking young man. He said he had recently become a Christian. I did not know then what that meant but my son by his changed life has since taught me." Atheism may have a case against Christianity where Christians are not Christian but where the drunkard and the down and out are being changed by a new dynamic which is Christ, atheism has no place.

The ten Christian groups in Osaka were increased to twelve during the year. Two church buildings were enlarged to double their former seating capacity. The congregation at Tongbo, the oldest Korean group in Osaka, has now a regular attendance of over one hundred. This group now pays one half the support of a Bible woman and also contributes toward the support of its Kindergarten. There are over one hundred thousand Koreans in this city. About one half of these live in slum conditions. They came from the healthy country districts in Korea. Many of them were bright intelligent young people but the slum life has beaten them. Hundreds if not thousands of these strong lads who went to Osaka a few years ago have gone the way of the hopeless victims of the opium and morphine habits. Not even leprosy can produce such pitiful wrecks of humanity as these body-and-soul destroying drugs.

A little over a year ago Christian work for Koreans was started in Wakayama a large city about an hour distant by fast

electric tram from Osaka. Mr. C. S. Kim worked for eight months in that city before going to America to attend theological school in Westminster Seminary, Philadelphia. Before leaving he had the satisfaction of seeing the group well established and in possession of a new church building. Since he left the group is being led by Mr. No, a student at the Presbyterian Theological school in Kobe.

The ancient city of Kyoto has its quota of Korean Christians. Four groups have been organized and are now under the care of a Korean pastor and Bible woman. If space permitted one could say much about the work in these groups. Poverty, in the extreme, grips many of the members but through it all earnest Christians are growing in grace and doing their part to help their fellows live better materially and morally.

This year our first Christian group on the west coast was organized when Mr. Moon, a recent graduate in theology, went there to live. A number of Koreans who had lived in the slums of Osaka were living there and these for a time made Mr. Moon's work hard. He has won, however, and now has a faithful little following in the city of Fukui with good prospects of starting work in Kanazawa in the near future. He is supported in this work by the young people of Knox Church, Toronto.

Nagoya, the third largest city in the Empire, has a Korean population of over 15,000. Owing to the faithful efforts of Pastor Ye the foundation of the work there was very well laid during his three years of service. When he accepted a call to his home church in Korea we found it difficult to get a man who would be likely to fill his place. At length Pastor Pak, who had labored successfully for four years in Osaka, accepted our call and in November commenced what gives promise of being a happy arrangement for the Nagoya churches. For some time these groups have been planning to build a church sufficiently large to accommodate all the members. The prospects for securing this building are good and before the summer arrives we are expecting it will be ready to use. In May the Misses MacDonald and Anderson were appointed for a year to the Nagoya work. They are still studying the language but manage to give a lot of their time to evangelistic work as well.

For a part of the year two Korean pastors were working in the Tokyo district. Later it was found necessary to recall one and so the whole work fell to the care of the other. There are said to be about forty thousand Koreans in and around the Capital. To find out where they live and organize church services among them is a task requiring a much larger staff of workers than is there at present. We are hoping that it may be possible to send another pastor there sometime later this year.

Pastor Hahn is still the only evangelistic worker among the Koreans in Hokkaido and Saghalien. He has regular church services in Sapporo and Otaru. He visited Saghalien twice during the year and on his last visit had the joy of attending the opening of a new church on the east coast in the city of Siritori. Hundreds of miles away from the nearest evangelistic worker the Christians in this group had by their own efforts raised the funds and built their church. The pastor spent three days with the members and later reported that he had never before seen such zeal and joy as was shown by the Korean Christians in that place. Some time we hope to be able to send an evangelist for regular work in that far north province.

Closing. We record our deep gratitude for much valuable assistance given this work for Koreans by Mission Schools, Colleges and Theological Seminaries and by many Christian groups and churches in different parts of Japan. We are very grateful too for the continued support of two Korean colporteurs, one by the British and Foreign Bible Society and one by the American Bible Society.

As a mission we would record our gratitude for the generous support given us by the home Church through its various organizations. In a time when the bottom seems to have dropped out of the world financially it is most encouraging to find our church and especially the Woman's Missionary Societies East and West doing business as usual. We are thankful too for funds for building purposes. Two houses for missionaries are now being constructed and we are in the throes of watching the process. Any missionary who has had this job fall to his lot in addition to his regular work will appreciate our difficulties. We record our thanks to the young people of Knox Church, Toronto, for support of a native evangelist, to Miss Annie Murray's Bible Class, New Glasgow, for continued support and to many other friends who from time to time have sent us Sunday School supplies, clothing, church papers, and other literature. Especially are we grateful for the earnest prayer which we are assured is being offered by many in behalf of this work for Koreans in Japan.

KOREAN CHURCHES IN JAPAN

Number of Church Groups

Saghalien	3	Osaka	12
Hokkaido	2	Wakahama and Vicinity	5
Tokyo	4	Kobe and Vicinity	9
Yokohama	1	Shimonoseki	2
Nagoya	9	Kyushu	5
Kyoto	4		
		Total	56

Children and Youth

THE DAVID LIVINGSTONE MEMORIAL, BRANTYRE, SCOTLAND.



THE BIRTH HOUSE AS IN LIVINGSTONE'S BOYHOOD.
Entrance by inner turret stairway. On left, communal wash-house and dovecot. Beyond, manager's garden, now the Memorial Playing Field.

ABOUT nine years ago at this time of the year nearly, in Westminster Abbey, that burial place of kings and of men great in science, literature, war and statesmanship, we stood by the side of a tomb near that of the Unknown Soldier and read this inscription upon the slab of marble set in the floor:

BROUGHT BY FAITHFUL HANDS
OVER LAND AND SEA
HERE RESTS
DAVID LIVINGSTONE,
MISSIONARY,
TRAVELLER,
PHILANTHROPIST,
BORN MARCH 19, 1813,
AT BLANTYRE, LANARKSHIRE,
DIED MAY 1, 1873,
AT CHITAMBO'S VILLAGE, ULALA.
FOR 30 YEARS HIS LIFE WAS SPENT
IN AN UNWEARIED EFFORT
TO EVANGELIZE THE NATIVE RACES,
TO EXPLORE THE UNDISCOVERED SECRETS,
TO ABOLISH THE DESOLATING SLAVE TRADE
OF CENTRAL AFRICA,
WHERE WITH HIS LAST WORDS HE WROTE,
"ALL I CAN ADD IN MY SOLITUDE, IS,
MAY HEAVEN'S RICH BLESSING
COME DOWN ON
EVERY ONE, AMERICAN, ENGLISH, OR TURK
WHO WILL HELP TO HEAL
THIS OPEN SORE OF THE WORLD."

On either side of the slab are two further inscriptions:

"OTHER SHEEP I HAVE WHICH ARE NOT OF THIS FOLD: THEM ALSO I MUST BRING, AND THEY SHALL HEAR MY VOICE."

The other, written in Latin, is thus translated:

"SO GREAT IS MY LOVE OF TRUTH THAT THERE IS NOTHING THAT I WOULD PREFER TO KNOW RATHER THAN THE SOURCES OF THE RIVER HIDDEN THROUGH SO MANY GENERATIONS."

The river referred to is doubtless the Nile, whose sources Livingstone sought to discover.

On a day in June this year we stood in the room where on March 19, 1813, this great man was born, the second child of Mr. and Mrs. Neil Livingstone. A small room it is but it was not a room merely; it was the home of the family. The building as shown in the picture was really a tenement of twenty-four rooms, a room to a family. Other buildings like it and in the same group of which it was one had in late years become slums and were destroyed.



THE BIRTH ROOM.
Photograph taken from inside one of the bed recesses.

That the children of this family of seven, three boys, two girls, and the parents, were, in such circumstances, so well brought up in purity and goodness speaks highly of the character of the parents.

Because the group of buildings had fallen into disrepair and were unhealthful, they were condemned, and in 1926 were taken down. Livingstone's home, that is the building in which was his home, would have met the same fate had not some of the great missionary's admirers taken steps to have it preserved and restored, and changed into a National Memorial. Not only was the building obtained but the spacious grounds next to it as well, and this area has been made a park in which special provision is made for children, for it is supplied with equipment for play such as may be found in other public playgrounds.

The work of creating the Memorial was begun in 1928, completed in 1929, and was opened by Her Royal Highness, the Duchess of York, on the fifth day of October of that year.

It is interesting to know that a large part of the cost, about $70,000, was provided by the Sunday Schools of Scotland.

The river Clyde flows smoothly by the grounds a short distance from the house which stands upon a higher level. On the left of the house is the Memorial Playing Field, and beyond the trees at the end of the house and close to the river is a beautiful rose garden. To the right of the picture between the house and the river is a mill in which, in days gone by, wheat was ground into flour. Now these stones between which the golden grain was crushed, are fed with sawdust and that which comes from them is in the form of finest powder and is shipped to factories for the manufacture of linoleum.

This then is the place where Livingstone was born and which now perpetuates his memory. It serves this purpose very well indeed for, beginning at the top floor, having ascended by the winding stair in one of the two circular parts of the wall, by object lesson one may follow his story from the cradle to the grave, his devotion to reading, his work in the factory, the decision to be a missionary, college training, departure from home, parting with his father who walked with him to Glasgow and whom he never saw again, the voyage to Africa, his journeys, and adventures, courageous efforts to free slaves, the honors bestowed upon him when he returned to his native land and England, back to Africa, lost and found by Stanley, last illness, death in the native hut, the body carried to the sea and to England to find its last resting place in Westminster Abbey.

One adventure, portrayed upon the wall of one room, was that with a lion which he had wounded. The maddened beast sprang upon him and shook him savagely, but he was saved by a native whose spear-thrust at that moment killed the lion. When a boy our mother, whose home in Scotland was near Blantyre, told us this story, saying that she heard Livingstone's sister read the letter from him telling of this awful experience.

When his body was brought home it was beyond recognition, but the arm shattered by the lion was the evidence that positively showed these remains to be the body of the missionary and explorer.

We have mentioned his love for books when a boy. This fact is well brought out in a picture showing his mother snatching a book from his hands late at night to compel him to go to bed. Though he worked hard all day he was never so tired that he did not want to read at night as long as he was permitted. His first week's earnings were divided into two parts, one half going to his mother, and the other to purchase a Latin grammar. Even when at work his book was placed on the machine he tended so that his eye could follow the page while his hands were busy. His choice of books was made with a view to acquiring useful knowledge and to develop his character.

He knew what hard work was quite early in life. At the age of ten he entered the factory as a "piecer," that is, his duty was to tie broken threads as the spinning jenny did its work, and his hours were from six in the morning until eight in the evening, with time allowed for breakfast and dinner. A long hard day this for a boy of ten years. Yet he said, when he was a man, by having a book at hand as he labored and by study at night, that he knew Virgil and Horace better at sixteen than he did then. Of this experience of toil he also said:

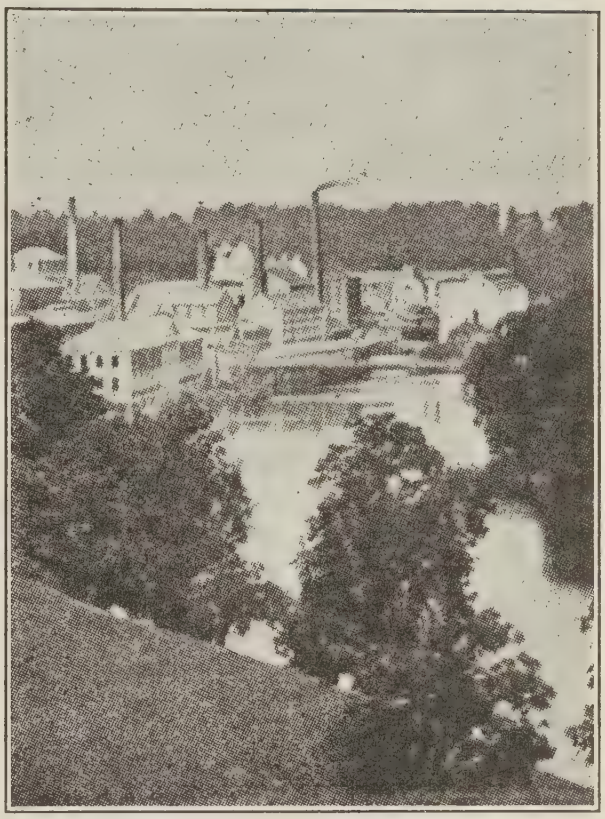
"Looking back on that life of toil, I cannot but feel thankful that it formed such a material part of my early education; and, were it possible, I should like to begin life over again in the same lowly style, and pass through the same hardy training."

The value he placed upon truth, upon honesty, is shown by relating a story of one of his ancestors who, when on his deathbed, called his children around him and said:

"In my lifetime I have searched most carefully through all the traditions I could find of our family and I never could discover that there was a dishonest man among our forefathers. . . . I leave this precept with you, 'Be Honest'."

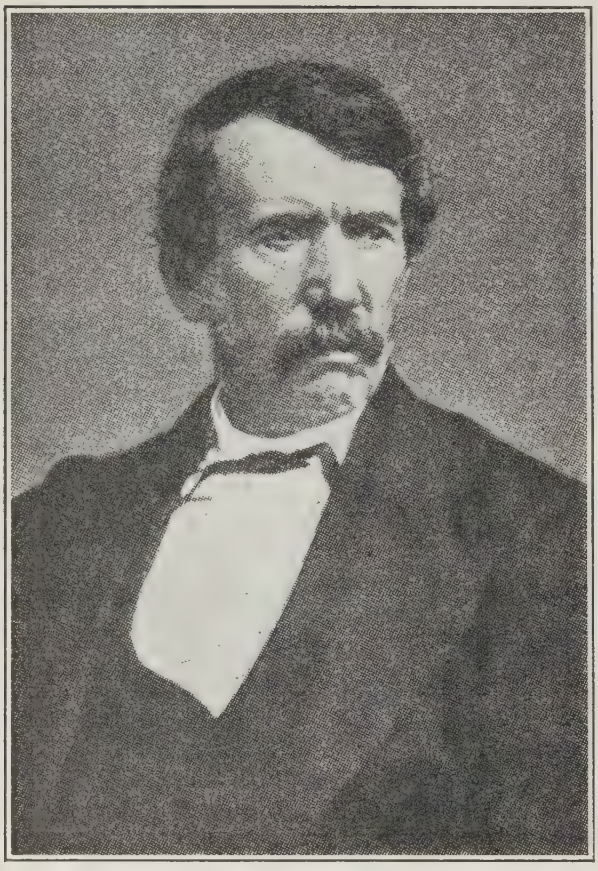
This meant more to him than we usually think of when we use the word "honest." When he started on his great journey that took him 4,700 miles through Africa he promised the relatives of his native carriers and other servants that he would bring these, his companions, back again. Though he was worn, and ill, and spent when he reached the sea, yet when the captain of a vessel pleaded with him to come home with him to England where he would find ease, comfort, and honor, he refused, saying that whatever the toil and danger of the return journey he must keep his word and see his trusty servants back to their homes; and he kept his word.

We shall not complete this familiar talk without telling the brief story of one whose photograph is shown in one of the rooms of the Memorial. He was a native of Africa who entered Livingstone's service. A stocky-looking, strong man he appears, with a good face and seeming strength of character. This is the tale as told us by a Scottish minister, Rev. T. Hutchison Cockburn of Dunblane Cathedral. The man's name is Matthew Wellington, who if living must be ninety years of age. He was reported alive in 1928 maintaining himself upon the pension given by the British Government as a reward for faithful service. He was then eighty-five years old. This story told by Mr. Cockburn appeared in the Glasgow Herald in 1924:



THE MILL, BLANTYRE.
The birth house is seen behind, between the middle chimneys.

"It may interest your readers to know that there is still living in Freretown, near Mombasa, the last of the faithful black men who carried David Livingstone's body from Ulala to the coast. He is Matthew Wellington by name, and I have had the pleasure of hearing his story in his own words of broken English. He is an old man now, much older than is usual with his race, and he lives in retirement, adequately cared for. He was captured in boyhood in a raid by a neighboring village, and remembers being sold in the slave market of Zanzibar. The dhow conveying him and many others to the Persian Gulf was captured by the British, and the slaves were taken to the freed-slave settlement at Nassick, Bombay, where Matthew was educated and became a Christian.



Livingstone, aged 51. This picture, taken in 1864, is probably the best photograph of the explorer that exists. The face shows the effect of his many hardships.

While he was there, and when he was about 24 years of age, David Livingstone asked Nassick to provide him with some Christian porters; volunteers were asked for, and Matthew was one of six chosen. Mr. Price, the head of Nassick, commanded them never to leave Livingstone, even if he died they were to bring his body to the coast. Matthew told me that Livingstone's personal servants came out of the tent with the evil news of their master's death; he was taken in, and he put his hand on Livingstone's cheek, and found it quite cold. It was Matthew who directed the removing of the entrails, and the wrapping of the body in such a way as would disguise its true nature; the knees were bent under, so as to shorten the bundle and make it look like a bale of merchandise, for if it had been suspected, many villages and tribes would have refused it passage. When I asked him about Livingstone he said that he was a very good man, loved by all, and a very strong man."

Among the many objects of interest in the Memorial we would mention three:

The Wall Clock. This was called "The Wag at the Wa"' This particular clock did not belong to the Livingstones. It was however such a clock as was in use in those days. It is not unlike clocks we see now, the works of which are not completely enclosed, the weights and the pendulum hanging free. This clock has ticked steadily for 120 years.

The Spinning Jenny. This is a full-sized model of that at which Livingstone, the ten-year-old boy, worked. On it his book was placed so that he could snatch sentences when not occupied in joining threads. It has been replaced by much superior machines in these advanced times.

The Lady Nyasa. Livingstone thought that if he had a steamboat to ply on the lake of that name he could do much to break up the slave trade. He therefore ordered this vessel at his own expense and had it sent in sections to Africa with the view of transporting it overland to the lake. This was found impossible. Fearing that it might fall into the hands of those who would use it for the traffic he tried to destroy, he resolved to take it to India and sell it there. This was a most dangerous venture with so small a vessel over such a wide stretch of stormy waters at a time when violent hurricanes might prevail. He succeeded, however, though nearly overwhelmed in one gale, reached Bombay after a voyage of 2,800 miles, having navigated the ship himself, and so well that he told his small crew one day that on the morrow they would see land, and they did. He sold the ship, but only for one-third of its cost. The model of this vessel is to be seen in the Memorial.

* * *

The fidelity, courage, and endurance of the bearers who carried Livingstone's body to the sea to be brought home are apparent when it is known that the distance travelled was 1,500 miles, the time occupied was nine months, and much of the way lay through hostile country.

* * *

Such is the interest in the Memorial that 72,000 persons passed through the turnstile last year.

* * *

In stately words Punch, the well-known English paper, refers to the burial of Livingstone's remains in Westminster:

"Open the Abbey doors and bear him in
To sleep with kings and statesmen, chief and sage.
The missionary, come of weaver kin,
But great by work that brooks no lower wage.

He needs no epitaph to guard a name
Which men shall prize while worthy work is done.
He lived and died for good—be that his fame.
Let marble crumble; this is Living—stone."

—R.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—AUGUST 13

Hannah

I Samuel, Chapters 1, 2.

GOLDEN TEXT.—A woman that feareth Jehovah, she shall be praised.—Prov. 31:30.

TIME.—Birth of Samuel, B.C. 1171.

PLACE.—Ramah. Shiloh.

SUBJECT.—DEVOUT MOTHERHOOD.

I. HANNAH'S PRAYER FOR A SON, I Sam. 1-18.
- An unhappy household.
- Hannah's vow.
- Eli's prophecy.

II. HANNAH'S DEDICATION OF HER SON, I. Sam. 1:19-28.
- The birth of Samuel.
- Samuel taken to Shiloh.
- Samuel devoted to God.

III. HANNAH'S HYMN OF PRAISE, I Sam. 2.
- Hannah's rejoicing in God.
- Hannah's love for her son.
- Eli's unworthy sons.

LESSON—AUGUST 20

Samuel

I Samuel, Chapters 3, 7, 12

GOLDEN TEXT.—Serve Jehovah with all your heart.—I Sam. 12:20.

TIME.—The call of Samuel in the tabernacle, B.C. 1160. The capture of the ark, B.C. 1142. Saul made king, B.C. 1102. The death of Samuel, B.C. 1065.

PLACE.—Shiloh. Aphek. Gilgal. Ramah.

SUBJECT.—RESPONDING TO GOD'S CALL.

I. THE CALL OF SAMUEL, I Sam. 3.
- Samuel ministering in the tabernacle.
- "Speak, Jehovah, for thy servant heareth."
- Eli's wicked sons.

II. THE LOSS AND RETURN OF THE ARK, I Sam. 7.
- The Philistines capture the ark.
- The death of Eli.
- The ark among the Philistines.
- The men of Beth-shemesh.
- The Ark with Abinadab.
- The victory of Mizpah.
- Samuel's circuits.

III. THE PEOPLE DEMAND A KING, I Sam. 12.
- "Give us a king."
- Samuel's protest.
- Samuel and Saul.
- Samuel's farewell address.
- The character of Samuel.

LESSON—AUGUST 27

Saul

I Samuel, Chapters 9-11, 15.

GOLDEN TEXT.—Behold, to obey is better than sacrifice.—I Sam. 15:22.

TIME.—Saul made king, B.C. 1102. Saul's war against the Amalekites, B.C. 1078. Death of Saul, B.C. 1063, after a reign of forty years.

PLACE.—Ramah. Gilgal. Gilboa.

SUBJECT.—SUCCESSES AND FAILURES OF SAUL.

I. SAUL'S DISOBEDIENCE, I Sam. 9-11; 15:1-16.
- Saul anointed king, I Sam. 9:1; 10:16.
- Saul chosen by lot, I Sam. 10:17-27.
- Saul proves his power, I Sam. 11.
- Saul's first disobedience, I Sam. 13:1-15.
- Saul's second disobedience, I Sam. 15:1-16.

II. SAUL'S EXCUSES, I Sam. 15; 17-21.

III. SAUL REJECTED, I Sam. 15: 22-35.
- Rejecting God, rejected by God.
- Samuel's mourning for Saul.

LESSON—SEPTEMBER 3

David

I Samuel 16:1-13; Ps. 78:70-72

GOLDEN TEXT.—Man looketh on the outward appearance, but Jehovah looketh on the heart.—I Sam. 16:7.

TIME.—Birth of David, B.C. 1092. David anointed, B.C. 1077. David king in Judah, B.C. 1063. David king of all Israel, B.C. 1055. David's death, B.C. 1023.

PLACE.—Bethlehem. Hebron. Jerusalem.

SUBJECT.—DAVID, THE SHEPHERD BOY, CHOSEN KING.

I. YOUNG MEN NOT CHOSEN, I Sam. 16: 1-10.
- An unwelcome command.
- "Look not on his height."

II. THE BOY THAT WAS CHOSEN, I Sam. 16:11-13.
- "There remaineth the youngest."
- "This is he."

III. GOD'S SERVANT, DAVID, Ps. 78: 70-72.
- The shepherd of his people.
- The career of David summarized.

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Kildonan, Man., Mod., Rev. T. Owen Hughes, 147 Cathedral Ave., Winnipeg, Man.

Birch Grove, Broughton, Etc., N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

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7	4	" 5 and 6 years old
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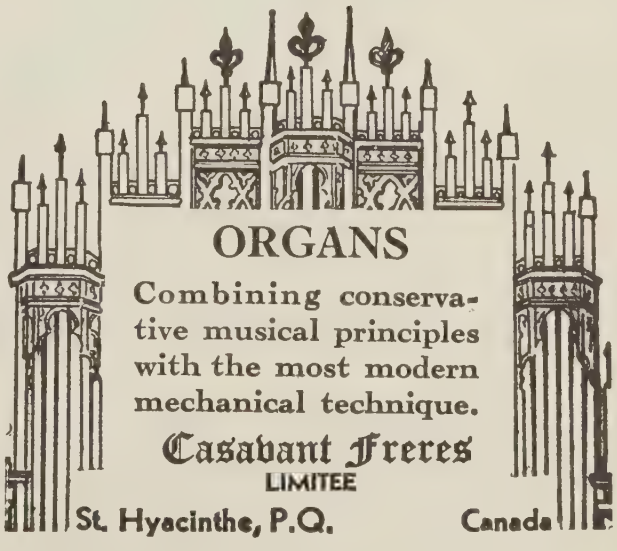


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God deals with us as we deal with our fellow-men.

To build with certainty we must begin by doubting.

The people we like best are the dependable people.

Self-forgetting love is the truest and deepest joy.

They only have lived long who have lived virtuously.

Virtue is like health, the harmony of the whole man.

We are in too great danger of neglecting the memory.

Give your tongue more holiday than your hands or eyes.

Genius may conceive but patient labor must consummate.

Above all things preserve your faith in Christ.

Be your light brilliant or feeble, let it shine.

And last of all the family are called to prayers.

All our pain may be soothed by the hope of joy to be.

Always endeavor to be what you wish to appear to be.

Manhood, not scholarship, is the first aim of education.

The Christian is to be discriminating, but not niggardly.

Self-confidence is the first requisite to great undertakings.

Integrity without knowledge is weak and useless.

Eternal life is to be received, not earned or won; not a reward of merit but an act of bounty.

Love without moral passion is not true love; that love will not bring in the kingdom of God.

Men and nations can only be reformed in their youth; they become incorrigible as they grow old.

Be sure that it is the will of God to unfold and exalt the spirit that entrusts itself to Him.

He who has too many aims is liable to become scattered and desultory, and, ultimately, aimless.

The first and best victory is to conquer self; to be conquered by self is most shameful and vile.

Don't part with your illusions. When they are gone you may still exist, but you have ceased to live.

Those with the lowest or vaguest standards of the true and right are often the most critical of others.

Have a shelf in the study for tried authors and a shelf in the mind for tried principles.

Through sorrow and disappointment, the true man of God will continue to do his work with high hopes because his eyes have seen the King, the Lord of Hosts.

It is possible to be discontented with ourselves, and yet never so simply and humbly make our confession to God our Father as to get the joy which comes from being forgiven.

Christianity has somehow produced her ripest fruits, and the ripest fruits of manhood and womanhood in mission fields, and there must be something in this work that makes heroes and martyrs.

When you get into a tight place and everything goes aganist you till it seems as though you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn.

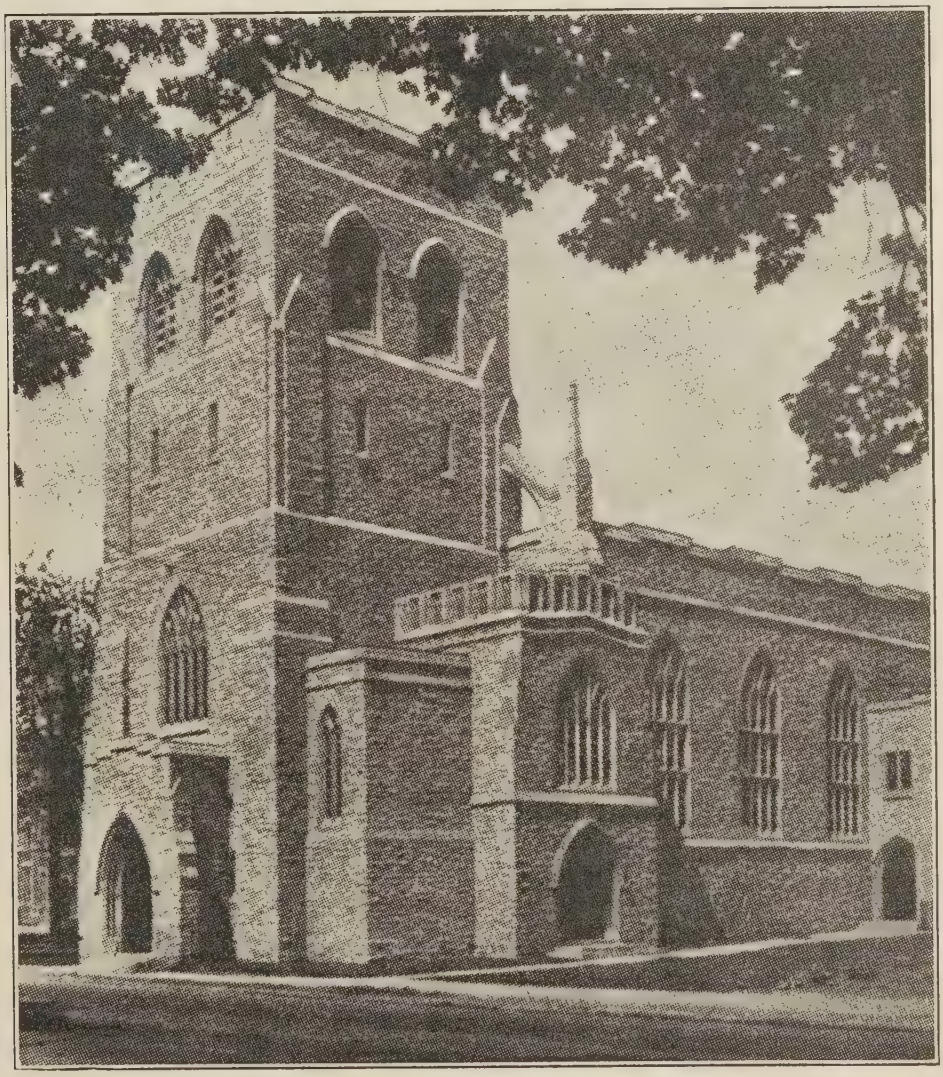
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VOL. LVIII. TORONTO, SEPTEMBER, 1933 No. 9



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Help me to keep my faith
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Guide me to wisely plan
The way to go.
Help me to learn to smile
Beneath the load,
And lift some struggling one
Along the road.
Help me to walk by faith,
And not by sight,
Knowing in God's good time
All will come right.

—Mark K. Miller in the "Record of Christian Work."



Centreville Presbyterian Church.

(See page 284)

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The Presbyterian Record

VOL. LVIII. TORONTO, SEPTEMBER, 1933 No. 9

To provide for certain articles of special interest this number of the Record is enlarged by eight pages.—Ed.

BY THE EDITOR

CHURCH UNION IN CANADA

THIS is the book promised as a result of the inquiry made under the direction of the Institute of Social and Religious Research, an organization whose headquarters are in the United States, with offices at 30 Rockefeller Plaza, New York, N.Y. The directors of the Institute are: John R. Mott, President; Trevor Arnett, Treasurer; James L. Barton, Kenyon L. Butterfield, Paul Monroe, Francis J. McConnell, Earnest H. Wilkins and Charles W. Kilkey. Galen M. Fisher is the Executive Secretary. Two of these at least are familiar to us, John R. Mott, and Francis J. McConnell, the former, identified with world-wide Y.M.C.A. work and mission enterprise, and the latter a Bishop of the Methodist Episcopal Church. The institute was organized in 1921 and proclaims itself "an independent agency to apply scientific method to the study of socio-religious phenomena." This inquiry was entered upon some two years ago and was conducted by Rev. C. E. Silcox, the fruit of whose toil is presented in a volume of 493 pages.

The religious denominations concerned in the union were consulted before the inquiry was entered upon and their consent obtained. The Presbyterian Church expressed its readiness to have such an inquiry provided it was conducted fairly, and placed at the disposal of the Institute representative all the material at its command. The inquiry was concluded and the results are given in this volume.

Our opinion at the outset was clear, that if it was the object of the Institute to ascertain whether Church Union was a success or no, no elaborate inquiry was necessary. If three bodies propose a union, one very small, the other two larger and about equal in size, and the result of the effort of the Union is the creation of a corporation that contains nearly all of the small, and practically the whole of one of the larger bodies and but half of the other, obviously that Union is not a success. Nor could it have been regarded as a success if one-third of one of the larger bodies refused to enter the merger. The fact is obvious that one of the two larger denominations concerned in the Union was rent in twain. This is an observation that we feel compelled to make because it was our thought at the outset of the inquiry, and it should find expression now.

This work having come into our hands so recently we have been unable to give it the attention necessary to the expression of a fair opinion upon its merit as an inquiry with respect to Church Union in Canada. We therefore reserve the right to speak more fully upon the question than we now are in a position to speak.

No one can question the author's diligence, energy or success in his investigation and in the completion of this volume. One serious fault however attracted our attention when scanning the first pages. Here again appears the confounding of unity and union. This would be a grave blemish in any case, but seems unpardonable in the application of the scientific method to this phenomenon. Surely science demands exactness. That is the very least that should be expected of it in the use of language. Its terminology should be definite and exact.

At this juncture we are constrained to make another observation. It may be, or it may not be, that this work shall be regarded as proclaiming the success of Church Union in Canada. It is sufficient to draw the distinction between the success of Church Union and the success of the United Church of Canada. The United Church may be successful though the Union cannot be regarded as a success. That denomination that has in it all the property and money of two contracting bodies, and two-thirds at least of the possessions of one of the major parties concerned, with great additions to its personnel incidental to this Union, ought surely to show some signs of success. It would be expected that with all these advantages its progress should be by leaps and bounds. It has been so proclaimed, although a different story is now heard, and it seems well based. However the main question is not the success of the United Church but the success of Union. There is a distinction between the two and it should be observed.

True dignity abides with him alone
Who, in the silent hour of inward thought,
Can still suspect, and still revere himself,
In lowliness of heart.

ASSEMBLIES OVERSEAS

THE Editor was the one upon whom the duty of representing our Church at the Assemblies in the British Isles fell this year. As it was impossible to leave Canada in time to be present at the Assembly of the Presbyterian Church of England which met on May 8th, the Committee on Correspondence with Other Churches asked Rev. Stephen Roose, D.D., Bournemouth, England, who received the Doctor's degree at the last convocation of The Presbyterian College, Montreal, to represent us. We learned upon meeting the Moderator of that Assembly in Scotland that illness prevented Dr. Roose from attending. We were therefore without representation before that body but our intention to that end was expressed by letter and the forwarding to the Clerk of the Assembly of a Commission for Dr. Roose.

The Moderator of the English Assembly was Rev. C. C. Goodlet, M.A., who had served his Church in the ministry for thirty-four years, but in two congregations only. For eighteen years he served at Rock Ferry, where he and the Moderator for last year, Rev. Moore Fergusson, were ordained, the latter in 1888 and the former in 1894; and for the past sixteen years he has labored in his present charge, Newcastle-on-Tyne. Mr. Goodlet addressed the Assembly of The Church of Scotland as the delegate from his Church and gave an interesting account of the proceedings of the English Assembly.

In Edinburgh, three Assemblies were in session at the same time, The United Original Secession, The Free Church, and The Church of Scotland. Before each of these our Church's representative appeared and conveyed fraternal greetings. The Assembly of The Church of Scotland opened on the 23rd of May at noon and, after divine service in St. Giles Cathedral, was constituted in the great Assembly Hall. Delegates from other Churches were formally received and welcomed by the Moderator in the afternoon and in turn addressed the Assembly in the evening. Some of these came from distant parts, South Africa, New Zealand, and Canada, to mention a few only. Dr. Rochester spoke in appreciation of the early work in Canada of the various branches of The Presbyterian Church in Scotland and said that we in Canada were under heavy obligation to them, first, for their training of the pioneer settlers who brought their religion and its institutions to the new land, and, second, for sending ministers to shepherd these scattered flocks. To the Church founded in Canada they had imparted also the missionary spirit, and as early as 1847 John Geddie supported by the small congregations in the Maritime area, went forth as the first missionary from a British colony, and labored in the New Hebrides. There he earned the encomium placed upon his tombstone in Gulong, "When he came to Aneityum there were no Christians; when he left, there were no heathens." This desire to minister beyond its own bounds still prevails and The Presbyterian Church in Canada, for its size, has heavy missionary obligations both in the homeland and in foreign parts. He spoke also of our people's response in these difficult times to the Church's requirements in every aspect, and in particular its share in meeting distress.

The following evening Dr. Rochester was warmly welcomed by the Free Church Assembly and later on the same evening by the Synod of The United Original Secession. The Moderator of the former was Rev. A. M. Ross of Free High Church, Oban, of whom it is said that he was one of the first band of students trained by the Free Church after the union of 1900 when The United Free Church was constituted. He has been both a faithful and capable minister in his own sphere and a most helpful servant in the Church at large. He has been distinguished also for public services on behalf of education and public welfare.

These three Assemblies were so close to each other that the points of an equilateral triangle, each of whose sides was no longer than the width of a narrow street, would properly represent their relative proximity. It was an easy matter therefore to speak both to the Free Church Assembly and the Secession Synod on the same evening.

The Synod's Moderator was Rev. R. Robertson of Birsay, Orkney. His reception too was marked by sympathy, heartiness, and goodwill. While Dr. Rochester spoke to all three bodies in much the same terms he referred in the Synod to the absence of one whom he vividly recalled as present on the occasion of his visit two years before, both for his striking personality and the character of his response to our greeting, the late Professor R. Morton, D.D., minister of Main St., United Original Secession Church, Glasgow. We remembered noticing something peculiar about his hands and learned afterwards that early in life he had lost both. He was a large man with a massive head and was honored for his attainments in learning, kindly disposition, and vigorous speech. "His heart and mind," says one, "corresponded with the amplitude of his arresting figure." What a triumph was his over disability, having attained to great scholarship and influence far beyond the narrow confines of the small ecclesiastical body to which he belonged. His death took place recently at the advanced age of eighty-four years.

The next engagement was with The United Free Church (Continuing). We had the pleasure of attending the Women's meeting on the evening of Monday, June 5th. This was a large gathering and there was a good program. Hon. Mrs. Alexander Forrester-Paton presided and had the close attention of the audience in an admirable address delivered in clear, quiet and forceful fashion. Dr. Christie of Manchuria, now retired, who some years ago was heard in the Synod of Toronto and Kingston meeting in St. James Square Church, Toronto, profoundly impressed the audience with the value of the evangelistic work done there, in particular through the medium of medical service. Then Dr. Forrester, the Moderator for the past year, scholarly, kind, humorous, beloved by all, out of his experience with the churches during his term of office, set forth the pre-eminent part imagination plays in Christian service, a message very heartily welcomed. Next, Major Donaldson clearly and effectively reviewed the financial affairs of the Church and showed how simply and at what modest sacrifice the 20,000 (about) members of the Church could sustain all its activities. Brief addresses by lady delegates and a fine speech in moving the thanks of the audience to all who participated brought to a close a most helpful program.

The next afternoon from three to five the new Moderator, Rev. A. Johnston Millar, received. In the evening delegates from other Churches were welcomed and addressed the large company assembled in St. Andrew's Hall. The chief feature of this meeting however was the Moderator's address. Between this Church and ours there is a very strong bond of sympathy arising from the experience of union.

Another Church Court should be mentioned, the Synod of The Reformed Presbyterian Church which met in Glasgow. Two years ago when in Scotland we endeavored to reach this body, but its meetings had concluded. This year also we were denied by circumstances the opportunity of attending. It is not a large Church for it is reported as having eight congregations and about 1,000 members. It was formed in 1681.

There is also The Free Presbyterian Church which broke off from the Free Church in 1893. It has some twenty-five congregations, chiefly Highland. Its Assembly convened at Inverness.

The United Original Secession founded in 1852, consists of twenty congregations and 3,500 members. Two of its congregations are in Ireland.

The United Free Church (Continuing) has approximately a membership of 20,000 and dates from 1929, having refused to enter the union by which The Church of Scotland, as it now is, was constituted.

The Free Church of Scotland is that part of the original Free Church created by the disruption of 1843, which did not enter the union of 1900 by which the United Free Church was constituted. The union of 1929 embracing the greater part of The United Free Church and the whole of The Church of Scotland, created the largest body of Presbyterians in the United Kingdom under the name, The Church of Scotland. It comprises about 3,000 congregations with a membership, at the close of 1931, of 1,280,620.

One could not fail to observe that a large place was given to the question of Church union and denominational relationship in some form in all the Church courts, and to note also where organic union was considered that the earlier enthusiasm, the pell-mell haste, has yielded to a spirit of caution. The general desire now is to hasten slowly and the union in Canada has apparently exerted a sobering influence.

The Presbyterian Church of England, the Congregationalists, and the Baptists have had conversations with union in view. The result, so far as the Presbyterians are concerned, is a very careful deliverance by the Assembly which, while expressive of the highest goodwill, safeguards the Church from premature commitment. Two communications to The Presbyterian Messenger, the organ of that Church, cite Canada as a warning: "The analogy drawn between this proposal and the union of the two Presbyterian Churches in Scotland is not just, because the contracting parties were Presbyterian. The proper case to cite is Canada where Churches so far differing as the Presbyterian, Methodist, and Congregational were brought together by a superimposed union. If the experiment in Canada has not been a success, so far as Presbyterianism is concerned, (see the Moderator's opening address) is it not a dangerous thing to try here? . . . With the warning of Canada before us, can we, as Presbyterians, afford to lose even a few of our numbers? Rather let us meanwhile seek closer co-operation with The Church of Scotland, the Mother Church." This is not full verbal citation but is accurate. In the same issue another correspondent says: "In view of this rather alarming outcome of 'union' (in Canada) some caution would appear to be necessary before embarking on what might well be a somewhat disasterous venture."

This action and these quotations disclose the changed attitude on organic Church union to which we have referred.

Negotiations between Presbyterians in Scotland, The Free Church, The United Original Secession, and The Reformed Presbyterian for union have for the time failed. The Reformed withdrew early because of its views on the political franchise, and the others, while agreeing upon the preamble, differed so strongly upon the proposals for the name of the new body that the union was not further pressed.

Relations between The Church of Scotland and the Anglican Church was a theme which aroused tense interest in the General Assembly of the former. Following the visit and address of the Archbishop of Canterbury to this Assembly last year a committee was appointed to meet with representatives of the Anglican body and confer with a view to closer relations. The prospect of a lively debate on this committee's report filled the great hall, and neither members nor spectators were disappointed. The report was severely arraigned for its vacuity. "There was nothing in it" was the criticism. Rev. Dr. Archibald Fleming of St. Columba, Church of Scotland, London, moved an amendment to the report in a ringing speech, a sentence of which is worthy to be cited:

"There was one thing in it (the report), and that thing was to his mind a most offensive and insulting phrase. The committee asked to be continued for another year for one purpose in particular. That purpose was to consider further the question of their admission to Holy Communion in exceptional circumstances. Exceptional circumstances! (Loud applause.) And their representatives had set their signature to that phrase. Since when had the old Church of Scotland, the old United Free Church, the old United Presbyterian Church, developed that new and wholly uncharacteristic inferiority complex? (Applause.)"

The amendment was in strong terms of emphasis upon the validity of Presbyterian Orders and Sacraments:

"The General Assembly, however, desire, with a view to prevent any possible misunderstanding, that the Committee should respectfully inform the representatives of the Church with which it confers that any agreement with regard to the Orders and Sacraments of the conferring Churches can only be based on the recognition of the equal validity of the Orders and Sacraments of both Churches, and of the equal standing of the accepted communicants and ordained ministers in each."

The amendment carried by a narrow majority, the vote being 382 for and 369 against.

To a Canadian the frequent references to the perils besetting that beneficent institution, the Sabbath, were of deep interest. Its integrity as a day of rest was sorely threatened as well as its character as a holy day in its ministration to the spiritual. Observing conditions both in England and Scotland we were thankful that such good educational work had been done in Canada both with respect to the preservation and proper observance of the day, and such legislative safeguards secured that our land provided in the main so worthy an example in this respect. In particular we rejoiced that our control of the Sunday newspaper and the Sunday theatre was so great in comparison. Considering the drift of the times, however, it is becoming that we should rejoice with trembling. All Assemblies here bewailed conditions, Sunday excursions, open shops as a consequence, cinemas open by legal permission, abandonment by so many of public worship for the road, etc. One item of news with respect to cinemas captured our eye and interest. In Glasgow Sunday entertainments in this form contributed to benevolences of a public character, various charities, evidently a condition imposed for the privilege of performing on Sunday, the sum of £2,817, divided thus:

Lord Provost Charities' Fund	£939
Local Hospitals, etc.	939
Scottish Cinematograph Trade Benevolent Fund	939

The trade also benefitted, it will be noted. It is the old stratagem of using charity to open the door for Sunday business and keep it open. Further figures are given with respect to attendance. "Eighty-five cinemas in Glasgow held a Cinema Sunday and more than 150,000 paid for admission." Significant! Likewise there came under general review other evils, such as gambling, slum conditions, unemployment, each demoralizing in its own way and deplorable. The effect of unemployment upon young men was sadly evident in swift deterioration. No alarmist cry is here needed to arouse those who see and reflect. Slum life is desolating and takes its terrible toll of little children, and the slum is to be found in country as well as city, as Dr. MacLean Watt truthfully declared. About gambling much was said and written for it is so widespread, glaring at one everywhere, so alluring and wasteful, so corrupting and so deeply entrenched. The Church of Scotland report stated that £600,000 a year was spent on three licensed greyhound tracks in Glasgow; in three days in September the totalisator showed £37,000 wagered, and at Falkirk, where unemployment is so marked, £5,000 in one week was wagered at three dog courses.

Enough however for these ills save to say that a Royal Commission has investigated and reported on gambling, and to quote

the Prime Minister, Ramsay MacDonald, when informed that for the Irish Free State Hospitals' Sweepstakes on the Derby last year the receipts were £1,000,000 less than the year previous, he said, "Glad to hear it. I hope the next one will produce nothing at all."

Assemblies were not solely occupied with lamentations over social ills and denouncing evil doers. There stood out in them all the great evangelistic, educative, benevolent work for which the Church of the Lord Jesus was called into existence, and it was manifest that in these difficult times, ministers and people were bracing themselves for heroic endeavor, in the spirit suggested by Neville Chamberlain, Chancellor of the Exchequer and by which our forefathers overcame, courage and determination.

From the Assembly of The United Free Church (Continuing) we went to that of The Presbyterian Church in Ireland in Londonderry. It forsook its regular place of meeting, Belfast, this year, and its fine Assembly Hall, because later that city is to entertain the General Council of The Alliance of the Reformed Churches. Having only a few hours in the city we had not the opportunity of addressing the Assembly but enjoyed the privilege of speaking briefly to a large company at the Moderator's dinner. Notwithstanding our brief stay the warm fraternal relations of that Church with ours, found frequent expression.

By train to Belfast, boat to Liverpool, ferry to Birkenhead, and then train to Oswestry brought us to the General Assembly of The Presbyterian Church of Wales at ten o'clock in the morning of June 8th and in time to join the other deputies when welcomed by the Moderator. A heartier reception could not have been accorded than than tendered to us all. Nothing was lacking in word or deed and full provision of hospitality was made for all. Rev. J. Price Williams, in charge of local arrangements, gave us personally the utmost attention and care. The Moderator was Rev. Peter Hughes Griffiths of London, vivacious, capable, and earnest. His reply to the greetings from the Churches represented was admirable in substance, spirit, and expression. We were impressed in this Assembly by the scholarship, high intellectual ability, gifts of utterance, as well as by the native fervor and evangelical zeal of its members. It was our first contact with this Church, save by correspondence, and we should like at some other time to renew associations. We took occasion in our address to correct a statement made by us in newspaper correspondence that our Church was larger than any in the British Isles, the Church of Scotland excepted. The Presbyterian Church of Wales is, in membership, in advance of us by about 5,000.

The Lord High Commissioner

This officer is appointed by the King as his personal representative in attendance upon the General Assembly of The Church of Scotland.

With his family and suite he goes into residence for ten days at Holyroodhouse with which the name of Mary, Queen of Scots, is inseparably associated, and within that brief period he performs and completes the duties of his high office. How exacting these obligations are is evident from the press report of public engagements which devolve upon him. Hospitality is extended to many in the palace, entertainments are constant, the levee, garden party, state dinners, public institutions are visited, and His Grace yet finds time to attend for some time each day the General Assembly.

Two years ago, "Jamie" Brown, the humble miner, well-read and capable, occupied this honorable post, his second year of office. Last year the honor was bestowed upon nobility in the person of Sir Ian Colquhoun. In 1929, when union of The United Free Church and The Church of Scotland was consummated, Royalty served in this capacity, the Duke of York being the King's representative. This year the King in his choice reverted to the ranks and appointed plain Mr. John Buchan to act in his stead, a most welcome appointment for Mr. Buchan was well-known, highly esteemed, one of the people, and he performed the duties of his high office with grace and distinction.

Canadians do not need to be told much about him for his writings have made his name familiar. He has visited Canada and both he and Mrs. Buchan in conversation with us referred to the pleasure of their journey through Canada and mentioned appreciatively the names of a number of leading Canadians whom we knew somewhat intimately. He is a real personality. Dignity, grace, courtesy, self-command, strength, and geniality mark his bearing. His attainments in the intellectual realm are great and his versatility and accomplishments extraordinary. He is a novelist, poet, writer upon the war and matters of public import, a speaker showing great resource, readiness, clarity of thought and admirable diction, fluent but concise, accurate and compelling. By every standard of judgment his Assembly addresses could hardly have been excelled. They were apposite, cogent, persuasive, lofty, and of that Demosthenic quality, in a modified sense, "Let us go and fight Philip." A special distinction, qualifying him for this service, enabling him to appreciate the work of the Church and to follow the deliberations of the Assembly sympathetically, was the fact that he is a son of the manse. An observer

would note with what close attention he followed the proceedings and the speeches, applauding generously and laughing heartily as occasion provoked.

If there was a rival of his in interest in the debates it was his aged, yet youthful in mental alertness, mother, who was frequently seen in the gallery adjacent to the Lord High Commissioner's throne. We met her at the dinner, and were impressed by her humble bearing, proud doubtless of her son's distinction and ability, but not parading it, keen of mind and pungent in speech.

His Grace, it was apparent, is steeped in the history and traditions of the Church, a loyal son, but also as thoroughly versed in Pilgrim's Progress which he freely quotes and whose characters appear in his works, attesting his appreciation of that great allegory and his admiration for the author. To him it has that quality of true literature, enduring for all time. In our brief conversation with him at the State Dinner he considerately enquired about our Church and when we gave the figures of the last Dominion Census and mentioned our great effort for rebuilding and equipment, he exclaimed, "Why, just like the disruption of 1843."

One cannot forget the grace, the cordiality, that marked the lady of Holyrood, Mrs. Buchan, her interest in the Church and all benevolent enterprises, and how she aided her gifted husband in the discharge of his duties.

The World Economic Conference is now in session in London as we write. In this Mr. Buchan has had a part, for the time being behind the scenes, in the work of preparation. For this, as The Bulletin, of Glasgow, says, he is well fitted and has the confidence of Premier MacDonald, who valued him for his knowledge of economics. His experience as private secretary to the High Commissioner for South Africa and Director of Information during the war contributes to his efficiency for this task.

This paper tells also a story that concerns the King and demonstrates his interest in the man. When the famous novelist was presented to His Majesty at Melrose a few years ago as "Colonel Buchan," everyone within hearing was surprised and delighted to hear the unconventional royal greeting, "Hullo John."

Whether this is customary, we cannot say, but the Lord High Commissioner visited the General Assembly of The Free Church accompanied by Mrs. Buchan and his suite, and he must have warmed their hearts both by this act and his declaring that he was at home among them for he had been brought up in the strictest traditions of the old Free Church. He had a good word to say also for the past. Traditions are not to be lightly regarded and readily dropped. Progress may mean building on the old foundation. Changing the metaphor it may be necessary to go back upon our tracks and recover the old things we had forgotten. A famous English statesman, Lord Falkland, had laid down what he, Mr. Buchan, regarded as a maxim of all statesmanship, "If it is not necessary to change, then it is necessary not to change."

With the dissolving of the General Assembly His Grace was no longer the King's representatives and so to speak, reverted to the ranks and became Mr. John Buchan, M.P. but in that brief experience of high office he did his part nobly and won the affection and admiration of all.

Except for some notes and extracts from notable addresses, this concludes our necessarily inadequate report of these annual meetings of the various branches in the British Isles of the great Church to which we belong. We believe these will be of interest.

Gleanings

A former Moderator of the United Free Church (Continuing) who served in that office in 1931, Rev. J. Sommerville Smith, has found it necessary to retire on account of ill-health. Not only was his pastoral work, we are advised, prodigious, but his labors for the Church as a whole, both before and after the break in the ranks, were abundant and were high appreciated. He has earned a change which will doubtless bring great relief from strain.

* * *

The Presbyterian Church of England has committed itself to the raising of £100,000 in three years. In speaking of this Rev. J. M. Richardson of Liverpool rightly said that it was a bad but also a good time to raise money. "The Church has done its biggest things when beaten to its knees." A working woman was an example of devotion and thrift for by saving farthings she brought in in three months 13 shillings, 11 pence and 3 farthings. The Church that assumes this task consists of only 350 congregations of which 180 require help.

* * *

Right Hon. Stanley Baldwin, a former Premier of Great Britain, who has visited Canada several times, one of the most highly esteemed men in public life attended the opening of the Assembly of The Church of Scotland. His sturdy figure was prominent in the Throne Gallery. It appears he is a close friend of Mr. Buchan and was the Lord High Commissioner's guest at Holyroodhouse. It will be remembered that Mr. Baldwin offered the prayer in the Memorial

Chamber, Parliament Buildings, Ottawa, at the opening of the Empire Economic Conference.

* * *

There were two others in attendance upon this Assembly in whom Canadians are interested, the Marquess and Marchioness of Temair, better known as Lord and Lady Aberdeen. He was Governor General of Canada in the early nineties of the eighteen hundred period. We had the pleasure of meeting them and of recalling to their memory their visit to Prince Albert, Sask., in 1893 when they were received by our Church there and an address presented. In Edinburgh they were the central figures at the dedication of a memorial in St. Giles Cathedral. This Tablet was the gift of the Marquess in memory of his ancestor, Sir John Gordon of Haddo. The inscription tells the story of a hero for conscience sake:

"Sir John Gordon, Bart. of Haddo, was imprisoned for conscience sake in a small church which then formed part of this Cathedral, and became known as 'Haddo's Hole.' He was executed on June 19, 1644. This Tablet is erected in his memory by his descendant, John Campbell Gordon, Marquess of Aberdeen and Temair, K.T., 1933."

* * *

The value of the radio in furthering the work of the Church was emphasized by Dr. Warr of St. Giles Cathedral and appreciation expressed of the religious policy of the B.B.C.

"There was nothing for which the Church should be more profoundly grateful than that when this mighty vehicle of human communication and influence appeared as the most dominating force in modern society it should have in such marked degree recognized its responsibility towards the spiritual needs of the people. The Church should gratefully acknowledge its obligation in this particular and reflect with pride that the first Director of the B.B.C. was a son of the Scottish manse."

* * *

A reader may be given some conception of the pageant which constitutes in part the State's participation in the Assembly opening ceremonies of The Church of Scotland by the order of the procession and other features as here given:

Mr. and Mrs. Buchan will go into residence with their suite in the Palace of Holyroodhouse to-day, and in the evening will be presented with the keys of the city by the Corporation.

To-morrow morning, at 10.30, the Lord High Commissioner will hold a levee at the Palace, and will afterwards, with her Grace and the members of their suite, drive to St. Giles Cathedral via Regent Road, Princes Street, and the Mound.

The following is the order of the procession from the Palace of Holyroodhouse to the Cathedral:—

Incorporated Trades, Dundee.
The Master, Treasurer, Clerk, and Assistants of Company of Merchants of Edinburgh.
Deputation from Town Council of Musselburgh.
Deputation from Town Council of Aberdeen.
Deputation from Town Council of Dundee.
Deputation from Town Council of Glasgow.
Deputation from Town Council of Perth.
The Magistrates and Town Council of Edinburgh.
The Right Hon. the Lord Provost of Edinburgh.

INTERVAL

Police Motor.
Two Mounted Police.
Motor with Pursuivants.
Motor with Heralds.
Motor with Lyon-King of Arms.
Motor with Mace-Bearer.
Motor with Guests and Aide-de-Camp.
Motor with Suite and Aide-de-Camp.
Motor with Lady-in-Waiting, Maid of Honour, and Aide-de-Camp.
Half Escort 9th Queen's Royal Lancers.

Non-Commissioned Officer of the Escort

HIS GRACE THE LORD HIGH COMMISSIONER and Mrs. Buchan. The Purse Bearer, and Chaplain in Carriage with Outriders.

Officer of the Escort

Half Escort 9th Queen's Royal Lancers.

Two Mounted Police.

THE TROOPS' PART

Cavalry and Infantry in Day's Pageantry

During the levee at Holyroodhouse tomorrow morning a Guard of Honour, supplied by the 1st Argyll and Sutherland Highlanders, and under the command of Captain D. J. Grant, M.C., will be stationed in front of Holyroodhouse Palace. The Guard of Honour will carry the King's Colour.

The escort for the Lord High Commissioner will take its position at 11.15 a.m. at the side of the Palace square. It will be furnished by the 9th Lancers, and under the command of Lieut. M. A. A. Little. After the levee, the Lord High Commissioner, attended by his Heralds and Suite, will be received in front of the Palace with the Royal salute.

The Lord High Commissioner is to inspect the Guard of Honour, and thereafter will take his place in the carriage to be drawn up in front of the Palace, where the procession for St. Giles will be formed. As the procession drives off, the Guard of Honour will give the Royal salute, and the National Anthem will be played by the band accompanying the Guard of Honour. As the procession proceeds along Princes Street a salute of 21 guns will be fired from the Castle.

At St. Giles' the Lord High Commissioner will be received by the G.O.C.-in-C. (Scotland), Sir A. R. Cameron, who will be accompanied by Major N. S. Hart, D.A.A.G.,

and his A.D.C.s. In the square in front of St. Giles' will be drawn up a Guard of Honour from the Royal Scots Depot, under the command of Captain C. E. Thurston, M.C., carrying the King's Colour of the 3rd Battalion. Stationed here also will be the Territorial band of the 4/5th Royal Scots.

Castle Ceremony

A military ceremony will take place earlier on the esplanade of the Castle, when the 4/5th Royal Scots band will take up a position facing the castle, and will receive with the Royal salute and the National Anthem the King's Colour, carried by the Royal Scots Guard of Honour when it is brought on to the parade.

* * *

Two comments on gambling in two distinct spheres are most significant and worthy of serious attention:

1. When asked to give a public tip for the Derby, Lord Derby said brightly that "he had no wish to add to the distressed areas."—Glasgow Bulletin.

2. The figures given by Mr. Douglas Hacking in the House of Commons yesterday should be ominous for the future of the Irish sweepstakes. Great Britain has sent over £21,000,000 to the Irish Free State and has received back a little more than eleven millions sterling.

As an investment that is about as unprofitable as anything could be. Nor can it be contended that Great Britain has been unlucky. She has obtained her fair proportion of what the sweep promoters pay out. The remainder is absorbed in one way or another in Ireland. When the public has grasped the fact that from the moment it buys a ticket practically one-half of what it pays is irretrievably gone to a country whose Government is a defaulter, the consideration of self interest may cause to dwindle further the diminishing revenues of the Irish Sweepstake promoters.—Daily Telegraph, London.

* * *

Disarmament, War, Peace, different aspects of the one theme, received their share of attention on all sides. A tense situation arose however in the Assembly of The Church of Scotland over an antiwar motion ably presented by Rev. J. W. Stevenson. It brought to his feet immediately Prof. W. P. Paterson, who lost a son in the war, to express impassioned opposition. The Lord High Commissioner was present and evinced intense interest. To us this motion seemed a confused and badly-worded deliverance:

"The General Assembly, believing that the Church is committed to the divine method of combating evil, explicitly revealed in the life and death of Christ, affirm their conviction that modern warfare cannot be sanctified in the name of Christ, nor used for His purposes, and, while recognizing the sincerity of those who take a different view, urge the members of the Church to renounce all active and willing participation therein."

About this may be said that it begs the question, that there seems no reason for specifying modern warfare, that the author probably meant "sanctioned" where he used "sanctified," and that by conceding sincerity to those who differ from him, the mover's view thus presented is to be regarded as absolutely the final word upon this matter.

It was obvious, as the Moderator explained, that to press the motion, whatever the action of the Assembly upon it, would result in placing the Church in a wrong light, and upon being assured that he and others like-minded would be given a full hearing by the committee, Mr. Stevenson withdrew his motion.

* * *

At the Free Church Assembly the Lord High Commissioner expressed his view of the Church's immediate and paramount duty:

"The great Marquis of Montrose had once said that what he wished for his Church of Scotland — and he was a true Presbyterian—was that they should go back to the things of their first Reformers. He was not at all certain that these words might not come to be the motto of Christ's Church in Scotland. (Applause.) But there was one matter on which there could be no difference of opinion among all branches of Christian thought, and that was the maintenance in their integrity of the principles of the Gospel of Christ and the principles of Christian morality. To these the Free Church of Scotland had always kept the most faithful and gallant witness. They had always stood for a pure and simple Gospel, and they had stood for that moral discipline in public and private life without which no human being and no nation could continue. (Applause.)"

* * *

It is noteworthy that The Free Church Assembly voted down a proposal to reduce salaries by lowering the "equal dividend" paid to ministers from the Sustentation Fund; and the Moderator of the Church of Scotland in his final message had a pungent paragraph upon this form of economy:

"But He says — in a voice as if from depths afar—'Other sheep I have, which are not of this fold. Them also must I bring; and there shall be one flock, and one shepherd."

"Yet we bite our fingers. . . . 'It would cost a pound——". . . .

"So He goes off, leaving us with our coppers. And with Him, downcast, goes our Day of Opportunity.

"But we go on calling ourselves Christians, taking upon us a name like that—deeper and richer than planet-strewn eternities—wonderful, indeed, as God.

PILFERING THE PARSONS

"And some of us come to Assemblies, and write to the newspapers showing how we could pilfer the parsons, and save on Christ — cutting Him down a bit, among current economies. And so? . . . ..."That is what it will come to if we become cheap pedlars of the grace of Christ, instead of laughing-hearted Comrades in the Singing Caravan of Love Divine.

"We dare not say—'If you want India, China, the world, at home or abroad, cheapen your price, or go elsewhere.' For the soul is not quoted on the Stock Exchange.

"He may go. Other nations have been left before now. They are homeless still. And what will become of us, as we hear the lame feet leave us to ourselves—our mean selves, ourselves most miserable—when we wake to knowledge of what we are, what we have said, and what we have lost?

"I have been on Pisgah, and looked through the mist, wondering if it held only graves. . . . I have been in Bethany, sitting on the shadow-side of the fire, hearing the voices speaking, without listening to them because I was looking in those deep silent eyes of Lazarus, which had seen the mystery and learned what Christ means for man, living, dying, or dead, and could tell, if he cared and dared. . . . I have been by Calvary, and seen the tired feet with the nail-marks in them, waiting.

"I wonder that the world does not stop, wipe the shame from her eyes, and say—'Well, what are we really going to do with Christ after all? And when are we going to begin?'

"And Love gets her wallet again in her hand, ready to rise, waiting for our answer."

The late Charles Darwin, the naturalist, in early life visited the island of Terra del Fuego, and described the inhabitants as the most degraded and brutal people living on the earth; in many respects worse than the brutes. A Scottish captain, Allen Gardner, went there three times to carry them the bread of life, but finally perished of starvation, with all his followers. When his dead body was discovered they found inscribed on the rocks above his head the words of the Psalmist: "My soul, wait thou only on the Lord, for my expectation is from Him;" and his "expectations" have been fulfilled, and a marvellous work of grace accomplished. So much so, that when Mr. Darwin visited the island again, a short time before his death, he became satisfied of the power of the Gospel to redeem even the most savage tribes, although he had been an unbeliever in Christianity.—A. T. Pierson.

THE CALL TO EVANGELISM

Rev. W. Patterson Hall, M.A., Knox Church, Galt, Ont.

At its meeting in Peterborough in June the General Assembly resolved to,

"Give its most cordial approval and blessing to the work of the 'Joint Committee on the Evangelization of Canadian Life'; instruct its own committee on 'Evangelism, Church Life and Work' to continue all possible co-operation; and call upon all its ministers and people to give prayerful and active help to the aggressive work of Evangelism."

For the information of our Church at large it may be helpful to give a brief outline of the movement which has been inaugurated by this Joint Committee.

An overture from the Synod of Toronto and Kingston to the General Assembly of 1932, meeting in London, resulted in the Assembly approving informal preliminary steps taken by representatives of the Anglican, United, Baptist, and Presbyterian Churches with a view to co-operation in promoting a Dominion-wide movement for the evangelization of Canadian life.

The Assembly instructed its Moderator to name a committee. The committee was subsequently appointed, approved co-operation, and named five representatives to act upon the Joint Committee.

This Joint Committee in the fall of 1932 was formally constituted as approved by the official committees or boards of the four Churches named. It has already issued several bulletins setting forth its aims and suggestions for simultaneous action. These bulletins have been sent out through the central offices of the Churches to all ministers. The movement which is still but in its initial stage is designed to be a co-ordinated, simultaneous one in which each Church will be expected to direct its own evangelistic activities in accordance with its own policy, doctrines, and methods.

It has set out God's challenge to His Church to-day as follows:

"1. A call to genuine repentance on the part alike of Churches and of individuals for past and present sins, failures, mistakes, and inefficiency.

"2. A call to public and private prayer for the Nation, the Church, the Individual that we may see ourselves as we really are and as God sees us and that by His Spirit we may be led along the King's Highway of loving service and sacrifice.

"3. A call to a fresh study of the nature and sovereignty of God; of the meaning and purpose of the incarnation of His Dear Son, of His atoning death, his triumphant resurrection and the reality of His reign as King.

"4. A call to place first things first in our church and individual life, to press forward to a deeper sense of our high calling

in Christ Jesus, to realize anew the resources of the Church in the Living Christ through His Holy Spirit and our responsibility for the stewardship of the whole of life, and to recognize and develop an ever deepening sense of the supremacy of the spiritual in our church, our national, and our individual life.

"5. An insistent call to evangelism, to bring home to each individual heart and life the Gospel of the Kingdom, to greater, more sustained and better planned efforts to reach the unreached, those who in a so-called Christian land are really pagan in life and outlook, and to bring about the real evangelization and consecration alike of the individual, of the community, and of the nation in every phase and department of human life and activity, and thus enthrone Christ as King and to apply His teaching in our own lives, our homes, our churches, our communities, our politics, our business, our industry, our social life."

When considering the subject at Peterborough in June last our General Assembly was deeply impressed by the need and urgency for just such a spiritual revival as an evangelical awakening alone can bring about. It is vital to the life and progress of our Church, as of all Churches, that in these days of universal disquietude and upheaval the pulpit should re-discover and proclaim its evangelic message, and that the entire membership should recapture the urge and passion for witness-bearing and missionary enterprises which must characterize the living and aggressive Church of Jesus Christ.

Hence, the Assembly "solemnly calls upon all (ministers and members) to give themselves to repentance, self-examination, prayer and consecration; to the study of God's Word and a diligent use of family and public worship and all the means of grace; to the practice of a charitable and brotherly spirit towards all their fellow creatures; and to labor and make sacrifice for the advancement of the Gospel of redeeming grace amongst all classes and conditions of men."

The most immediate and essential need for the promotion of this new movement towards a Dominion-wide evangelization on the part of the Christian Churches of the land is, not plans and organization produced by Committees either jointly or denominationally, but a deep personal realization by every minister and Christian leader of his own responsibility.

The only plans and organization and methods that will bring real and lasting spiritual results are not those which are super-imposed from without but those which are inspired by, and expressive of, new convictions and consecration and spiritual force within the individual units of the Church seeking fellowship and counsel and co-operation for the more effective realization of their common aim.

The cause therefore lies with us ministers in the first instance, to "do the work of an evangelist"; we must each one face it. None can be spared, and no one must spare himself from the task to which we are called. Let us put ourselves anew into the hands of God. Let us seek and submit to (Oh, yes! submit to) the baptism of the Holy Ghost and then we shall see what the Lord will do unto us and with us.

EVANGELISTIC MEETINGS

At the request of the Presbytery of Victoria, B.C., the Fraser Brothers of Glasgow, Scotland, were invited to conduct a series of Evangelistic meetings in the city of Victoria. The meetings began in St. Paul's Church, April 9th, and continued for two weeks. As a result, many of God's people had their faith strengthened, their spiritual life quickened, while a number of others decided to serve Christ.

For the next week the meetings were held in Erskine Church, with very gratifying results. Because of the seating capacity being somewhat limited in this church, it was found necessary to commence in the Gorge Church earlier than had been planned for. In this church also, many had their spiritual strength renewed, as well as a number deciding to serve Christ. The meetings continued at the Gorge for two weeks.

In St. Andrew's Church, which is the largest of the Presbyterian Churches in the city, services were held for ten days. Large and appreciative audiences were present on each occasion. Here too, all were conscious of the manifest presence of God. Eternity alone will reveal all the good that was done during these meetings.

The undersigned desire to place on record their sincere appreciation of the splendid services rendered by these faithful witnesses of Christ. Seldom has the Gospel message been more clearly set forth in this city than has been done by the Fraser Brothers. We also wish to bear testimony to the sane methods employed. Every statement made had as its basis The Word of God. There was nothing of the spectacular. The one chief aim of the evangelists was to exalt Christ. This they did in a very marked degree.

Signed:

H. P. S. Luttrell, Minister, St. Andrew's Church;
G. F. Cox, Minister, St. Paul's Church;
A. O. Thomson, Minister, Erskine Church and Gorge Church;
Thomas Humphries, Clerk of Presbytery and Convener of Committee.

Victoria, 1933.

PREACH THE WORD

For two weeks this summer in Knox Church, Calgary, Fraser Bros. of Scotland, fully complied with this charge of Paul as contained in his second letter to Timothy.

After nine weeks' strenuous work in British Columbia these evangelists immediately, with wonderful freshness, launched their Calgary campaign. The task could not have been undertaken under greater difficulties for a heat-wave swept the province. Nevertheless people came from far and near to listen to the message of these workers. Their presentation of the truth was based fully upon the Scriptures, and with that authority they exposed the various false cults of our times. Cooler evenings brought some comfort and the interest deepened nightly. It was a sight to gratify all concerned to see a church filled on a brilliant summer evening. Evidences of the good accomplished appeared in fresh devotion on the part of professing Christians and a number of decisions. The final week-end message was presented on a Sunday evening to a congregation crowding the building to excess, and on the Monday evening so many assembled that numbers were unable to gain admittance. The evangelists left to continue their work in British Columbia followed by the prayers of those to whom they ministered in Calgary.—Lewis F. Harrop, Clerk.

MEMORIAL SERVICE, OLD KILDONAN, MAN.

ON Sabbath evening, July 16th, for the Presbyterian people of Greater Winnipeg, and for many friends of other communions, all roads led to Kildonan Church, where the Presbytery of Winnipeg was holding a memorial service for the Selkirk Settlers, and the founders of the Presbyterian Church in the Canadian West.

By street car, by automobile, and on foot, men, women, and children were finding their way to the old, historic church, reminding one of the scenes around Jerusalem, when God's ancient people went joyfully up to keep the high religious feasts.

Arriving early, many spent half-an-hour in the churchyard, where the fathers of the settlement await the resurrection morning; long rows of graves, with their simple tombstones, bearing honored names, tell the story of men and women, who far from their native land, lived worthily and well, and kept the faith. Scattered here and there through the cemetery are the monuments which mark the resting-places of the men who laid the foundations of the Presbyterian Church in the great lone land, which stretched out to the foothills of the Rockies; ministers and missionaries, professors and superintendents, teachers and scholars, whose work is held in everlasting remembrance.

These are the people we have gathered to honor, and it is good once more to stand by their graves, in the quiet evening hour, to remember the debt we owe, and to pray that in our time we may be worthy of them.

But the bell that for many a long year has called the people to worship is sending forth its summons to a service which will commemorate the life and work, the faith, patience and courage of the unforgotten dead.

At the church gate a great congregation has assembled; hundreds of automobiles are parked within the church grounds, and on the vacant lots outside; a thousand people are seated around the platform, with a massed choir from the city churches, under Mr. Stanley Hoban, choirmaster of First Church, to lead the praise.

In the congregation are many of the direct descendants of the original Selkirk Settlers, one of whom is Miss Janet Bannerman, now in her 93rd year, who was present at the opening of Kildonan Church in 1854.

Rev. E. L. Garvin, Moderator, assisted by the ministers of the Presbytery, conducted the devotional service, and every part, hymns, prayers, solo, anthem and Scripture lesson, was appropriate to the occasion.

The special preacher was Rev. W. G. Brown of Saskatoon, and he was at his best.

Taking as the foundation of his sermon the watchman and his trumpet in the prophecy of Ezekiel, he eulogized the faith and patience of the early settlers on the Red River.

During the last hundred years, many notable gatherings had been held on this ground, but none were greater than such a meeting as this, which perpetuated the faith and loyalty of the men and women who endured hardships, that the Church of their fathers might be visible in their midst. He told how up in the Pouce Coupe district of British Columbia, he found people living and facing the conditions of pioneer life. But the Church was there, and it was the testimony of those people that it was the greatest thing they had.

Only yesterday, he met at Little Britain an old lady who had lived through the early days on the Red River, and when asked if people valued the Church in those days, she replied, "The Church was everything to us, it was the centre of our life." The Presbyterian Church must not fail its people. All honor to the Church of England for its kindness to the Kildonan settlers in the early days, but his sympathies were with the men and women who desired to worship God in the way their fathers worshiped. He was broad-minded. He never dispensed the Lord's Supper without giving an invitation to all Christians, and he had enjoyed

fellowship with Roman Catholics, Greek Catholics, and Protestants of all denominations, but he was a Presbyterian, and he desired that his Church should carry the Word of Life, and its message of comfort to all who desired it.

During the service, the Clerk of Presbytery read a message from Archbishop Matheson in these terms:

"My prayer is that the birth-place of Presbyterianism in this country may be maintained in perpetuity, and may be not merely a land-mark, but be able for all time to make a wholesome contribution to the spiritual welfare of my native province."

Dr. H. R. Grant, Moderator of the General Assembly, sent his good wishes for the service, and this message:

"The present members, descendants of those staunch Selkirk settlers, and those associated with them, must continue the old Presbyterian form of faith and worship if they would be worthy of them. . . . We should not simply be spectators at this gathering, but should be zealously determined to do all that is possible for us, that the church of Kildonan may stand as always, for the glory of God and the good of humanity, as well as for our own individual blessedness."

Dr. R. G. MacBeth, whose knowledge is first-hand, and whose love for his native parish grows greater with the passing of the years, sent a message.

After paying tribute to Lord Selkirk, the founder of the colony, quoting Sir Walter Scott, "In all my life I never knew a man more unselfish and better fitted to bring great national undertakings to a successful conclusion," and to James Sutherland, elder, who held the first religious service in the congregation on the banks of the Red River, Dr. MacBeth says:

"These early Selkirk settlers had endured much in their native land by reason of the tyranny of landlordism, and they and their forbears had known persecution for their religious faith.

"Their coming to this country was attended by many hardships which they endured with magnificent courage. They brought with them very little of this world's goods, and they had come to a land that in those days could offer them little else but struggle.

"But they had brought from their Scottish home the religion and character of their fathers and mothers. It is for us to salute their memories as we stand on this historic ground.

'Let us call this holy ground
The land, where first they trod,
They have left unstained, what here they found,
Freedom to worship God.'

"The Selkirk settlers were the pioneers, not only in religion, but also in education, and in that branch of agriculture which has made Western Canada the granary of the British Empire.

"They demonstrated in this settlement that a program of mutual helpfulness, when grounded on true religion, is a greater help to human comfort and human happiness than all the man-made schemes which perplex our modern world.

"To the people of this colony, the Ten Commandments, the Sermon on the Mount, and the Shorter Cathechism proved of more value in building up a strong and influential community than all the modern theories which propose to build the Kingdom of God, while leaving God on the outside of their program altogether. There is nothing a nation should fear more than what Gladstone called 'the denial of God erected into a system of government.'

"One of the foremost articles in the creed of the Kildonan settlers, the creed of the Presbyterian Church, is the sovereignty of God, who is supreme in the affairs of human life.

"The Presbyterian Church desires to work in harmony with all evangelical Christian churches, but when, in recent years, the Kildonan people were given the opportunity to leave the Church of their fathers, they decided to remain in the old church whose doctrines were productive of heroes and heroines and martyrs in the cause of civil and religious liberty, and whose form of government is the model for the great free democracies of the world. May God bless you all."

The service was arranged by a committee of Presbytery, ably assisted by Mr. William Douglas of Winnipeg, whose interest and energy in promoting these services at Kildonan is beyond all praise.—D. J.

PRESBYTERY RESOLUTION

The Presbytery of Red Deer suffered a distinct loss this spring with the departure of Rev. J. M. Fraser, appointed to Brownvale in the Peace River district, but we rejoice in the fact that that new country gains what the Presbytery of Red Deer has lost, for Mr. Fraser will do yeoman service for the Master in that new and growing land.

For twelve years Mr. Fraser has worked unceasingly in the Presbytery, and during the last three years has endeared himself to the people in the Willowdale field, who part from him with deep regret. During his service there he made a distinct improvement in the community, not only in things spiritual, but in the material, the Church property at the various stations showing the benefit of his care. His field comprised seven stations and there were heavy demands in visitation, yet he never shirked the task whatever the time or the weather.

CHURCH OF SCOTLAND

A Romance Yet Unfinished
The Century of Colonial Missions

(Contributed)

ONE-HUNDRED-YEARS in the Life of Scotland, covering that period of history in which Scotsmen bore the name of their nation to the farthest and least known countries of the globe, was celebrated by the General Assembly of The Church of Scotland Sunday evening, May 28th, in Assembly Hall, Edinburgh, on the occasion of the Centenary of the Colonial Committee. The story of that hundred years covers the clearances in many Highland glens and islands, sending whole communities across the oceans to become flourishing out-posts of civilization in virgin countries, out-posts which afterwards were themselves to become centres of civilization and economic prosperity.

During that century the Clyde changed from one of the best salmon rivers in Britain to a leading ship-building centre of the world, a development not dissociated from the Colonial Committee for the expansion of commerce east and west and the growth of emigration required the building of bigger and even bigger ships with the corresponding deepening and enlargement of the Clyde. These emigrants took with them their Presbyterian forms of worship, whether they went to the tea plantations of the farther east, to the virgin prairies of Canada, or to the great pasture lands of Australia; and the Home Church followed her sons and daughters to provide for their spiritual and educational wants. Across the Colonial Committee as a bridge there passed those ministers and elders and members who were to found vigorous and influential Presbyterian Churches, on the Scottish model, wherever the English language is spoken.

The story cannot be told, scarcely even hinted at in a brief article. Its links are to be found in the passing of Canada, Australia, New Zealand, and South Africa from Colonies to Dominion status, from countries of the pioneer to nations which have their place to-day at the great council of nations which sits in Geneva. Behind that story is the courage and guidance which the ministers, sent by the Mother Church, gave to the colonists in upbuilding the waste places. It certainly is one which throws a new light on the Church's own story in the past hundred years. With the pioneers, sharing their hardships and dangers, went ministers of the Church, pushing with them "on to the bounds of the wastes," sailing with them on the emigrant ships from their home ports, until to-day there are great Presbyterian Churches in these lands prepared to receive and further Scotsmen seeking outlets for their talents by settling beyond the seas. Imagination must bear its part in the reconstruction of a picture which vindicates the Church at Home from any charge of indifference to those who leave their native land.

One final word may be said. It was these Presbyterians of sturdy Scottish stock, accustomed to the management of their spiritual affairs in duly constituted Church Courts, who began to feel that, if they were fit to manage the spiritual affairs of a growing nation, then that nation may be trusted to manage its own temporal affairs. Thus came the Colonial and Dominion Parliaments, so often led, and largely manned by great overseas Scotsmen.

It was in 1833 that the General Assembly of The Church of Scotland named a Standing Committee "to correspond with Presbyterian Churches in the Colonies for the purpose of giving advice on any question with regard to which they may choose to consult The Church of Scotland, and affording them such aid as it may be in the power of the Committee to give in all matters affecting their rights and interests." At this time there were thirty congregations in the Canadas in connection with The Church of Scotland; fifty in Nova Scotia. How the growing tide of emigration across "the Western" land affected Scotland is shown by the figures for Nova Scotia, New Brunswick, and Prince Edward Island where out of a population of 90,000 the members of The Church of Scotland totalled 60,000.

A plea made by the well-known Dr. Norman Macleod, Glasgow, in the General Assembly of 1840 has great interest to-day:

"The great deficiencies of remunerative employment for the working classes is driving them abroad in hundreds. The gentry and the better order of merchants and others, finding no occupation for their sons at home, are obliged to send them abroad to the British Colonies. I am safe in asking is there no one man in this house who has not a friend, a relative, it may be a son, in one or other of these Colonies?" Again, illustrating the rapidity of colonization in those days, the Assembly of 1841 had before it applications from Jamaica and other West Indian Islands for aid in building churches, from Texas for Presbyterian ministers. On the other hand, it was reported that ministers had been sent to Ceylon, the Cape, New South Wales, Tasmania and New Zealand, while a grant was made in aid of a minister's stipend at Gibraltar.

After the Disruption of 1843, the Free Church took up work in many parts, and the United Presbyterian Church also took some share in Colonial work. The Free Church became particularly active in New Zealand, Malta, the Canadian North West, Madeira,

Trinidad, South Africa. To show the vast development of a hundred years, apart from the countries previously mentioned, other areas in which work goes on are Algiers, Cairo, Patagonia, Tanganyika Territory, Kenya, Nyasaland, Argentine, Fiji, the great Australian Inland, Malaya, Assam, Burmah, British Honduras, while large congregations exist in cities like Calcutta, Bombay, and elsewhere. To-day Scots folk in South Africa, East and Central Africa, India, and elsewhere appeal to the national Church for ministers.

In looking back over its hundred years of life the Colonial Committee has the satisfaction of knowing that the wandering Scot, pushing on into unknown lands and peoples, has not been neglected by his Church, which in its ministers and members has directly shared in the upbuilding of a great Empire.

* * *

An Instance

It was remarkable that as we were editing this material we should discover in the writings of Hugh Miller (1802-1856) the great Scotsman, geologist, and writer, a reference to the religious influence of the Scottish emigrants to Upper Canada. This was published in 1840:

"I have perused with deep interest the letters of an aged emigrant who quitted the north of Scotland for Upper Canada about eight years ago. He was one of the excellent though now fast diminishing body known in Ross-shire and the neighboring districts by the name of the men; and, though marked perhaps by a few eccentricities, he was by no means a low specimen of the class. He settled among some of the outer townships, I forget which, where there were no ministers and no churches; and he saw for the first time, in his seventieth year, the Sabbath rise over the wild and trackless woods of America, all unmarked from the other days of the week. But John Clark had brought his Bible with him, and no superficial knowledge of its contents; and, regularly as the day came around, he assembled his family, like one of the pilgrim fathers of old, for the purpose of religious worship, and to press upon them the importance of religious truth. Some of the neighbors learned to drop in. His fervent prayers, and his homely but forcible expositions, full of masculine thought, had the true popular germ in them; and John's log cottage became the meeting-house of the thinly peopled district; until at length the accumulating infirmities of a period of life greatly advanced interfered with his self-imposed duties and set him aside. He is still alive, however, at least he was a few months ago; and at that time, in the midst of great debility, far removed from all his Christian friends of the same stamp or standing with himself, and with the near prospect of laying down his worn-out frame to mingle with the soil in some gloomy recess of the wild forest, thousands of miles from the lonely Highland churchyard where the remains of his fathers and some of his children are laid with those of the wife of his youth, John was yet more than resigned; he was rejoicing. Will our readers guess for what? He had just heard of the revival at Kilsyth, and of the attitude assumed by The Church of Scotland in behalf of the rights of the Christian people, and of the Headship of her Divine Master. What, I marvel, does infidelity propose giving to such men in exchange for their religion?"

Further, as illustrating the character and influence of the early settlers, our readers should note the story of Mr. James McQueen of Kirkwall, given under Among the Churches in this number.

THE SCOTTISH CHURCH AND THE EMPIRE

Mr. John Buchan, C.H., M.P., Lord High Commissioner of The Church of Scotland

THIS is a year of commemoration. It is the centenary year of that great act of justice and mercy, the freeing of the slaves in the British Empire. It is the tercentenary year of our historic Lothian regiment, the Royal Scots. And now this evening we are celebrating the hundredth birthday of that Committee of the Church of Scotland whose duty it has been to see that wherever Scotsmen went their Church followed them.

The Committee was constituted in 1833. Cast your mind back over that century, and think what a very different world it was then from to-day, and what a very different British Empire. Many of our Crown Colonies did not exist. The nations which have become the Dominions of to-day were mostly in their infancy. In India it was the time of the old East India Company, and of Lord William Bentinck, the first of the Governor-Generals. Canada had not yet had Lord Durham's report; it consisted of Upper and Lower Canada and the Maritime Provinces; and the great dominions of the West were known only to a few hunters and traders. New Zealand was still under native chiefs. In Australia, New South Wales was just beginning its career as a colony. There was no separate Victoria, no South Australia, and West Australia was only the Swan River Settlement. South Africa was only Cape Colony, and the rest was undiscovered wilderness. It was the year when the slave trade was abolished there, and the Great Trek, and the foundations of the northern states was still in the womb of the future. The Colonial Churches Committee in that year looked out upon a world largely unknown, with, on the margin of savagery, thin strips of British settlement. But, having that vision without

which the people perish, it set itself to care for these strips, believing that they were the nucleus of an Empire.

A Great Work

In nine years, the foundation had been laid of the Presbyterian Churches in all of our present Dominions and in many of our Colonies. The Free Church, after the Disruption, established its own Colonies Committee for the same work, and now the two are united. To-day we look out upon an Empire, all of which has been fully explored, and most of which has been settled. Proud cities have taken the place of the pioneers' shacks, and waving cornlands have succeeded the primeval forests. Each Dominion has now its own flourishing system of Presbytery. Provision has been made in the remotest Colonies for our Scottish worship, and in India the Committee supervises the Scottish chaplains on the Indian establishments. The grain of seed has become a forest, and most of the trees no longer need the care of the forester.

It is a great work on which we have to look back to-night, and I may be permitted to say one or two things about it.

It has not been a missionary task in the strict sense, for it has not dealt with ignorance and savagery. Its business has been to provide the means of worship for our own people in distant lands, to preserve the continuity of the religious life of the most far-wandering race on the globe. But that is an aspect of our Lord's Command which is as vital as normal missionary work. It is as much our duty to establish and confirm men and women in the faith as to bring new converts into it.

Again, I would look upon the work done during the century as a debt due to our Scottish tradition and our national character. I have said that we are the most far-wandering people on the globe, but we are also eternally homesick. We carry with us our household goods wherever we go, and our strength lies in the fact that we can acclimatize ourselves in strange places and still keep up the link with home. That, indeed, is a characteristic of the whole British race, but I think it is especially true of our own folk north of the Border. No experience is too strange, no environment too unfamiliar, if we can link it up with what we know and love.

The Peripatetic Scot

I know nothing on earth so tough and indestructible as the tradition of the peripatetic Scot. I will not conceal from you that sometimes they carry abroad our more doubtful traits. In Zululand I have heard a florin called a "Scotsman" because one of our countrymen once palmed off florins instead of half-crowns upon the guileless natives. We carry with us, too, many small and trivial things. Our mode of speech, for example. I remember in South Africa finding a Dutchman of Scottish ancestry who could not speak one word of English, but who talked Dutch with a strong Glasgow accent. But we also take with us our best. We take with us our love of our little rugged land of origin. We take with us the memories of our stormy history. We take with us our famous literature, Burns and Sir Walter. Above all, we take with us our Church. Why is the Scot abroad the best mixer in the world? I will tell you why. It is because he is so secure. He can mingle freely in an alien society because he has no fear of being absorbed in it. He is not an unstable being who has to create a prickly hedge around himself to preserve his individuality. He has his roots so deep that he can spare sympathy and interest for his new environment. He can be a loyal and eager citizen of any community in the world, and yet remain idiomatically a Scot.

There is another thing that I would say about the work of this Committee. It is an example of what I have always regarded as a special characteristic of our Presbyterian faith. As a Church we do not carry too much irrelevant baggage, whether of dogma or of ritual. There are some institutions, noble and venerable things, which are so intertwined with local and traditional growths that they cannot be transplanted. Our Church has always prided itself upon the fact that, being founded, as it believes, upon the simplicities of God's word, it is independent of the categories of space and time. Shall I compare it with the British Empire, which, because of the freedom which it gives to the component parts, and the broad and simple lines on which it is built, has endured, and will endure, when more rigid systems crack and fall? I believe that in a true sense Presbyterianism is fitted to be a universal Church, because, in John Bunyan's phrase, it founds itself on "fundamentals," and leaves "accidentals" to take care of themselves. Such a Church was the dream of our forefathers. You will find it in many of the Covenanting divines, who, perplexed, desperately perplexed, with persecutions and dogmatic strife, yet never lost their ideal of a universal Church, which would include all faithful people. Just as these islands of ours are a nation and also the centre of an Empire, so our Church, specially the Church of Scotland, has also its world-wide and imperial aspect. For, as I have already said in the Assembly, it is at once evangelical and catholic, historic, liberal, and free.

Spiritual Bond of Empire

May I offer you one last reflection? This Colonies Committee, in its hundred years of life, has not only built up a Church; it has helped to build up great secular states and societies; it has helped to build up an

Empire. What is this Empire of ours? What the poet called "the glories of our blood and State" are there for every one to see. It covers one-third of the world's surface; it contains so many hundred millions of human beings; it is an equal partnership of sovereign States. We can define it in that way, and our definitions will be true and exact. That is its material side. It is all these things and many more.

But there is another side of far greater importance. The Roman Empire at its best gave its people law and security. When the Roman poet wrote of it he found inspiration in the thought that those who drank of the Rhone and the Orontes were all one nation. But ours is a greater conception than that. The words which Lord Rosebery used of our Empire in his famous Glasgow rectorial address are just as true as the statistical facts which you will find in the encyclopaedia. He said of it—"Not without the tainted reference incidental to all human work, but constructed on the whole with pure and splendid purpose. Human, and yet not wholly human, for the most heedless and the most cynical must see the finger of the Divine." The true bond of Empire is the spiritual bond. Its cohesion is in its ideals and not in its form of government. It means that over a large part of the earth's surface racial and national limitations have been transcended. It is an instalment of the old dream of the brotherhood of man. It means that one great part of the globe at least is marked out where there can be no war. It is not a proud, racial aristocracy to dominate the world; it is an alliance based partly on a common ancestry and common memories, but far more deeply upon a common creed, a common civilization and a common faith.

Its name of Empire has been often taken in vain. Many false and vainglorious words have been spoken about it, and too often it has been conceived in the terms of a shallow materialism. But that is not the true Empire. The true Empire is a spiritual thing based essentially upon Christian ideals. There is no parallel in history to our vast assemblage of scattered peoples, linked together by a faith and a purpose, asking no tribute of each other, but ready, as the war showed, to enter on behalf of its sane and honest ideals into a common sacrifice. It is a union in far more than the functions of government. I like to think of it as above all things, an alliance devoted to enlarging and perfecting the difficult, but not desperate, life of man. And if we go to the poets for our creed we shall not go to the Romans, but rather to the great passage with which Shelley concluded his noblest poem:

"To suffer woes which hope thinks infinite:
To forgive wrongs darker than death or night;
To defy Power which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to fear, nor falter, nor repent;
This, like thy glory, Titan, is to be
Great, good and joyous, beautiful and free;
This is alone, joy, empire, and victory."

A Noble Tribute

The Rev. J. R. Forgan, Convener of the Committee on Colonial Churches, said it was his great privilege to acknowledge the great debt under which his Grace had placed them that night. They rejoiced that that large audience and a great multitude of unseen listeners had been able to hear that noble address from one who had himself brought lustre to the Scottish name and who, amid all his high distinctions in the world of letters and the realm of affairs, had never once forgotten the land of his birth or the Church of his fathers. (Applause.) On behalf of the Committee, said Mr. Forgan, he thanked the Lord High Commissioner for the noble tribute he had paid to the work of the Church of Scotland among Scottish people overseas, and for the lofty encouragement his interest had given them for all the work which still remained to be done. (Applause.)

GAELIC WELCOMED

Rev. D. M. Lamont, Dunvegan, Ont., has very thoughtfully written the Editor with respect to the occasional Gaelic articles that appear in the Record. Mr. Lamont did not write for publication, but we thought our readers should have the opportunity of learning his estimate of the value of the Gaelic message to those who know that language.

"You sometimes devote a corner in The Presbyterian Record to a Gaelic message for our Highland clans 'of the dispersion' in Canada. I have travelled during the past thirteen years quite a bit through our Gaelic area and I write just to assure you how it warms thousands of Gaelic hearts to read a few paragraphs (or a poem) in the grand mother tongue, in their own Church paper. I notice that Rev. G. Murray, B.D., of Scotstown, Que., was the writer of the messages I have read. He is one of the most gifted Gaelic writers in all literary Gaeldom. I am sure your Sassanach readers will not grudge an occasional brief message in the Record, either from Mr. Murray or any other good Gaelic writer. This isn't a bilingual problem. You are only bidding a kind farewell to a race that bulked large in Canada fifty years ago with their ancient language that is admittedly dying in Canada, despite the efforts of Gaelic stalwarts in Nova Scotia."

ALLIANCE OF THE REFORMED CHURCHES

Fourteenth General Council
Belfast, Ireland, June 20th to 27th, 1933

THE General Council meets every four years and this quadrennial gathering is therefore fraught with deep interest. The Council represents the whole body of Presbyterians throughout the world, embracing a constituency of about forty million members. It is therefore a truly ecumenical gathering.

The times did not seem propitious for calling this Assembly and the question of postponement was seriously considered by members of the Western Section. Both Churches and individuals felt embarrassed at the prospect of the necessary outlay for travelling expenses. As the Churches did not provide for expenses, the prospect of a full complement of delegates was not very bright. The restraints on personal expenditures arose not from reduced income only, but also from the calls in the name of charity upon all benevolently inclined persons. Whatever the disposition of some toward the Church at other times they do not hesitate in the time of need to seek her help and often to insist upon generous response as their rightful due.

The outlook, especially concerned the Secretary, Rev. W. H. Hamilton, upon whom necessarily fell a burden of detail with respect to the program and general arrangements. His anxiety in this regard was expressed in his report in the Quarterly Register:

"Delegations had been suddenly, seriously reduced in size; individual representatives of the Churches were withdrawing rather alarmingly (sometimes, we felt with far too little consideration of our embarrassment and our hosts' arrangements); there were ominous gaps caused in our program of addresses and reports; and the subjects proposed for consideration and discussion were variously criticised by different groups as being neither 'practical' nor 'Presbyterian' nor 'popular' in character. No harm in admitting now that some of us went to Ireland very much perturbed over the possible fate of plans that had cost us and others very much labor."

His fears, however, were not justified and this he confesses in his report:

"But once again our fears were liars. From the first assembling to the thrilling and inspired closing meeting this Council seemed to be a single, living, growing soul, and was declared by some who have attended five, six, or seven Alliance Councils, to have been the finest, most vivid, and the most effective we have had."

Dr. Master, Secretary of the Western Section, suffered apprehension also. He reported to the Alliance his discouragement upon receiving day after day letters from delegates stating their inability to attend. Nevertheless there was a goodly complement of delegates for they numbered three hundred. If there was uncertainty about attendance there was no doubt in any mind about the warmth of the reception that would be tendered by the Presbyterian Churches of Belfast, and the citizens, and the experience amply justified expectations. There was not only a warmth of greeting but lavish hospitality and generous provision made for the convenience, comfort, and entertainment of all in attendance. The committee in charge did their work thoroughly and to the great satisfaction of those for whom their gracious work was done. The gratitude of the Council found full expression in a suitable resolution mentioning the Presbyterians of Northern Ireland, and particularly of Belfast as behind and strongly supporting those entrusted with the task of welcome and arrangements.

The meetings were held in the Assembly Hall of the Church House, in every way a most suitable place, perhaps the best thus far placed at the disposal of the Council. In this connection Rev. Dr. Watson, Clerk of the General Assembly of The Presbyterian Church in Ireland was specially mentioned. He placed himself fully at the disposal of the Council for any help in his power. The service rendered by those in charge of registration was complete and all commended themselves for assiduous and helpful attention to the delegates. Provision was made in the Church House for tea and luncheon, a service which was most satisfactorily rendered by the Girls' Auxiliary and at modest cost. The Boys' Brigade, too, had their share in the proceedings as doorkeepers and messengers. They were steadily on duty and rendered courteous and hearty service. The ministers of the Belfast churches gave a most cordial welcome to their pulpits and all were indebted to various organizations for special service and entertainment, Central Presbyterian Association, War Memorial Hostel, Presbyterian Women's Union, Queen's University, Linen Hall Library, Young Men's Christian Association, Overseas Club, and the Alpha Club.

In addition to arrangement for luncheon and tea, the committee provided dinner free for all delegates on alternate evenings at the War Memorial Hostel and Carlton Restaurant.

Reference to entertainment is not complete without mention first of the reception in the City Hall and the bus trip to that marvellous natural wonder, the Giant's Causeway, a trip which, whilst the Causeway was the main objective, provided opportunity for seeing many places and features of interest in Northern Ireland. The whole

journey along the Antrim coast and inland on return presented a variety which made the excursion most interesting and memorable.

The reception in the City Hall was given by the Rt. Hon. Lord Mayor of Belfast, and the Lady Mayoress, Sir Crawford and Lady McCullagh. This reception was held on the eve of the opening of the Council. It was a great and indeed a brilliant assembly to which the spacious and richly appointed City Hall lent itself most fittingly. It would be impossible to exaggerate the grace, cordiality, and kindliness of the hosts of that evening.

For the comfort and interest of the journey to the Causeway and return the delegates were indebted to Principal Paul, Mr. Robt. Baillie, Mr. F. J. Holland, and lastly to Mr. Welch, the self-taught geologist, who spoke to the company, assembled at the hotel near the Causeway where tea was served, upon the amazing natural phenomenon upon which in a few minutes they were to gaze.

We were not as largely represented numerically, as might be expected on account of distance, as at the Boston Council. At the latter nine delegates from the men of our Church and seven from the women were present. At Belfast we had but six men, all ministers. Nevertheless this was a much larger number than our Committee on Correspondence with Other Churches expected after communication with those appointed at the last General Assembly. Their names are Rev. Dr. Robt. Johnston, ex-Moderator of the General Assembly, Dr. S. Banks Nelson, Hamilton; Rev. J. B. Skene, Toronto; Rev. J. R. McFaul, Milton, Rev. Dr. G. G. Treanor, Dresden, and Dr. Rochester, Editor of the Record.

The Women's Missionary Societies, Eastern and Western, had made provision for representation at the International Union of Women's Home and Foreign Missions by committing to Mrs. Johnston, wife of the ex-Moderator, the task of conveying greetings. This therefore was a goodly number of delegates from our Church, and particularly in view of the stress of the times.

The most important committee of the General Council is the Business Committee. Upon it falls a great part of the work and its duties are quite exacting. To attend all the meetings of the Council and of the Business Committee as well for a full week involved a heavy strain. The efficiency of the Business Committee constitutes the largest contribution to the success of the Council. On this body we had two representatives, Dr. Johnston and Dr. Rochester. In the meetings of the Council a delegate may do effective work, particularly if he is a clear thinker and capable speaker, but he has his best opportunity on the Business Committee. Our members pressed their views successfully when the manifesto of the General Council was under consideration, protesting against the form of the deliverance upon Inter-Church Relationship, and that upon War. We took exception to the words Christian Reunion and succeeded in substituting Christian Unity as the heading for that section. Dr. Rochester had taken exception to the word Reunion when the matter was under consideration of the committee of the Western Section at Philadelphia but was voted down. He subsequently wrote Dr. McNaugher, the chairman of the committee, stating that he reserved his right to prosecute his opposition to that terminology before the Belfast Council. When we stated our objection in the Business Committee Dr. McNaugher rose and referred to our communication. He said, "Dr. Rochester declared that he would renew his objection at Belfast and wrote me to that effect. Now here he is, true to his word!" The case against Reunion lay in the fact that the word implied something that had never been and was admitted never could be, and since the word was taken from the deliverance of the Lambeth Council it carried implications which we could not ignore.

Both our members on the Business Committee strongly protested against the form of the resolution on War which was so framed as to deny the right to use the sword in any case whatsoever. Dr. Johnston pointed out the inconsistency of such a resolution in the light of the exaction made of every one who sought citizenship in the U.S.A. that he should pledge himself to bear arms for the defence of the Republic.

Dr. G. W. Richards, gifted Principal of the Reformed College, Lancaster, Pa., was the President. His inaugural address was a masterly deliverance which occupied over an hour. This great address was published in full in the Belfast Witness, July 23rd. It is not feasible to reproduce it but we venture to give in full the historical sketch with which it opened and the main features of the message.

"It is appropriate at this time that I stir up your minds by way of remembrance. To this end I shall turn to the records of the founding and the fathers of the Alliance. In 1873 the Presbytery of Belfast presented an overture to the General Assembly of the Irish Presbyterian Church urging a closer union among the branches of the widely scattered family of Presbyterian Churches. The overture contained a concise statement of the essential and controlling principles of the Alliance since its organization in 1875. The cardinal points are: 1. The substantial unity of faith, discipline, and worship among Presbyterian Churches in this and other lands. 2. The importance of exhibiting this union to other Churches and to the world. 3. The desire for closer union among the widely scattered family of Pres-

byterian Churches. 4. The purpose of considering "subjects common to all, and especially to promote harmony of action in the mission fields at home and abroad." Two years after the adoption of the overture the Assembly of the Irish Presbyterian Church sent delegates to the London Conference of 1875, "where their zeal and wisdom aided greatly in the happy conclusions that were reached." The "happy conclusions" refer to the organization of the Alliance. In the Philadelphia meeting in 1880, the delegates of the Irish Church invited the Council to meet "in the town of Belfast and in the year 1884." This invitation was accepted and the Council convened at the appointed time and place. The record says: "On Tuesday, June 24th, 1884, two hundred and fifty delegates met in Clifton Street Church. Having received their blue badges of membership they then marched arm in arm to St. Enoch's Church, in which all the sessions of the Council were held." The secretary wrote the following minute:—"With proverbial hospitality, the Belfast citizens opened their houses for the entertainment of the delegates, while the treasury had received from country charges, as well as from the city churches, contributions for all necessary expenses." The "town of Belfast" doubtless has grown, in the interim from 1884 to 1933, into a city; another generation now dwells in the houses whose doors were thrown wide open for the entertainment of delegates. . . .

The representatives of the Reformed and Presbyterian Churches throughout the world at the first Belfast Council have passed away. The present Council is composed of new men coming from the old Churches and the old lands.

When one turns to the program of 1884, however, one finds that the spirit and purpose of the Alliance are still the same, though the form of its manifestation and operation has changed with a changing world, as shown in the list of topics:

1. Framing a Concensus of Reformed Creeds.

2. Co-operation in Foreign Missions.

3. Welfare of Evangelical and Reformed Churches on the Continent of Europe.

4. Prayer, in particular, "that a generous and cordial feeling of respect and affection may prevail toward kindred denominations of the Christian faith." We need ever to be reminded of the fact that we have a distinct heritage as Reformed and Presbyterian Churches, and yet we must not forget that our fathers in the faith at Zurich, Geneva, Heidelberg, Dort, and Edinburgh, believed themselves to be in the fellowship of the holy Catholic Apostolic Church, and were in full sympathy with efforts for closer union and co-operation of the Churches of Christ throughout the world. With good reason one may claim that the Alliance has been at least one of the agencies for the promotion of closer relations among the Churches in Europe, in America, and on mission fields. . . .

Since the Council of 1884 an old world has died and a new world has been born. What is a world? It is not merely a thing of time and space. These are only the narrow confines in which a world becomes visible. A world is more than earth, and sea, and air, and sun, and stars. It is a spiritual entity that is timeless and spaceless, imponderable and immeasurable. It consists of what men and women and children are, what they think, feel, wish for, worship, work for, and die for. This is the substance and quality of a world—the things that are built into homes, schools, churches, halls of government, market places, written in books, painted on canvas, carved in marble, sung in chorals and arias. If this is what constitutes a world, then at least some of us who have lived as long in the nineteenth as in the twentieth century, have had the rare experience of witnessing the dying of one world and the birth of another. The third day in Wagnear's tetralogy, "Die Gotterdammerung," opens with a prelude showing the Norns weaving the world's fate. When the cord breaks they fly; the dawn of another world is upon them. The cord must have broken, the Norns have fled, and the dawn of a new age is here. Men have changed their attitude and disposition towards the ultimate realities of life—God, man, and the universe. The change is so radical that it is alarming especially to those of us who have spent part of our lives in the twilight of the old, and are living now in the dawn of the new world. Issues once alive are dead.

New questions, touching the bases of faith and the controlling ideals of life, confront and perplex us. Everything is put to the test of experiment; nothing is taken for granted or received as fixed because it has the sanction of custom and usage.

The Alliance Facing the World

This is the kind of world in which we must live. We cannot ignore it; we cannot escape it; we cannot destroy it. While we are in it and not of it, we must grapple with it, and with the power of the grace and truth in Christ Jesus; it must be brought into subjection to the eternal purpose of God.

1. Who are we? As members of the Alliance of Reformed Churches we are the heirs of a distinctive type of Protestantism. Men and women of many lands, nations, and tongues, forty millions of them, have part in this heritage. Heritage means responsibility. We can be true to it only when we are not enslaved by it, but are masters of it. John Calvin was the last man to call his followers Calvinists. The original Reformed Churches

claimed to be "the Church re-formed according to the Word of God." Through the Prophets, the Christ, and the Apostles, they heard God speak to their condition. They faced their world with God's law as the law of their lives. The God who created and redeemed them was their guide, their source of courage, their comfort, and the goal of their endeavor. To be Calvinists we must above all things not imitate or play Calvin, not cling stubbornly to his formulas, his Church organization, and his mode of worship, not even revitalize his godliness, or stand in awe of his person and life. These are not the distinctive characteristics of Reformed and Presbyterian Churches. By faith we must obey the Word of God, and thus honor and glorify Him by making His will prevail in all the relations of life.

We can be true to the Reformed and Presbyterian youth only when in our day and in our way we do for them what the fathers did for us in their day and in their way. . . . .

2. Frederich Engels wrote a generation ago: "Marx discovered the simple fact (heretofore hidden beneath idealogical overgrowths) that human beings must have food, drink, clothing and shelter first of all before they can interest themselves in politics, science, art, religion, and the like." We are in deep sympathy with men and women in two hemispheres who are struggling for life against great odds. We, too, know that man cannot live without bread. But we are followers of one greater than Marx, who has taught us that men cannot live by bread alone. He at the same time proclaimed the glad tidings of God to the multitudes and gave them bread to eat. He united God and bread, body and soul, time and eternity. Through the union, not the violent separation, of the two the life of man becomes full and complete. Neither he who is indifferent to bread nor he who is satisfied with bread can be true to man or to God. The sovereignty of God through Jesus Christ—the Kingdom of God —includes the whole life of man and requires that the whole spirit and soul and body be preserved blameless to the coming of our Lord Jesus Christ. Neither asceticism nor secularism is Christian; Christianity includes the truth of both and is far more than each. The Churches of the Alliance are lineal descendants of "the multitudes of them that believed," who "were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things in common. As many as were possessed of lands and houses sold them and brought the prices of things that were sold and laid them at the Apostles' feet; and distribution was made unto each, according as any had need." This is

A New Fellowship Among Men

who, not by legal coercion but by free gift, put property to the service of persons; who did not abolish property, but gave it to the welfare of humanity. . . . That is the good news in our Gospel—the coming of a rule of love and justice far beyond the reach of capitalism, communism, or fascism; of monarchy, aristocracy, or democracy; yes, beyond the reach of man whether he has fallen from original innocence or is evolving from primitive savagery. We, therefore, reiterate the deliverance of the Conference on Faith and Order at Lausanne, to which the delegates of the Churches of the Alliance assented:

"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present, into the enjoyment of national well-being and international friendship and peace.

"Sympathizing with the anguish of our lectual sincerity, social justice and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world."

3. Humanism, which is equivalent to secularism, is in principle always the same. It is self-sufficiency, satisfaction with self, and the limitation of man's vision and purpose to the finite and temporal. . . . Its spirit controls the life of the classes and the masses of two continents; and presents a formidable opposition to evangelical Christianity. Mr. Walter Lippman recently said in an address in the University of California: "Only the consciousness of a purpose that is mightier than any man and worthy of all men can fortify and inspirit and compose the souls of men." "This purpose," defined as the making "of an ordered life on this planet," "can, if you embrace it and let it embrace you, carry you through the years triumphantly." One must acknowledge that this is well put. Verily Mr. Lippman is not far from the Kingdom of God. Yet we, who are of the Alliance, profess to have a purpose that is higher, wider, and deeper than that of the American humanist, and that has not lately emerged from an immanent power or person into the consciousness of men, and which men are not trying desperately to put into practice. Ours is the "eternal purpose which he purposed in Christ Jesus our Lord" (Ephesians 3:11). Translated into modern phrase, it consists of a society in which "men live in the fellowship of love and justice with God and with one another." Its scope, however, is not limited to "this planet;" it reaches beyond time; it can be realized only in eternity when God will be all in all. . . .

(To be continued in October number)

AMONG THE CHURCHES

Moose Jaw, Sask.

It was the privilege of the Presbyterians to celebrate this summer the jubilee of the opening of our work here, and to have as preacher for the day Rev. W. G. Brown, M.A., B.D., of Saskatoon, a veteran of the plains, and a former Moderator of the General Assembly. The morning service was broadcast over the local station, Mr. Brown preaching to a large congregation both inside and outside of the church on Some Outstanding Doctrines and Principles of the Presbyterian Church. In the evening he again preached to a goodly congregation on The Rational Foundation of the Christian Religion.

On Monday evening official greetings were brought to the congregations of Knox and St. Paul's, the two Presbyterian Churches in the city, by Rev. Dr. Cameron, the Moderator of the Presbytery of Moose Jaw. Messages were received also from other churches in the city, and Dr. Cameron read an extract from a letter from Rev. S. J. Taylor, an old friend of his, who was active on the prairies fifty years ago:

"Now about the Moose Jaw Mission. The first Presbyterian service was conducted by the Rev. Finlay McLeod who was preaching at various points along the line while the railroad was under construction in the Autumn of 1882. At this point he looked out a few Gaelic folk and held a service with them in the language of Paradise. Next came Rev. Dr. Mitchell, of Mitchell, Ontario, who preached for four Sundays in succession ending the 20th of May, 1883. From that date until August 1890 I was in charge. The boom bubble had burst about the time of my arrival and the reaction had set in. Rev. Dr. Robertson had visited the place while the real estate boom was on and had encouraged the Presbyterians to erect a church at once that would seat 1,200 people promising $2,000 from the Church and Manse Building Fund of which he was at that time Secretary. A building committee was appointed and a subscription list prepared, so you see the ideas of the pioneers were not small. Changed circumstances however necessitated other changes. The building committee revised its estimates and proceeded to the building of a church that would accommodate 200 instead of 1,200. The new church was completed and opened on August 19th, 1883, Dr. Robertson and Dr. Bryce of Winnipeg, officiating."

At this gathering on Monday evening Mr. Brown gave a splendid address on Seeing the Orient Through the Eyes of a Westerner, presenting a very vivid description of the life and work of our missionaries in the far East.

At the close of the service lunch was served by the Ladies' Auxiliaries of the two churches and many members and friends had a very enjoyable time together. — A.K.D.

Holland Landing, Ont.

A new church has been erected by this congregation and was dedicated on June 18th. Mr. J. Y. Garritt, the missionary in charge, presided at the opening service, Dr. Cock of Central India preached, and Dr. McIntyre conducted the dedication services. Five were received into the membership and there were four baptisms. The debt upon the building amounts to only $65. The congregation is in need of fifty chairs and would welcome contributions to secure these. Dr. McIntyre, whose address is Newmarket, Ont., has an organ at his disposal and would like to hear from anyone requiring such an instrument.

Smithville, Ont.

This congregation celebrated lately its jubilee, having the privilege of hearing Rev. Dr. F. D. Roxburgh, a former minister, now of St. Andrew's Church, Edmonton, who was in attendance upon the General Assembly. The service of song was under the leadership of Mr. W. W. Camp. The Sunday services were so largely attended that special accommodation had to be provided. On Monday evening supper was served in the church followed by a program under the direction of the minister, Rev. D. H. Currie. The program was provided, so far as music and recitations were concerned, by capable talent both local and from the district. Rev. Wm. Barclay, Central Church, Hamilton, conveyed the greetings of Hamilton Presbytery, and addresses were given by Rev. Stuart Woods of Beamsville, and Dr. Roxburgh. The latter presented many of his experiences when minister of the church from 1901 to 1909. Kindly remembrance of Mrs. Roxburgh was expressed by presenting to her a beautiful bouquet.

The church owed its beginning to the services of Rev. Daniel Ward Eastman who in 1809 founded a congregation at St. Ann's, three miles east of Smithville. A grandson of Mr. Eastman's and Dr. McMurchy, a physician, were the actual founders of the congregation fifty years ago. The Mother Church, St. Ann's, entered the United Church only by a technicality for a majority in favor of remaining Presbyterian was recorded but the vote was delayed by one day and the property went with the minority into the United Church.

Grand Forks, B.C.

Mr. James Dunn, B.A., under appointment of the General Board of Missions, has taken charge of the congregation for the summer and has been heartily welcomed. Recently the sacrament of the Lord's Supper

was administered at the evening service by Rev. F. St. Denis, Trail, B.C., Moderator of Kootenay Presbytery, who preached on the passage, This is Jesus, the king of the Jews. Mr. St. Dennis conducted the morning service also while Mr. Dunn occupied his pulpit at Trail.—Com.

London, Ont.

In congregational recognition of the 25th anniversary of the marriage of Dr. James and Mrs. McKay of St. James' Church, a reception was tendered them with an attendance of between 400 and 500 guests. Mr. James Gray acted as Chairman. The esteem of the congregation was expressed by the gift of a sterling silver tray suitably inscribed, the presentation being made by Mr. Geo. Kennedy and Mr. Wm. Forbes. Accompanying this was an illuminated address. Mrs. MacKay was specially remembered by a gift of twenty-five dark red roses presented by little Miss Jean Cooper.

The hall was beautifully decorated for the occasion. A musical program was provided by the choir, directed by Mr. John McDermid, and refreshments were served by the Ladies' Aid, Mrs. T. T. Leckie, President. Dr. MacKay has spent seventeen years in his ministry in St. James.

Cowal, Ont.

Anniversary services were recently conducted by Rev. John Waldie of Kilmartin. Mr. Waldie was welcomed on this occasion and appreciation expressed of his special messages. The male quartette of Iona Station contributed to the musical services. The attendance was not so large as on previous occasions on account of a number of anniversaries being observed in neighboring churches. Rev. John M. Dickson, the minister of Cowal and Dutton, conducted anniversary services at Crinan, while Dr. J. A. McLean of Duff's, Largie, occupied Mr. Waldie's pulpit.

Success has attended Mr. Dickson's ministry here as indicated in the growth of the congregation since his coming shortly after the disruption. The Sunday School has an attendance of fifteen with three teachers. The average attendance at church is about fifty, and the congregational budget shows a surplus.—Com.

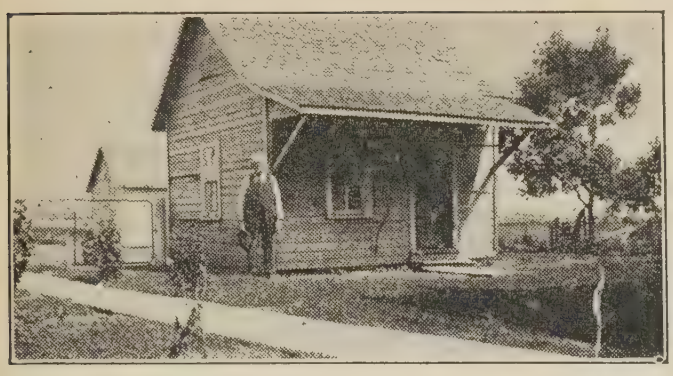
Port Arthur, Ont.

This congregation enjoys the satisfaction of having recently made the last payment upon the mortgage of $5,000 borrowed from The Church Extension Fund on November 7th, 1926. Accordingly, to celebrate the happy event a congregational dinner was arranged for the evening of July 12th. The interest and delight in this consummation was evident, for 200 sat down to the dinner and witnessed the burning of the mortgage. Mrs. D. G. Cantwell, President of the Ladies' Aid, the organization whose concentrated effort for the past six years resulted in this liberation, performed the ceremony. Addresses were given by Rev. Percival Cundy, Moderator of Presbytery, His Honor Judge MacKay, and Mr. J. C. Dobie. This achievement should be an inspiration to other churches in times like these.



Knox Church, Roland, Man.

Roland Presbyterians have witnessed nobly to the truth for many years, and over an area of many square miles quite a number of old-timers still carry the flag of Presbyterianism. In 1895 this building was erected and to the credit of all concerned it was dedicated on November 20th of that year, free of debt, by Rev. Dr. R. G. MacBeth then of Carman. Fifty years have elapsed since Presbyterian services were first held in this district, the people assembling for a time in the Anderson schoolhouse on the highway to Morden. Dr. James Robertson, the Great Superintendent, was one of the first to minister to these early settlers. About forty years ago services were held in the home of Mr. Geo. Ross, illustrated on next page, with Mr. Ross. He is seventy-six years of age and still an active member of the church. Of the first session consisting of Messrs. Geo. Ross, W. Cameron, and John MacDonald, the two former survive. These were ordained in the home of Mr. Ross by Rev. Dr. Farquharson then of Pilot Mound. In the early years services were sustained by students and laymen of whom Mr. Baylis is still remembered by a few. A Mr. Reid of Scotland was deeply interested in the work also. Since the opening of the church the following ministers have served the congregation: Revs. G. C. Little, F. J. Hartley,



Home of Mr. George Ross.

John White, Geo. Renwick, W. Bell, Mr. Swain, G. H. Gunn, Percival Cundy, and the present minister, Edward Lee. In 1925 everything was lost except the brave company that stood by their church. A kind friend, a stalwart Presbyterian, bought back the church for $1,575 and this act stimulated the people to purchase a manse. The people have weathered the storm so far and are as resolute as ever in their purpose to maintain their standing as Presbyterians.

Stratford, Ont.

St. Andrew's Church has been enriched both from the standpoint of beauty and impressiveness by the erection of a memorial window to the memory of Mr. Samuel Robb, an elder and manager from 1848 to 1884, and to his son of the same name, who was born in 1836 and died in 1918. The window was the gift of Hon. Dr. J. M. Robb, Minister of Health in the Ontario Government, to commemorate his father and grandfather.

The window depicts Moses bearing the tablet of the Commandments in his hand. A little to one side, and slightly below, appears a pioneer, bearing a mallet in his hand, while at his side is seen a team of oxen. The inscription on the window reads: "The Lord Thy God Shall Bless Thee, in the Land Whither Thou Goest to Possess It." Another inscription is: "Love the Lord Thy God, with All Thine Heart, and with All Thy Soul, That Thou Mayest Live."

The unveiling ceremony was performed by Dr. Robb who stated that he worshiped in that church for twenty-seven years and recalled his perplexity over the standing posture in prayer. A bitter controversy arose over this when it was decided to change. His grandfather however remained firm and always with his family stood during the prayer. He expressed his gratitude for his connection with the type of life represented by his forebears. Their noble qualities will ever prove an inspiration. The heritage they bequeathed is one to be guarded most jealously. The memorial was dedicated by the minister, Rev. Dr. Duncan, and he delivered a message on The Meaning of Memorials which he said carried usually the story of genius, preseverance, courage, faith, and sacrifice. Dr. Duncan also paid a tribute to the late Samuel Robb stating that it had always been his desire that some such memorial should be provided. He urged the younger members of the congregation to keep fresh in memory the story of these great men, and to emulate their example. The lessons for the day were read from a Bible which belonged to Dr. Robb's grandfather.

Tara, Ont.

At the anniversary services of Knox Church, Rev. P. Reith, minister, the congregation celebrated the 75th year of its history. Rev. Dr. J. S. Shortt of Barrie, assisted by the minister, preached both morning and evening. Following the special Sunday services a social gathering was held on Monday evening. At this assemblage Rev. J. R. Greig, Moderator of Presbytery, conducted the devotional exercises and the minister gave an outline of the history of the congregation. This congregation rejoices in complete freedom from debt and the full missionary allocations have been met by the various organizations. The congregation also is represented in the Home Mission field, one of its number, Mr. Harold Funston, serving again this year as a student missionary in Saskatchewan. A birthday cake with seventy-five candles was a feature at the serving of refreshments at the close of the Monday evening program.

Toronto, Ont.

Three years only have elapsed since Dr. James Wilson came to Wychwood congregation. In that period such gratifying progress has been made as indicated in a large growth in membership, the discharge of a second mortgage, and completion of payment on the organ. To burn the documents connected with these obligations and to celebrate the fortieth anniversary of the minister's ordination, a congregational gathering was held. Dr. J. W. MacNamara, Clerk of the General Assembly, presided and addresses were given by intimate ministerial associates of Dr. Wilson and officers and members of the congregation. A study-lamp from the women and a radio from the congregation were testimonials to the regard in which Dr. and Mrs. Wilson are held. Since his graduation from Knox College Dr. Wilson has served the Church in Niagara Falls South, Glencoe, Dovercourt Road, Toronto, and Brampton, and on important committees of the Church.

Toronto, Ont.

The members of Knox Church at a recent communion were presented with communion tokens, replicas of the first metal token

used before the introduction of the communicants card. The metal used in these is pewter. On one side the inscription is

KNOX'S CHURCH, TORONTO
C. W. (BURNING BUSH) 1820
NEC TAMEN CONSUMEBATUR

and on the reverse side the inscription is

THIS DO IN
REMEMBRANCE
OF ME
1 COR. 11:24

These tokens were the gift of an anonymous donor.

KNOX CHURCH, OTTAWA

This is one of the strong congregations of our Church at the Capital, of which the minister is Rev. Dr. Robt. Johnston, ex-Moderator of the General Assembly. The beautiful edifice, a picture of which appears on the front page of this number, was dedicated on Friday, May 26th. Both the minister and the Editor of the Record having been absent in the Old Country about that time an opportunity did not present itself of referring to the auspicious event. The history of this congregation was given a short time ago when the present site was occupied. The corner stone of this building was laid by Rev. Dr. A. J. MacGillivray in June, 1932, and on Sunday, December 11th, the first service was held in the Sunday School Hall, Principal F. Scott Mackenzie being the preacher. The last service in the old building was held on December 4th. The sermon at the dedication was preached by Prof. Daniel Lamont, M.A., D.D., who was the delegate of The Church of Scotland to our Assembly. The other ministers assisting, in addition to Prof. Lamont and Dr. Johnston, were, Rev. Dr. Norman A. MacLeod, Moderator of the Synod of Montreal and Ottawa; Rev. Dr. Geo. E. Ross, Erskine Church, Ottawa; Rev. Hugh Cameron, D.D., Clerk of Presbytery; Rev. Dr. W. H. Leathem, St. Andrew's Church; Rev. J. Logan-Vencta, St. Giles Church, and Rev. J. C. Tolmie, Southampton, Ont.

The church is Gothic, designed to combine beauty and modern features with acclesiastical dignity and full equipment, results which the architect, Mr. Henry Sproatt, regards as having been attained.

Two splendid churches have therefore been added to the equipment of The Presbyterian Church in Canada in the eastern section, first the splendid building erected by the congregation of St. Andrew's and St. Paul, Montreal, and this beautiful and commodious edifice, Knox Church, Ottawa.

Fort St. John, B.C.

A step in advance in prosecution of work at this point where Rev. J. F. Minor Simpson is in charge, was the organization of a Sunday School on July 16th with officers as follows: Superintendent, Mrs. H. A. Brown; Secretary, Miss Ruth Brown; and Organist, Mrs. J. Garrett.



THE PRESBYTERIAN CHURCH, HAMMOND, B.C.

The opening of this church marked the completion of an enterprise to which the people had given themselves ardently. They rejoice now in the possession of a beautiful place of worship. The building was not adequate for the company that assembled for the dedicatory service. A striking feature of the morning service was the large number of young people in attendance. This gives promise of a good congregation in the near future. Rev. F. G. Fowler of Vancouver preached in the morning, dwelling upon the Place of Sacrifice. In the evening Rev. D. L. Oliver of Haney brought a very appropriate message upon Service, dealing with it from the standpoint of high ideals and faithfulness in effort. On Monday evening tea was served in Fawcett Hall, followed by a suitable program in the church. The attendance at both these events was very large. Mr. Gordon L. Collins, missionary in charge, presided at the services and at the congregational reunion. The edifice is a worthy addition to Hammond places of worship and is beautifully lighted and well ventilated. The lot was the gift of Mr. and Mrs. James Macpherson, Vancouver. The outlay for the building was met by donations from members and friends of the congregation throughout Canada, especially in St. Mary's, Ontario, and a small loan from the Church Extension Fund. The labor was all volunteer.

CENTENARIES

It is surprising the number of these celebrations that have taken place within the past two or three months. Our absence in the Old Land explains the failure to mention some of these earlier. They are all worthy of fuller reference than can be given in the pages of the Record. The stories of these early days are rich in courage, fidelity, and sacrifice, and these qualities are displayed not alone in the trying experiences of pioneer work, but in the realm of religion for its maintenance and development in a new land. These early settlers were true Scots Worthies. Other nationalities sent their Worthies too, but in the main Scotland made the largest contribution to this type of pioneer.

Picton, Ont.

One hundred years ago the place upon which Picton now stands was known as Hallowell. As early as 1818 the question of a site was discussed, the congregation meeting meanwhile in the village hall with Rev. James Rogers as minister. A site was secured, building operations began, and on June 12th, 1833, the new building was opened. In 1878 replacing this first building was contemplated, but having been found in good condition, tribute to worthy builders, it was incorporated in the building as it now stands.

Work in the district was begun by Rev. Robt. McDowall, as a missionary-at-large, in 1798, and Picton shared in his services. He died in 1841. One of his descendants, a great granddaughter, Mrs. W. M. McFarland, Toronto, was present at the centenary service and read a paper upon the experience of her pioneer relative. Since that time seventeen ministers have served in the congregation. The Sabbath services were conducted by the minister, Rev. S. M. Scott, who on the first Sabbath was assisted by Rev. A. N. Craig, and on the second by Rev. C. L. Cowan, St. Andrew's Church, Hamilton, who was minister from 1922 to 1925. On the morning of the first Sabbath the communion was observed with an attendance of 200, eleven being new members. The church has been extensively improved and redecorated as part of the centenary observance. Forty-four members of the congregation served in the Great War, of whom eight were killed in action, and one, Rev. Capt. D. G. McPhail, lost in the sinking of the Llandovery Castle.

A new pulpit and a wine service for communion were gifts to the congregation on this occasion.

St. Paul's, Peterborough, Ont.

The pioneer work of Rev. John M. Rogers was recalled in St. Paul's observance of its one-hundredth anniversary. He was the first minister and his period of service extended over forty-two years. He came from the Church of Scotland in 1833. The first church erected in 1836 was called St. Andrew's. The minister and a considerable proportion of the congregation avowed their sympathy with the Free Church in the disruption of 1843 but continued in St. Andrew's until in 1857 a demand was made on behalf of The Church of Scotland for possession of the property, the actual separation taking place in May of that year. Steps were at once taken to erect a new church and it is interesting to observe that whilst there was one contribution of $2,640, the minister came next with a subscription of $930, his salary for one year. Features of the observance were messages by former ministers, Rev. R. Pogue, and Rev. Wm. Allan. On Monday evening following the first Sunday of the celebration, a missionary pageant was presented and an address given by Rev. F. G. Vesey of Parkdale Church, Toronto. A reversion was made on Monday evening to early forms when a Conventicle was conducted by Rev. A. L. Budge who spoke on Our Convenanting Heritage. On the Friday there was a pre-communion service and reception of new members. On the second Sunday the communion was observed and Dr. A. J. MacGillivray preached morning and evening. During this period of one hundred years there have been only five ministers. The present minister, Rev. Dr. A. T. Barr, was inducted in December 1931. Under Dr. Torance, 1875-1907, the church was re-built and enlarged. Further extensive alterations were made in 1885 leaving the church as it stands to-day. It was in 1876 that it adopted the name St. Paul's. The congregation has always evinced interest in both home and foreign mission work. Knox Church, established in 1907, is the fruit of St. Paul's local enterprise.

Kirkwall, Ont.

The unveiling of a cairn to the memory of a pioneer Presbyterian emigrant from Scotland may well be regarded as supplemental to the article appearing elsewhere entitled, The Church of Scotland. The erection of this cairn was to commemorate the coming to Canada of James McQueen, the only son of Robert McQueen, "Laird of Stoneyburn and Whelphill in the parish of Crawford John, Lanarkshire, and his wife, Catherine Goldie, daughter of Thomas Hewitson of Coshogle farm in the parish of Balmaclellan, Galloway." A man of keen intellect, originality, foresight, sterling integrity, and sincerely religious he left his stamp upon his generation and his works still follow him. The names of Mr. and Mrs. McQueen appear on the first communion roll of the church. From 1886 to 1889, the year of his death, he was treasurer of the congregation.

The celebration of the event was marked by a great family reunion of one hundred and fifty down to the fifth generation as

well as by the unveiling of the cairn. In this commemoration the church, of which Rev. C. A. Mullin is minister, had its place for it celebrated its centenary at this time and on the Monday following the special Sabbath services the cairn, which stands in the corner of the churchyard where the old church stood, was unveiled. It was a great occasion. Fully one thousand people, some from great distances, assembled for the Sunday services. Rev. G. M. Dunn of Toronto preached morning and evening and Mr. Theodore Carruthers, son of a former minister, was the soloist. At the unveiling Rev. J. A. MacInnis of Orillia, son-in-law of the late Dr. D. G. McQueen of Edmonton, assisted.

In the first year after settlement divine service was begun by Rev. Mr. Christie, and the first log church was erected in 1834.

"The influence of this congregation was widespread. Out of the congregation came the late Rev. Dr. James Stewart, who for twenty-eight years was minister of the Presbyterian Church at Prescott. From here came the late Rev. Dr. D. G. McQueen, ex-Moderator of the General Assembly, who for forty years preached in one church in Edmonton, while it was here that his brother, the late Robert McQueen, familiarly known as 'the master,' was on the Kirk Session for sixty-four years."

Many gifts were received by the congregation and dedicated to the service of God. How great is our indebtedness to such pioneers and how eager we should be to continue their good work!

Union

This congregation is within a short distance of Toronto and with it is associated Norval. The minister is Rev. E. MacDonald whose ministry began in 1926. The report of the centennial services indicates that very deep interest prevailed and such was the number gathered from far and near on Sunday that the church accommodation was inadequate and many heard the messages of the day from their seats in their autos.

The beginning of settlement in this district goes back to the year of Waterloo, 1815, and for a long time the only religious services were those of family worship. It would appear that the district is indebted to the early efforts of a probationer, of the United Synod of Upper Canada, Mr. James McAuley, whose faithful work resulted in organization in 1833. The house and barn of Mr. James Fraser served as a church until a log building was erected in 1835. It was thirteen years later, under Rev. Patrick Gray, that the second building was erected and in 1884 the present splendid edifice supplanted the other. Three years later a commodious manse was erected. At one period the students of Knox College served the congregation and among these we find names of some who became well known in the Church, Rev. J. McP. Scott, Rev. J. McD. Duncan, and Rev. J. P. MacKenzie. Two former ministers, Rev. W. D. Turner of Winchester and Rev. Wm. Patterson of Preston preached morning and evening respectively on the Sunday.

Westminster Church, Smith Falls, Ont.

A full week was given to the observance of its centennial by this congregation. On the first Sabbath Rev. Dr. Stuart Parker of St. Andrew's Church, Toronto, brought the messages for the day. During the week special services were held at which addresses were given by Rev. F. G. Vesey, Toronto, and other ministers. The second Sabbath gave the congregation the opportunity of welcoming a former minister, Rev. N. A. MacEachern, and on the Monday evening following a very large and enthusiastic gathering of the congregation in the form of a reunion was held. The church is a very fine edifice to which reference has been made before in our columns. It was erected during the ministry of the present incumbent, Rev. Dr. S. Davies.

Centreville

Cradle of Presbyterianism north of Rice Lake, the Centreville Presbyterian Church celebrated its one-hundredth anniversary by special services. (Picture on page 258.)

The first preaching place was at a log school, the site of which was donated by John Deyell, pioneer settler of Cavan township, and to his memory and that of his wife a handsome, stained-glass memorial window was placed in the present edifice in 1931 by his descendants. In 1852 the log schoolhouse was demolished, and a frame church erected on the site, which housed the congregation until 1863 when the present red brick church replaced it. Typical of the old Scottish kirks, it had one of the high pulpits, reached by a flight of stairs, and the pews were of the old-fashioned, straight-backed type, but modern seating has taken their place. Few records are available, but it is known that the church was founded by Rev. James Douglas of Ireland who served as minister for thirty-four years and with Mrs. Douglas is buried in the Centreville Cemetery. The congregation has given three men to the ministry, the late Rev. William D. Armstrong, D.D., minister of St. Paul's Church, Ottawa, and Moderator of the General Assembly in 1905; the late Rev. Louis Perrin of Wroxeter; and Rev. Thomas Dodds of Corunna, Ontario, who preached at the opening service of the centennial. Ten ministers served the congregation during the one hundred years including Rev. H. R. Williams, who was inducted in 1931. The manse was erected during the ministry of Rev. James Cattanach, 1893-7.

Very large congregations assembled on both Sundays of the centenary services. The special preachers, besides Rev. Mr. Dodds, were two former pastors, Rev. A. H. McConnachie, of Westmeath, and Rev. D.

A. McKenzie of Burnbrae; and Rev. Dr. Norman McLeod of Brockville, Moderator of the Synod of Montreal and Ottawa, who assisted Mr. Williams in the impressive communion service on the second Sunday.

Marking the centenary, the Ladies' Aid Society installed an electric-lighting system. Other gifts were a handsomely-bound pulpit Bible by Robert Deyell, Port Hope, a family possession for over eighty years; gowns for the choir members; and a Presbyterian Book of Praise from friends of St. Andrew's United Church, Millbrook. A twenty-page booklet, One Hundred Years of Service, is a souvenir of the occasion. Week night events were a Seth Parker Night, and and Old Time Social and Supper at which a four-story birthday cake with one hundred candles held the place of honor. This was cut by Mrs. W. Morrison, the oldest member present. Thirty years ago a Sunday School hall was built across the roadway from the church, and in 1924 the commodious shed replaced the old building. The sister congregation of the charge, Grace Church, Millbrook, reaches its one-hundredth anniversary in 1934.—Com.

BARRIE PRESBYTERIAL W.M.S.

19th Annual Meeting

That the Women's Missionary Society of The Presbyterian Church in Canada is a great organization, and constitutes an extraordinarily efficient working force in this historic Church, was illustrated by the attendance and warm enthusiasm shown at the 19th annual meeting of Barrie Presbyterial, which was held in beautiful little Chalmers Church, Alliston, on May 30th and 31st. The Official Board and the delegates alone constituted a splendid audience and with the addition of visitors the church was well filled, the interested company again illustrating the strength of our women's work and revealing afresh the system and enthusiasm by which the work is carried forward. The outstanding achievement of the organization, despite unusual demands incident to the times, was evinced in the reports submitted throughout the days of conclave.

A comprehensive resume of the year's activities, as well as suggested solutions for some of the great problems with which the organization is confronted, was outlined in the address of the retiring President, Mrs. A. E. Swallow of Stayner who warmly appealed to the members for the same loyal support to be given to the new President, Mrs. (Rev.) M. W. Heslip of Penetanguishene, as they had given to her during the past four years. The Treasurer, Miss McGuire, reported, like many others in the Province, a deficit, but the efforts put forth by the rank and file of the members were warmly appreciated and the reports presented by the various secretaries showed marked advance in many lines, particularly the Supply Department. The efficient service rendered by the Secretary of this department, Mrs. J. M. Wallace of Midland, was highly commended. Inspiring addresses were given by two members of the Provincial Board, Mrs. J. H. Eaton, of Orillia, and Mrs. H. C. MacKellar, of Hamilton, in which the audience showed deepest interest. Miss Roberta Smith of Orillia, a graduate this spring of the Missionary and Deaconess Training Home, Toronto, spoke of the joy she had in anticipation of work in the foreign field. Mrs. Cameron of Allandale, a veteran member of Barrie Presbyterial, presided at the installation of officers, and gave the closing words and prayer.

If an example were needed of the efficiency and power of accomplishment of women in organized activity, the meetings of Barrie Presbyterial of the Women's Missionary Society of The Presbyterian Church in Canada would supply it. The variety and complexity of the business transacted and the promptness with which it is done, excels any similar organization. In this respect we would specially pay tribute to the efficiency of the Corresponding Secretary, Mrs. K. N. Cooper of Collingwood, whose splendid services to the Presbyterial have contributed much to the success and general interest in its activities throughout the past year. The Presbyterial will meet in St. Andrew's Presbyterian Church, Barrie, in 1934.—Press Sec.

MONTREAL COLLEGE

At the special meeting of the Board on July 27th, by authority of the Assembly, the following appointments were made: Rev. D. J. Fraser, D.D., LL.D., to his former chair of New Testament with the addition in part of Pastoral Theology, and Rev. Frank W. Beare, as lecturer for the term in Church History. A co-operative arrangement with the Diocesan College is in effect whereby the students take their lectures there on the Philosophy of Religion.

PEACE RIVER PRESBYTERY

This is the latest addition to our list of Presbyteries. Its first meeting was held in Forbes Church, Grande Prairie, on July 11th. Rev. H. R. Horne, Synodical Missionary, reported the action of the General Assembly in response to the prayer of the Presbytery of Edmonton for the erection of this Presbytery and appointing Rev. E. A. Wright, Grande Prairie, Moderator. This appointment was confirmed by vote of Presbytery. The boundaries of the new Presbytery are as follows: On the south by a line running east and west between townships sixty-eight and sixty-nine, on the east by the fifth Meridian, on the north by the Arctic Circle, and on the west by British

Columbia, except that part known as the Peace River block.

Organization of the Presbytery was effected as follows: Missions, Rev. E. A. Wright, Grande Prairie; Church Life and Work, Rev. J. M. Fraser, Brownvale; Sunday Schools and Y.P.S., Rev. J. F. Minor Simpson, Fort St. John, B.C.; Budget, Rev. J. M. Fraser, Brownvale; Clerk and Treasurer, Rev. J. F. Minor Simpson. The next meeting of the Presbytery is fixed for September 5th, at 3 p.m., and within Forbes Church, Grande Prairie.

MRS. JANET ELEANOR SMELLIE

A radiant personality, a devoted worker in the realm of religion and benevolent enterprise, and a beloved friend, passed from this earthly scene when on August 2nd Mrs. Smellie was called away. She had attained the ripe age of eighty years. She was born in Port Dalhousie, and in 1879, as the bride of Dr. T. S. T. Smellie, came to Prince Arthur's Landing, now Port Arthur. With the exception of a short interval of residence in Manitoba, she resided at the head of the Lakes for fifty-four years, this period being divided between Fort William and latterly Port Arthur. Her husband's name was a household word in that section of the Province for his professional, community and political service, having been a member of the Provincial Legislature, and subsequently Registrar of the district. Gracious and generous hospitality marked their home as many ministers, among others, have cause to remember. Mrs. Smellie's Church activities were abounding. She organized the first Mission Band in the community and was active in Sunday School work. Work among children was her absorbing passion. The pall-bearers at her funeral were in their youth members of her Sunday School class. In one of her last utterances she expressed her solicitude for the young women of to-day who were not interested and active in the many forms of service open to them. In the wider field she was interested in The Mothers' Allowance, being an honorary member of the Board, and active also in Red Cross work. She was a local member of the Women's Council and with Dr. Smellie started the Children's Aid Society. With her family she remained in the Presbyterian Church at the time of Union and in fullest measure devoted her time and strength to the group now constituting the Presbyterian Church in Port Arthur. The funeral took place in Port Arthur on August 4th, the service being conducted by her minister, Rev. J. A. MacMahon. Three daughters survive, Miss Elizabeth L., Superintendent for Canada of the Victorian Order of Nurses, of which Mrs. Smellie was one of the original workers, Miss Margaret at home, and Helen, Mrs. P. M. MacDonnell, Kingston.

MRS. EUPHEMIA SCOTT ROSS

Mrs. Ross, whose death took place a short time ago at her home in Truro, at the age of eighty-nine years, was the wife of the late Rev. Alexander Ross, for many years minister of the Presbyterian Church, Harbor Grace, Nfld. She was the last of the family of the late James Thompson of Halifax, long identified with old St. Andrew's Church. Her residence in Truro covers a period of fifty years, save for four years spent abroad. A gifted musician, she devoted her talent to the elevation of public worship. For a time she was organist in St. Paul's Anglican Church, Halifax, when Dr. Hille was rector. She was profoundly interested in the Church and served as Vice-President of the W.M.S., Eastern Division. Two years ago she was made a life member through the Auxiliary of St. James Church. Though illness in later years limited her activity, her interest in the Church never flagged. A great reader, a lover of the beautiful in all realms, loyal to principle, devoted to children, buoyant, humorous, her spiritual strength richly nourished from above, an altogether charming personality, she evinced an unfailing zest in life. The loss to St. James by her departure is very great.—Com.

MR. J. McMORINE

Mr. McMorine whose death is sorely lamented by virtue of his character, business enterprise, and activity in all good work, was an outstanding figure in Richmond, Que. In public service he was eminent. He was Mayor of the town, prominent in the national political party to which he was devoted, and in his Church to which he was unflinchingly loyal. His interest in the Church found timely and ardent expression in 1925 at no inconsiderable sacrifice. His own church having gone into Union he identified himself with Melbourne Presbyterian Church, though at the cost of sundering many ties. His attendance upon public worship was constant and his interest in all its work unfailing. Public testimony to his worth was expressed at his funeral by the largest assembly ever seen in the town, people of all classes and parties having gathered to pay their last tribute.—Com.

MRS. L. J. MacGILLIVRAY

Clergy, missionary and Sunday School workers, and members of the Church everywhere will regret to hear of the passing of Mrs. Lily J. MacGillivray who died at her home in Hamilton, Ont., on July 24th. Mrs. MacGillivray was the widow of a well-known Hamilton clergyman, the late Rev. A. H. MacGillivray who died in 1919, and a sister-in-law of Rev. Dr. A. J. MacGillivray of Guelph, Ont., and Rev. J. F. MacGillivray of Ashfield, Ont.

Mrs. MacGillivray was very prominent in

Church work, acting in many executive capacities in missionary societies and Sunday School activities for over twenty-five years before her health failed, and at the time of her death, was a member of Central Presbyterian Church, Hamilton. She possessed a very gifted voice which she used generously in church services, meetings, and entertainments to the great pleasure of all. For many years she has supported a cot, known as the Cameron cot, in the hospital at Neemuch, India, being particularly interested in missionary fields in that country. With her passing goes an untiring, devoted, and inspiring worker of whom the Presbyterian Church may well be proud.

MR. JOHN S. LOWTHER

At his home in Toronto, on Sabbath morning, July 16th, there passed to his eternal reward John S. Lowther. Mr. Lowther was closely associated with the life and work of Riverdale Church almost from the date of its establishment. He served on the Session, was a teacher in the Church School, active in the missionary interests of the congregation, and an aggressive leader of our beloved Church in the critical days of her disruption in 1925. Mr. Lowther was possessed of strong convictions on all ethical questions, of a kindly disposition, and was loved by a large circle of friends in his congregation and community. He is survived by his wife, five sons and six daughters. To Riverdale Church his going is a severe loss, but he will continue to live in his son, a missionary of our Church at Jhansi, Gwalior, India, who has much of his father's ruggedness of character. He is a frequent contributor to The Presbyterian Record.

MALCOLM C. MacMILLAN

In the passing of Mr. MacMillan a heavy loss has been sustained by our Church at East Lake Ainslie, N.S. Mr. MacMillan took a leading part in the work of the Church and was active in promoting every good case in the community. From the standpoint of character and service he was a most worthy member of whom many years of service was still expected for his death took place at the early age of fifty-five.

MR. G. B. FRASER

The Session of Melville Church, Montreal, by resolution placed on record the sense of loss sustained by the Session and congregation in the death of Mr. Fraser who passed away in his seventy-ninth year. He was elected to the eldership in 1913 and served the congregation longer than any of the present Session. His long and extensive business experience, sound judgment, his genial disposition, made him both helpful and beloved. Whilst he gave himself generously to every good cause the welfare of Melville Church was his chief concern. This devotion was expressed in liberal support of the congregation and generous contributions to the Church at large. He was born in Strichen, Aberdeenshire, Scotland, where at the parish school he received his preliminary education in the three R's, the Bible, and the shorter Catechism. In 1875 he came to Canada to the service of S. Greenshields Son & Co., becoming a partner in 1891 and sustaining connection through reorganization to the time of his death. His greatest philanthropic interest was the Grace Dart Home Hospital but he served the Montreal General Hospital as a Life-Governor and member of the Board, and the MacKay Institute for the Deaf and Dumb as Vice-President. He was an example of industry, integrity, and benevolence.

AN EVANGELISTIC BAND IN ACTION

Rev. J. D. Wilkie, Tamsui, Formosa

"Where are the camp cots?" "They are in the corner there." "And what about the drum?" "It is in the station." "Well then let's get aboard." Thus we climb into the narrow gauge train, almost filling the tiny coach with all our stuff, for the evangelistic band is off to hold services in one of the smaller of our seventy-odd congregations. With our beds and bedding, to say nothing of the carbide lamps, drum and banners, we make quite a sight, so that it is no wonder one of our fellow-passengers asks us whether we are a theatrical troupe come for a run in the local theatre.

We are rather hungry when we arrive at our destination, but the preacher has a big supper prepared for us, and our chop sticks are soon busy pulling choice bits from the breast of a chicken or prying bits from the ribs of a nice fresh fish. The fact that both the fish and the chicken have their heads still intact means nothing to us. If you are the guest of honor the heads will face towards you.

By the time supper is over there is sure to be a gathering of children around the door of the church. As we begin to unpack our paraphernalia their numbers rapidly increase. In this land where newspapers are scarce we have to do our own advertising, hence our banners, gong, lanterns, etc. These we distribute to the youngsters, giving the gong to the one who seems to have the best pair of lungs. Thus equipped they parade through the town announcing where, when and why we are meeting to-night. The one with the gong acts as town-crier. About 7 o'clock we have a little prayer meeting of our own, then the drum is strapped to my back, I pull a kazoo out of my pocket and we begin our parade to the temple. The drum and kazoo

also furnish the music for our hymns. Not the most appropriate music for singing the Psalms of David to be sure, but sometimes propriety must give way to necessity, and if the queer music serves to draw more people, then so much the better for the cause. We have chosen to meet in the Buddhist temple, because there will not be room enough in the church for the four or five hundred people who are sure to come.

The first man to speak to-night is Deacon Kay. He is a young chap of about 35, a comparatively recent convert. His wife and her mother were the first in his household to become Christians. At that time he went into an awful tantrum about it, and did all he could to torment them. When they began to sing he took down his violin and drew from it all the weird noises which only a Chinese violin can produce. Their prayers were interrupted by similar or worse noises. Their hymn books and Bibles he tore up and used as paper handkerchiefs. But somehow the more he persecuted them the more earnest they seemed to become, until finally they won him over, and to-day he is a most zealous preacher of the Word.

Our second speaker is that queer looking foreigner. His vocabulary is very limited, so that a sermon of fifteen or twenty minutes is all he attempts. However, the sight of a foreigner speaking Chinese has drawn a few more people to the temple court-yard, so he has accomplished something, even if it is only to the adding of a few more hearers to the crowd.

The last speaker of the evening is our veteran evangelist, Elder Lau. (Pronounced like the "lou" of loud.) Your conventional twenty-minute sermons mean nothing to this man. He is barely getting warmed up to his subject at the end of twenty minutes. To-night he is feeling a little tired, for he has had a strenuous time of it lately, so at the end of an hour he feels he must draw to a close. If he is feeling quite fit, or if there happen to be a few in the crowd who are trying to heckle him a little, then you will do well to get him finished in an hour and a half.

It is now after 10 o'clock, so we have a hymn and prayer, and then pack up our benches, banners and other things and make our way back to the church, all tired, but very happy. We have sown the seed which is the Word. How much of it will bring forth fruit only He who giveth the increase can ever know. Some will give in their names before the band leaves town. Others have been touched and will come secretly by night to talk with the preacher who is stationed there. Many will go away quite unaffected by all that they have heard. But such is the way of evangelism —preaching the Word, enabling God to take out from amongst the Gentiles a people for His name.

Children and Youth

THE BOY COURAGEOUS

Our young readers have heard that in Belfast in the month of June this year, a meeting was held which brought Presbyterians from every part of the world. An account of this great gathering will be found in this number of the Record. It was not expected that many young people would be there, yet there were some young men and young women, and what attracted our attention was a boy who was approaching manhood. We think he was about seventeen or eighteen. He might have been a little younger or a little older. What especially engaged our interest was the fact that he seemed so silent, and this so impressed us that we thought there must be something wrong. Being near him at dinner one evening we saw some sign pass between him and another. Then we concluded that he was deaf. Near the close of the meeting we met the lad's father, a very eminent man in the Presbyterian Church in one of the central countries of Europe. Upon inquiry he told us a sad tale. The boy suddenly became deaf and having lost his hearing, his voice was affected and now he neither hears nor speaks. We felt very sad over this when we thought of the boy's future. What prospect was there for him in life without the power to hear or to speak? Life is hard enough with all one's faculties. It is so much harder however when some of these powers are gone forever. Immediately one thinks of Helen Keller, the girl who was deaf, dumb, and blind from youth, and yet see what she has made of her life. That however was made possible by the wonderful love, fidelity and patience of a gifted teacher. Much credit is due Helen Keller, but the greatest is due her teacher.

It was strange therefore, having thought of this boy that we met in Belfast, to read from the pen of a Scottish writer the story of a boy whose case is similar to the one that came under our notice, and this is the story.

A mason, somewhat given to the habit of drink, and a little boy, his son, only twelve years of age, were engaged in repairing a tall, old building in Plymouth, England. The man was relaying some of the roofing, the boy's duty being to carry the slates and the lime up a long ladder. A little more than half an hour before father and son would be free from their labor for the day, the boy, in what promised to be his last climb to the roof for the day, slipped just as he was stepping on the eaves and fell thirty-five feet to the stone pavement. The fact that he was slim and light saved him from the severer injuries that would have befallen a heavier person in these circum-

stances. The shock however was fearful. Only for a moment did he see the gathering crowd and realized that he was being carried homeward in his father's arms. After that a fortnight elapsed before he came to himself. Then his first thought was that he had overslept. It was broad daylight and members of the family were about his bed. An effort to rise was in vain and he realized that he was very weak. He was impressed however by the strange silence about him. He could see lips moving in speech but could gather no sound. The puzzle to his mind was soon solved. Though in the terrible fall he had broken no bones nor had any of the organs of the body been seriously injured, his sense of hearing was gone forever. Though he lived for nearly forty years afterwards, no sound reached him.

As in the case of the boy to whom we have referred, this lad's voice was affected and became weaker and weaker until even his most familiar friends could not understand him. He was practically dumb as well as deaf.

Now that he could not work something had to be done for him and he was sent to the poorhouse. There he was set to work to make list-shoes under the direction of the man in charge. By making a pair and a half of shoes a week he earned a penny, a very small sum but much to him.

Darker days were ahead, for he was teased and persecuted by other idle children in the workhouse. Then he lost his grandmother with whom he had lived before his accident and she loved him very dearly. Worst of all the workhouse authorities sent him to a shoemaker to learn the trade. This man was a brute in human form who treated his frail apprentice shamefully, throwing shoes at his head, boxing his ears, slapping his face, striking him with a hammer. What was there before this deaf little fellow so shut out from the world and suffering such cruelties at the hands of his wicked master but to pine away and in a short time be laid away in a pauper's grave? Strange to say this lad had learned to write and found some comfort in keeping a diary in which he recorded the various forms of ill-treatment to which he was subjected. Entries such as these appear: "Father of mercy, forgive me if I wish I had never been born." "Oh, that I were dead, but as I must live teach me to endure life, enjoy it I never can." "Mine is indeed a severe and cruel master. Threw a shoe in my face this morning because I had made a long stitch. Gave me a box on the ear and a slap on the face. . . . I held the thread too short and instead of telling me to hold it longer my cruel master must strike me on the hand with a hammer." So the story goes. Bye and bye, however, the young mute attracted the attention of a kind gentleman who had discovered how clearly the lad could think and how well he could write. Through this man he gained his freedom from this brutal master. He secured for him also, through the help of friends, the opportunity to prosecute his studies.

The boy knew something of his own powers and bent all his energy to gaining knowledge and to improve as a writer. Then he learned the art of printing and became skilful in setting the Arabic type, and served a mission of the English Church in Malta. He was not content, however, to do mere mechanical work, but longed to enter the field of literature. Notwithstanding his frailty of body he never lost hope or surrendered his ambition. What he missed in opportunity he made up in work.

Before telling further the story of this lad, giving his name and showing what he did, we shall introduce you to a great man known the world over, especially among Presbyterians, the great Dr. Thomas Chalmers, a man of extraordinary mind and with a gift of speech so eloquent that throngs pressed to hear him. In his library a foremost place was given to a book entitled Pictorial Bible by a Dr. Kitto. Dr. Kitto must have been a man of high attainments to minister to so great a man as Dr. Chalmers. Other works of this Dr. Kitto are Pictorial History of Palestine, History of Palestine, Cyclopaedia of Biblical Literature, Lost Senses, Scripture Lands and Daily Bible Illustrations. These were all from the pen of this one man, Dr. Kitto, and Dr. Kitto was none other than the boy whose fall from the roof changed the whole course of his life. This amazing amount of work was the result of will-power and steady labor, for year after year he used to rise at four o'clock in the morning and toil until night. This great strain taxed his resources however and he died in his fiftieth year.

This is a strange but true story, the telling of which was suggested by the boy we saw at Belfast. One does not need to say any more about this. The story cannot but influence all of us and give us courage and patience in our work.—R.

THE SECRETARY ON THE FIELD

Dr. Kannawin, Secretary of the Board of S.S. and Y.P.S., has been visiting the churches in the Maritime Provinces. Part of his program is a complete visitation of Prince Edward Island which was planned for the period between July 24th and August 2nd with meetings every day. This itinerary was undertaken as a substitute for Summer Schools which were not held this year.



CECILIA JEFFREY INDIAN SCHOOL BAND.

A RAID

That is what it was called, and it was by Indians also and it happened in the West in the city of Winnipeg. What a picture this report creates in our minds! It was night, probably just before the break of day. Stealthily the savage horde made their way to the city whose inhabitants rested in quiet security; then suddenly with blood-curdling yells they dashed upon the slumbering citizens and with tomahawk and knife did their awful work. . . . Not at all! Take the brush and blot out that picture. It was the newspaper said "raid" and spoke of Ojibway Indians. It was a raid by Indians, but it was peaceful, and the arms they carried were musical instruments. Not so awful! Is it?

The young people of our Church have an interest in this "raid" because the raiders came from the Cecilia Jeffrey School, a few miles from Kenora, Ont., and bore down upon Winnipeg, 133 miles distant. Instead however of creating terror, the raiders were welcomed and feasted. They were not warriors but a company of nineteen boys and six girls from eight to seventeen years of age, pupils in the school and members of a band. They are skilled in the art too, for they won the 1933 Junior Band Competition at Kenora. Their leader is Mr. George Smith whose skill is demonstrated in the efficiency of the Band for he made them what they are in less than two years. He is the man on the right of the picture. To his left are Mr. and Mrs. E. W. Byers, the Principal of the school and his wife.

This trip to Winnipeg was made by bus and there they played for the guests at the T. Eaton Co.'s store during the luncheon hour, and were themselves treated to lunch. Next the Winnipeg Free Press welcomed them, and after being shown over the plant they played to such a crowd in front of the building that traffic was stopped for a time. A day and a half was thus spent pleasantly in the city. The girls were billeted at the Y.W.C.A., and the boys at the Y.M.C.A. during their visit. They reached a much larger audience than gathered about them in the city for they played over the Radio Station CKY.

Could any of our schools produce a finer group, or show superior skill?—R.

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are joined with God.

"How do you get such beautiful sheep?" The farmer's reply to this question was, "I take care of the lambs."



A SCOUT TROOP.

The Saint John and Saint Stephen, Saint John, N.B. Scout Troop—the only Scottish Scout Troop in the Maritime Provinces—recently won the coveted Inspection 1933 Scroll donated by Dr. Peat for the best Scout Troop in the district. Every lad was in uniform, including regulation kilt and sporran, which only scouts of bona fide Scottish troops are allowed to wear, and each Scout carried a natural staff and every boy had every badge in its proper place. The Scout Master, Harold B. Wetmore, is standing in the centre, between the Scouts with the totem pole and the flags and flanked on either side by the drummers. The totem pole, hand-carved by Scouts and leaders, carries a series of symbols depicting the history of the unit. On the low step at the right is Scout Bernard Mitchel who recently plunged into the icy waters of the lake in Rockwood Park to rescue two lads who were drowning. Steps have been taken to secure for him a Scout bravery award.

In addition to these Scouts there is in the Church also a splendid Cub Pack of 30 younger boys who are under the leadership of Mr. George Lawrence, Cub Master, and Mr. Leo Boyce, Assistant Cub Master.

On Sunday, May 14th, six hundred Scouts and Cubs of the St. John District paraded to the Church of Saint John and Saint Stephen, after having been reviewed by Lieutenant-Governor McLean. The troops were piped into the Church by the Scout pipers while the flags of the various troops were placed in front of the chancel floor. The service was marked by the splendid singing of a Scout choir and an appropriate and inspiring sermon by the minister based on the meaning of the Symbols of Scoutcraft.

The service was a splendid success and is indicative of a new and healthy movement of youth towards constructive Church life.—Com.

SUMMER SCHOOLS

THE Summer Bible School at Thornton Presbyterian Mission, Saskatoon, Sask., was conducted from July 3rd to 14th inclusive, from nine to twelve, five days a week. Members of the regular Sunday School staff were the teachers. This staff was unique in that all of them have been or are public-school teachers.

Each morning the school opened with a hymn, prayer, and a talk, after which the school divided into four groups. Each of the five teachers, except Mrs. Harms who did the primary work alone, took turns in instructing each group in one particular study. No handicraft was done except map-drawing of Palestine in flat and in salt and flour relief. The sandtable was also used to advantage in teaching the topography of the Holy Land. In this respect our school was also unique, as all other schools in the city stress handicraft, maintaining that a Bible School only in the summer is impossible.

The children in the primary department cut out Scripture pictures to represent the Bible stories being taught and the results were encouraging. Mrs. Grimshaw, with carefully prepared objects, taught Bible



Summer Bible School, Thornton Mission, Saskatchewan.

History from Adam to Saul, with proper moral and spiritual significance.

The number enrolled was seventy-three, and the average daily attendance was sixty-six, approximately 75 per cent. of our regular Sunday School attendance.

The closing exercises were held on Friday evening, July 14th, in the auditorium, to which the parents and friends were invited. Mr. Harms, our minister, was in charge. After the children had marched in, and had taken their places, they sang their devotion hymn, followed by prayer and the singing of The Books of the Bible Song. Then each teacher in turn gave a demonstration of the work. Mrs. Harms' group sang two hymns, followed by the 23rd Psalm, recited individually and in parts. Mrs. Bailey's group sang a geography song about Palestine in our Lord's time, and as the song progressed one of the class pointed to the places on a map. Mrs. Grimshaw gave an object lesson on the work of creation as set forth in Genesis. Then the senior boys and girls presented two pageants, "The Parables," and "Children of the Bible," making these Bible characters live again before our eyes.

Throughout the whole summer-school session, the Bible was held up as the Word of God, the Lord Jesus Christ as the only hope of salvation, and the necessity for personal decision for Him. A number of decisions were the result.

* * *

SYNOD OF SASKATCHEWAN

The Sunday evening service in First Baptist Church, Saskatoon, conducted by Rev. W. A. Cameron of Weyburn, brought to a close the Second Annual Presbyterian Summer School of the Synod of Saskatchewan which met in the Presbyterian Residence on Spadina Crescent during the week (July 3-10).

Both in representation and in the character of the program, the high standard set last year at our opening school was maintained and strengthened.

Fourteen ministers and student missionaries representing North Battleford, Regina, Weyburn, Meath Park, Wilkie, Rosetown, Biggar, Dewar Lake, Moosomin, and Saskatoon, contributed to the program. Besides those from the towns named, delegates came also from Prince Albert, Asquith, Melfort, and Toronto, Ont. All pronounced the sessions as most enjoyable and profitable.

Rev. G. C. Shearer, Moderator of the Synod of Saskatchewan, opened the school with a splendid address on Christian stewardship, "Giving to God the Things That Are God's." This was followed by interesting and instructive addresses on missionary work and the debt we, as Christians, owe to others because of our great inheritance.

In a series of talks Rev. W. A. Cameron gave the historical background of the Old Testament and Rev. J. A. Munro the development and growth of the Presbyterian Church.

Miss McCutcheon cheered the Sabbath School workers by her message on "The Aims and Methods of Inspired Sabbath School Teachers." This provoked much hearty discussion.

Miss Scott, Mr. Gowdy, Mr. Robertson, and Rev. A. T. Macintosh led the discussion on Young People's Work, including Boy Scout and Cub movements.

Rev. W. G. Brown in an evening address took us to the Orient, showing us the progress of Christianity there, and the zeal of the Native Christians in the service of their Master.

Rev. Samuel Farley of Regina brought a message on "What Doest Thou Here?" and Rev. A. T. Macintosh continued the study of Stewardship on the basis of the question, "Where Do We Go from Here?"

Interspersed among these splendid lectures and discussions were recreational activities, including a picnic at Stewart's Farm, an afternoon at the swimming pool, and an evening party on the beautiful Residence lawn, followed by an indoor musical program and refreshments. Each evening closed with a sing-song.

Thanks were extended to all who in any way contributed to the pleasure and profit of those in attendance, especially to the Dean, Rev. D. K. Perrie, who was largely responsible for the preparation and the efficient carrying out of the program.

The consecration meeting held in St. Andrew's Church on Saturday evening led by the Dean of the school, brought the proceedings to a fitting close. It was followed by a pageant. Twelve young girls, appropriately dressed, bore candles whose light was received from the larger candle, thus representing Christ as The Light of the World and us as His light-bearers.—M. Cowan.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—SEPTEMBER 10

Jonathan

I Samuel, Chapters 18-20

GOLDEN TEXT.—A friend loveth at all times.—Prov. 17:17.

TIME.—Jonathan's surprise attack on the Philistines, B.C. 1085. David's defeat of Goliath, B.C. 1073. Saul rebuked by Jonathan for his hostility to David, B.C. 1069. The incident of the archery signal, B.C. 1068. The death of Jonathan, B.C. 1063.

PLACE.—Gibeah, Saul's capital, two and a half miles north of Jerusalem.

SUBJECT.—HOW TO BE A FRIEND.

I. A COVENANT OF FRIENDSHIP, I Sam. 18.
   Two souls knit together.
   Jonathan spurns jealousy.
II. JONATHAN PLEADS FOR DAVID, I Sam. 19.
   The voice of true friendship.
   The friends separated.
III. JONATHAN TAKES LEAVE OF DAVID, I Sam. 20.
   The signal planned.
   "Go in peace."

LESSON—SEPTEMBER 17

Solomon

I Kings, Chapters 5-8.

GOLDEN TEXT.—Enter into his gates with thanksgiving, and into his courts with praise.—Ps. 100:4.

TIME.—Birth of Solomon, B.C. 1041. Solomon becomes king, B.C. 1022. Solomon completes the temple, B.C. 1012. Visit of the Queen of Sheba, B.C. 995. Death of Solomon, B.C. 983.

PLACE.—Jerusalem.

SUBJECT.—THE VALUE OF A HOUSE OF WORSHIP.

I. SOLOMON THE BUILDER, I Kings 5-7.
   The Books of the Kings.
   David's Charge to Solomon.
   Solomon's dream in Gibeon.
   Solomon's wisdom.
   Solomon's magnificence.
   Solomon's temple.
II. SOLOMON'S ASSEMBLY, I Kings 8.1-5.
III. THE TEMPLE DEDICATED, I Kings 8: 6-66.
   The presence of Jehovah.
   The prayer of Solomon.
   Sacrifices of dedication.
   God's promise to Solomon.
   The visit of the Queen of Sheba.
   Solomon's foreign wives.
   The death of Solomon.

LESSON—SEPTEMBER 24

Review: Some Early Leaders of Israel

GOLDEN TEXT.—Be strong in the Lord, and in the power of his might.—Eph. 6:10.

A BIOGRAPHY REVIEW

The twelve characters studied this quarter will be divided among the members of your class, using the lot as the means of distribution. Each pupil who has drawn a character (some of the lots may be left blank if your class has more than twelve members) will write a brief biography of the character, summarizing his or her life and giving the practical teachings that may be drawn from it. These biographies will be so limited in length that they can all be read by their authors in the class session.

A GOLDEN TEXT REVIEW

Divide the golden texts of the quarter, by lot, among the members of the class, and ask each to prepare a brief essay or talk on the text assigned him, using the incident of the lesson as an illustration, but making applications to our personal lives. Request the pupils to treat these subjects as practically and helpfully as possible.

LESSON—OCTOBER 1

Saul in Tarsus

Acts 21:39; 22:3, 27, 28; 26:4-7; Philippians 3:3-6

GOLDEN TEXT.—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15.

TIME.—Saul born, about A.D. 1. Saul sent to the Synagogue school, A.D., 6 or 7. Saul becomes a tent-maker, A.D. 13, 14. Saul sent to the rabbinical college in Jerusalem, A.D. 15.

PLACE.—Tarsus in Cilicia. Jerusalem.

SUBJECT.—SAUL'S PREPARATION FOR HIS LIFE WORK

I. SAUL'S CHILDHOOD, Acts 21:39.
   The Book of Acts.
   Saul's early education.
II. SAUL'S TRAINING IN JERUSALEM, Acts 22: 3, 27, 28.
   Gamaliel's theological school.
III. SAUL THE PHARISEE AND PERSECUTOR, Acts 26:4-7; Phil. 3:3-6.
   The sect of the Pharisees.
   Saul's zeal for Judaism.

OUR CHURCH CALENDAR

Vacancies

Parry Sound, Ont., Mod., Rev. H. J. Scott, North Bay, Ont.

Trenton, Ont., Mod., Rev. S. M. Scott, Picton, Ont.

Eldon, Ont., Mod., Rev. E. W. MacKay, Woodville, Ont.

Toronto, Rogers Church, Mod., Rev. J. B. Skene, 39 Benlamond Ave., Toronto, Ont.

Port Stanley, Ont., Mod., Rev. D. C. Soules, 853 Talbot St., St. Thomas, Ont.

Kildonan, Man., Mod., Rev. T. Owen Hughes, 147 Cathedral Ave., Winnipeg, Man.

Birch Grove, Broughton, Etc., N.S., Mod., Rev. M. N. McDonald, Big Bras D'Or, N.S.

Catalone and Mira Ferry, N.S., Mod., Rev. Duncan McColl, Grand River, N.S.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. McKinnon, Whycocomagh, N.S.



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Marion Bridge, N.S., Mod., Rev. Wm. McCulloch Thomson, Sydney, N.S.

Middle River, N.S., Mod., Rev. S. Buchanan Carey, Baddeck, N.S.

South Gut, Englishtown, N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Fredericton, N.B., Mod., Rev. G. E. Knight, Harvey Station, N.B.

Kydd Memorial, Montreal, Que., Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

Monkton, Ont., Mod., Rev. John Elder, Milverton, Ont.

Olds, Alta., St. Andrew's, Mod., Rev. J. A. T. McLagan, Innisfail, Alta.

Cromarty, Ont., Mod., Rev. A. R. Gibson, Mitchell, Ont.

Sonya, Cresswell, and Wick, Ont., Mod., Rev. R. S. Scott, Cannington, Ont.

Hamilton, Ont., Calvin Church, Mod., Rev. S. Banks Nelson, Hamilton, Ont.

Priceville and Swinton Park, Ont., Mod., Rev. T. O. Miller, Markdale, Ont.

Caledon East, Caledon St. Andrew's and Claude, Ont., Mod., Rev. S. C. Graeb, Grand Valley, Ont.

Drayton, Ont., Mod., Rev. J. McBeath Miller, Palmerston, Ont.

Lethbridge, Alta., Mod., Rev. M. S. Blackburn, Medicine Hat, Alta.

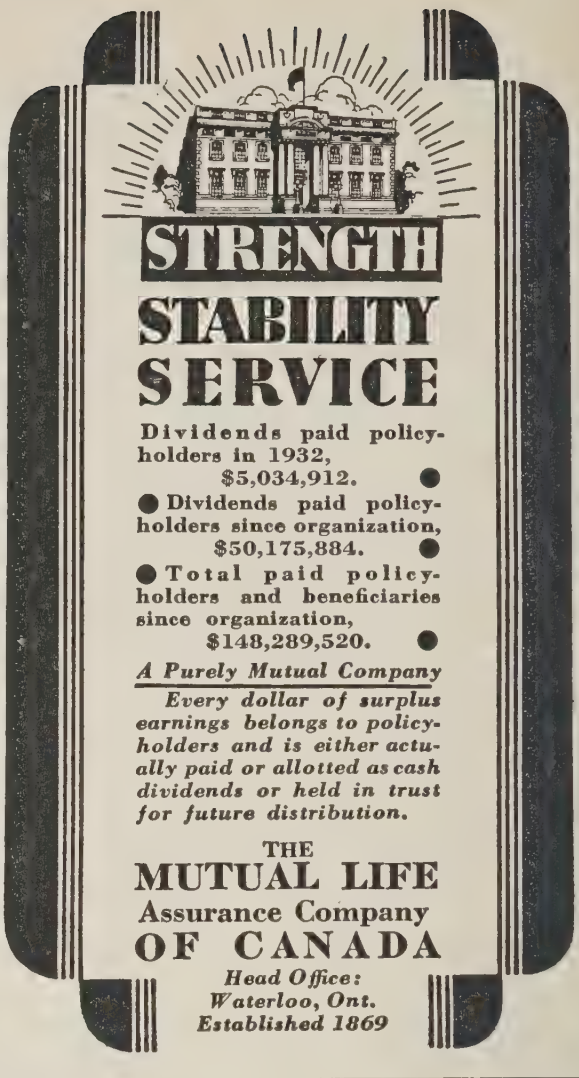
Macleod, Alta., Mod., Rev. M. S. Blackburn, Medicine Hat, Alta.

Danville and Asbestos, Que., Mod., Rev. J. Lloyd Hughes, Upper Melbourne, Que.

Calls

Trenton, Ont., to Rev. W. E. Kelley of Lethbridge, Alta.

Murray Harbour North and Peter's Road, to Rev. J. H. Douglas, Caledon East, Ont.



Inductions

Edmonton, Alta., First Church, July 14th, Rev. Dr. R. Osborn.

Carstairs, Alta., June 5th, Rev. Leonard Webster.

Cobourg, Ont., June 30th, Rev. J. B. Rhodes.

FOR THE CATALOGUE

Dr. George H. Locke, of the Toronto Public Library, is preparing the 1932 issue of the Canadian Catalogue of Books. This is the only comprehensive list of books published in Canada during the year, as well as works about Canada, or by Canadian authors abroad. The 1931 issue contained nearly 800 titles, and the 1932 catalogue is expected to be larger. Suggestions are invited of books or pamphlets issued last year, especially those privately printed or distributed outside the book trade.

Suggestions should be sent to the Department of Canadian Bibliography, Toronto Public Library.

DAILY VACATION BIBLE SCHOOL

This school for the Chinese children of Toronto closed its sessions for the season with a happy gathering in the Y.M.C.I. in the afternoon of July 28th. Relatives and friends of the pupils with members of the

THE BRITISH
AND FOREIGN BIBLE SOCIETY IN CANADA AND NEWFOUNDLAND
Central Office: 16 College Street, Toronto 2

A VITAL QUESTION

Will the nations become increasingly Nationalist? Militarist? Communist? or Christian?

A VITAL ANSWER

If Christian, the Gospel must be proclaimed in every nation, and to make this proclamation truly effective, it must be accompanied by the Written Word.

In the last 129 years the Bible Society has published translations in 667 languages and thus relieved the missionary of the anxiety of providing vernacular Scriptures.

A VITAL NEED

Funds are urgently required to publish and circulate the Written Scriptures.

An immediate response on your part by a timely gift through your local **Auxiliary** or **Branch** will meet a vital need of the nations.

Board of the W.M.S. and others, were in attendance.

The number on the roll was fifty-nine, while the daily average attendance was fifty. This fact shows the extent of this good work. Proof of their skill in handicraft was the exhibition of three houses of pasteboard, the work of three boys, William Wong, Daniel Ma, and David Quan. These buildings were complete even to furnishings, carpets, chairs, tables, chesterfields, beds, refrigerator, etc.

The memory work showed the children were industrious and capable and their singing, especially that of the wee tots, was a delight. All was much to the credit of Miss A. I. Dickson, the Superintendent. The Chinese minister, Mr. Ma, presided, but gave place at one time to a senior boy who conducted devotions as observed daily in the school. Miss B. MacMurchy, President of the W.M.S. (W.D.) addressed the children, and the diplomas were presented by Mrs. J. C. Wood.

Earlier in the month fifty Chinese boys and girls had a merry party on the lawn of The Missionary and Deaconess Training Home. At this happy gathering Miss Dickson was assisted by Miss Petch and four young Chinese women, Kathleen Mark, Lily Yeung, Lily Lock, and Faye Wong.



HOMES WANTED FOR HOMELESS CHILDREN

NEW BRUNSWICK PROTESTANT ORPHANS' HOME

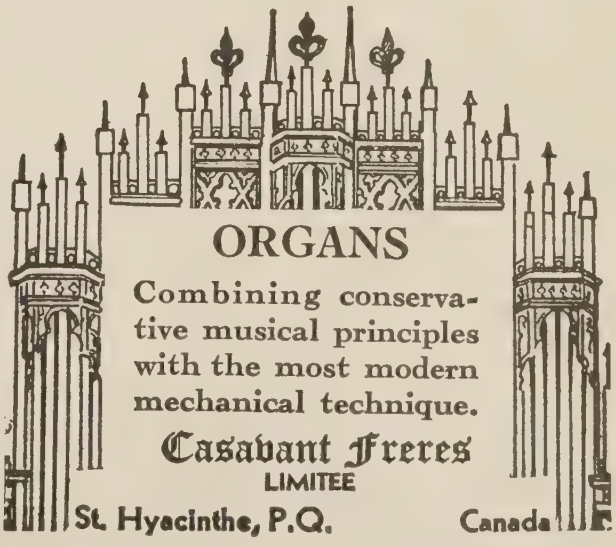
We want to place in good homes

Boys	Girls	In Residence Aug. 1st, 1933
9	5	Under 1 year old
9	10	Between 1 and 2 years old
9	6	" 2 and 3 years old
6	2	" 3 and 4 years old
2	1	" 4 and 5 years old
7	5	" 5 and 6 years old
3	0	" 6 and 7 years old
10	1	" 7 and 8 years old
1	3	" 8 and 9 years old
8	1	" 9 and 10 years old
4	0	" 10 and 11 years old
0	1	" 11 and 12 years old
1	0	" 12 and 13 years old
1	0	" 13 and 14 years old
70	35	Total 105 Children

Address all communications to:—

THE SECRETARY,
P.O. Box 796, SAINT JOHN, N.B.

Mere education of the mind is not enough to enable man to live well. The moral nature must also be educated.



Martyrs never die in vain.

Thoroughness first; then speed.

No kindness is slight to a boy.

The world's one need is religion.

To have is to owe, not to own.

Life is good, but not life in itself.

Faithfulness is the result of faith.

Sorrow exercises a benign ministry.

Knowledge comes but wisdom lingers.

May you live all the days of your life.

Even in our ashes live our wonted fires.

Agitation needs the support of education.

The early life of Jesus dignifies obscurity.

There can be found poor who are rich in all the essentials of life.

If we be honest with ourselves we shall be honest with each other.

Every human mind has its pictures and of such stuff is man's life made.

There is nothing more pitifully weak than persistent regret over mistakes.

May my thoughts and actions be such as shall keep me friendly with myself.

When diligent in trifles we prepare ourselves to be "rulers over many things."

Remission of sin is the one great thing which Christ came to do for the world.

He is no fool who parts with what he cannot keep to get what he shall not lose.

The Christian religion is not a matter of observances but a hallowing of all life.

In the day of small things constancy and faithfulness will carry us to noble ends.

Learn, see, do something beautiful every day is a prescription for happiness.

There will come a time when the Lord will gather all the results of our life on earth; may we have a goodly harvest to gladden His heart on that day!

As a man thinketh in his heart, so is he.

Make the best of it; forget the rest of it.

One's instinct is truer than one's thought.

Dollars are sacred and should not be misused.

Success comes in "cans" and failures in "cants."

Our earthly life is the childhood of immortality.

Cutting budgets will not solve the Church's problems.

Our pattern in freedom from anxiety is our Lord Himself.

To every reproach I know but one answer, to go again to my work.

If children learn from their parents, it is also true that parents learn from their children.

Whilst zealous to improve surroundings we should not forget the duty of seeking to change men.

I will place no value on anything I may have or may possess except in relation to the Kingdom of Christ.

Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart.

Earning maketh a man industrious; spending, a well furnished man; saving, a prepared man; giving, a blessed man.

The case of the poor must be wisely considered or there will rest no blessing on the exertions of the Church.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.

Faithful stewardship on the part of a small fraction of the Church would guarantee generous support of its enterprises.

Much of what was excellent in Scottish character arose direct out of the Scottish church in its evangelical integrity.

Until we put honor and duty first and are willing to risk something in order to achieve righteousness, we shall accomplish nothing; and we shall earn and deserve contempt.

Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, OCTOBER, 1933 No. 10

LIBERALITY OF THE POOR

Now brothers I have to tell you about the grace God has given to the churches of Macedonia. Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye, and beyond their means, they have given—begging me of their own accord, most urgently, for the favor of contributing to the support of the saints. They have done more than I expected; they gave themselves to the Lord, to begin with, and then (for so God willed it) they put themselves at my disposal. This has led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who started it. Now then, you are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love for us—do come to the front in this gracious enterprise as well. I am not issuing any orders, only using the zeal of others to prove how sterling your own love is. (You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich). But I will tell you what I think about it; it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything. Now carry it through, so that your readiness to take it up may be equalled by the way you carry it through, so far as your means allow. If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer; it is a matter of give and take; at the present moment your surplus goes to make up what they lack, in order that their surplus may go to make up what you lack. Thus it is to give and take, as it is written, "He who got much had nothing over and he who got little had not too little."—2 Cor. 8: 1-15.—Moffatt's Translation.



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For Thy grace our souls enduing
'Gainst the tumult of our fears:
For Thy patience with our crudeness
Thy forgiveness toward our ways,
Hear, O hear us, God of Goodness,
Hear in heaven Thy children praise.

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The Presbyterian Record

VOL. LVIII. TORONTO, OCTOBER, 1933 No. 10

BY THE EDITOR

THE CHURCH PAPER

IN the Presbyterian Church, in U.S., at least, such is the regard in which the Church paper is held and such the estimate of its value to the local congregation and to the work of the Church at large, that a week is devoted to special effort to maintain and extend circulation. This year the period is from September 17th to September 24th. Apparently the week is universally observed and united effort is put forth to obtain the end in view. The minister takes his part by bringing to his people a special message on this important phase of our work. Societies such as young people's organizations, women's auxiliaries arrange for a canvass, while the Session also takes its part in every way possible.

Our Church as a whole has not yet adopted this method of advancing the circulation of the Record. The plan, however, is very worthy of consideration. Meanwhile we invite the attention of all concerned, particularly the minister and Session, to the desirability, not to speak of the necessity or obligation, to commend in the heartiest manner the Record and to adopt such methods as in their various communities will best serve to place our Church's publication in every family. This ought to be done and it can be done.

It seems unworthy of us as a Church that we resolve again and again that the Record should be placed in every home and yet fail to supplement these resolutions by wise, earnest, and sustained effort.

With this issue we enter the ninth month of the year. Subscriptions should begin with the new year. The time therefore in which the work should be done is limited. We very earnestly therefore commend the matter to the attention of ministers and Sessions.

Glancing through the pages of the Record some years back we noted Dr. Scott's commendation of the earnest workers in every congregation who through the years voluntarily had served this cause with such fidelity. We have expressed ourselves similarly and would again mention with gratitude our indebtedness to these faithful helpers for their part in circulating the Record. We confide in them again for such service as they can render.

This we would emphasize very strongly, that in every congregation where the system of individual subscription prevails, a general canvass by a competent number of workers should be made. By this method, in every instance, the circulation of the Record has been greatly increased, and doubled in not a few cases.

There is a duty on our part which must not be overlooked, and that is to make the Record an efficient agent for advancing the cause for which the Church exists. We have labored diligently to that end since the first day of our service and pledge ourselves to do our utmost for the days to come. We shall endeavor to supply both information and inspiration that interest may be aroused and maintained in the work of the Church both in its congregational and missionary aspects.

Appeals are many and urgent, but may we not this year give ourselves to a distinct and enthusiastic effort to accomplish that which we have all so frequently and strongly commended? Our circulation ought easily to be doubled as a result of wise and eager endeavor.

DO IT NOW!

BRINGING UP OR BRINGING BACK

THESE words are suggested by the old story of battle in which the officer called to the standard-bearer who had gone far forward, "Bring back the flag." The answer was, "Bring up your men." The important consideration for our Church in these days of stress is whether we shall call back the flag or bring up our men. There is a great cry for economy, but in the practice of this discretion must be observed. Putting the question in another form, shall we reduce or produce, reduce expenditure or increase income, limit the scope of our work here and overseas or provide both for maintenance and expansion. Assuredly we must not bring back the flag, if we can bring up our men. We must not reduce our service if we command further resources. A glance at the statistical columns of our Church report will show that we have not done our utmost. If we can bring forward all our people, members and adherents, with their gifts, small or large as the case may be, it will not be necessary to restrict our services. The appeal of the small groups throughout our country should touch the heart of every one. Let us resolve to bring all the tithes into the storehouse. Let giving be such as

the French people exemplified when at the close of the Franco-Prussian war, to meet the huge indemnity exacted by the victors, peasant and prince drew upon their resources and according to ability did their part in the crisis, and paid the bill. Allowing for those who in these trying times are out of work there must be thousands of our people who are not giving as they should, and some not at all, to maintain the cause for which the Church exists, the extension of Jesus' kingdom. Loyalty to Christ and His Church commands us to bring up our men and bring forward our gifts.

DISCOUNTING THE SABBATH

Such was the view presented by a writer in the Christian World of London as defining the pronouncement of Jesus upon the Sabbath. We took issue with the view of this writer and expressed ourselves in the same publication as follows:

It seems most extraordinary that a thoughtful writer should interpret Christ's words, "The Sabbath was made for man and not man for the Sabbath," as "heavily discounting the religious significance of the fourth commandment." On the contrary, to me it is very clear that Jesus accentuates its religious significance. If there was any discounting it was not of the institution but of the observance of the Sabbath by the religious teachers and leaders of Jesus' time. In other words, Jesus commended the use but denounced the abuse of the Sabbath; and when condemning the teachers of His day He assailed not the Sabbath, but their perversion of it.

I submit that the following may be regarded as reasonable deductions from Jesus' words. In that memorable message he declared the Sabbath to be:

Not local but universal. It is the heritage of all peoples and of every class. It was made for man.

Not temporary but permanent. If made for all men, it must endure for all time.

Not an end but a means to an end. Religious leaders of Jesus' day had made the Sabbath an end in itself. Jesus corrected that error. To keep this distinction clear will save us from mere Sabbatarianism on the one hand and from disrespect and neglect on the other.

Not a burden but a delight. Its purpose was beneficent. The Sabbath was made for man, not against him. It was not meant to be his enemy but his friend, not a hindrance but a help, not a burden but a delight.

Not for the body only but for the whole man. As a day of rest we share the Sabbath with the beasts of burden (Deut. v. 14), but as man is immeasurably higher than the brute beast so the Sabbath, to be fully profitable, must minister to his spiritual well-being, and his observance of it must be of a corresponding order.

Not to be used as we like but as we ought. In this respect the Sabbath is like every other gift of God. In the perversion of this institution man gathers hurt and sorrow, but when wisely handled and suitably employed good alone flows from it.

One further comment may be made, namely, that the Sabbath is not a day but an institution. To have regard to this will save us from many errors of thought and conduct.

ALLIANCE OF THE REFORMED CHURCHES

Fourteenth General Council
Belfast, Ireland, June 20-27

(Continued from September Record)

4. With all Protestant bodies we reiterate the protest of our fathers against the claims of exclusive legitimacy of one or another of the organized Churches, against the sanctity of human tradition and canon law, against access to God by mechanical and human devices, against all forms of rationalism and mysticism that minimize or ignore the special revelation of God through His Word. We unite with all the Churches that bear the name of Christ in the proclamation of the Gospel of God to all nations that they may become His disciples. We accept the Gospel as the prophetic call to sinful men to turn to God; as the joyful tidings of justification and sanctification to those who believe in Christ; as the comfort of those who suffer; to those who are bound, the assurance of the glorious liberty of the sons of God; the power that begets in men self-denial, readiness for brotherly service, and compassionate love; the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr. This message unites from the beginning all Churches into the Catholic Apostolic Church "that has been, now is, and to the end of the world shall be one kirk."

5. We may not, in this second Belfast Council, be able to fulfil the proposal of the first Belfast Council, "to frame a Consensus of Reformed Creeds." The time for such a statement may not be ripe. If it were born out of due time it might be stillborn or it might lack sufficient vitality to accomplish its intended purpose. . . . "However, in practical activity," says Professor Barth in his Cardiff address, "there has been no lack of Reformed solidarity." This, I believe, is still true; and, therefore, I consider it far more desirable that a commission be appointed, which, from the standpoint of the Alliance, shall issue statements on public questions that relate to the Kingdom of God and to human welfare throughout the world. Such mani-

festoes should be published only after the most scholarly research and free discussions and by vote of the successive Quadrennial Councils.

In this way we should bear witness, not only to our distinctive heritage but, also, to what the Spirit saith to the Churches at present; and with other ecumenical bodies, who make similar pronouncements, we should be guided into larger truth and deeper life.

Our co-operation should not be in word only, but also in deed. We should practice the communion of saints, in the fellowship of love and hope, of riches and poverty, of joy and sorrow, of conflict and persecution. . . . At such a time as this Christians of every land, Churches of every name, the members of the Alliance, should pray together, work together, comfort one another, lend a helping hand and give to each one as he has need; remembering that through much tribulation we must enter the Kingdom of God. When Geneva was threatened by the ambassadors of Savoy, a member of the City Council replied: "For the Sovereignty of God and the Word of God, we shall hazard our lives." At the same time the Council voted "to recommend themselves to God and to keep good watch." With courage, patience, and prudence that are born of faith in the absolute Sovereignty of God, we must face and fight a far

More Complex and Difficult World

than that of the 16th century. In all our impossible tasks, our insuperable obstacles, our perpetual warfare with every form of individual and social sin; and in all our endeavors to promote the righteousness and the love of God among men to the ends of the earth, may God speak to us as He did through Calvin when he wrote to Farel (March, 1839): "If our calling (vocatio) is indeed of the Lord, as we firmly believe it is, the Lord Himself will bestow His blessing, although the whole universe may be opposed to us. Let us, therefore, try every remedy; and, if such is not to be found, let us, notwithstanding, persevere to the last gasp." Whatever the words of our creed may be, and whatever the form of the world's life may be, our abiding faith and undying hope is that he must reign until He hath put all enemies under His feet—even the last enemy, death; and when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him that he did subject all things unto Him that God may be all in all.

This splendid address which we have condensed, without serious sacrifice of its substance we trust, enjoyed the closest attention and was followed by most hearty and prolonged applause.

The Alliance sermon with which the Council opened was preached by Rev. Dr. McGranahan, ex-Moderator of the General Assembly. His text was, And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Rev. 22:1.

This proved to be a most appropriate message dealing with God's abundant grace and the privilege and responsibility of the Church as the channel through which this grace is conveyed to men. Two brief quotations may be made:

"One grows tired of the jeremiads to which we are often treated by well-meaning, but faint-hearted folk, who do not believe that the sun can function behind dark clouds. There is no greater anomaly than a hopeless Christian.

"In no spirit of boasting do we say that the Presbyterian Church is well fitted, by its fundamental principles, missionary enterprise, and Scriptural order to adapt itself to any new outlook on life or recognition of the renewed energy that is everywhere surging round us."

The program covered well the problems of the day. It is not possible to give even a condensed report of all the addresses, but a few comments may be made.

Foreign Missions evoked from the veteran medical missionary, Dr. Dugald Christie, a penetrating review of Re-thinking Missions. It may be that we shall be able to give this message in full some time. Rev. R. H. Boyd, Belfast, presented the call of the Non-Christian World in fresh and persuasive form. Rev. J. A. Mackellar aroused the Council by his arraignment of Germany in her treatment of the Jews. This matter was considered gravely by the Business Committee but the conclusion was that great caution was necessary in view of lack of reliable information and other circumstances. It was surprising to hear from this speaker that mission work among the Jews was among the most successful of Christian enterprises. Dr. Allequet, Director of the Paris Missionary Society, spoke also upon Foreign Missions.

No more interesting session was held than that in which The Alliance on the Continent of Europe was the theme. Prof. J. Y. Simpson devoted his address largely to Russia, a very informing and discriminating review of the situation there. One of our delegates, Dr. S. Banks Nelson, took the floor following and drew attention to the extraordinary contribution made by Russia to the world in various aspects of cultural attainments. It was not easy however to rid one's thought of the tragedy of Russia. According to Dr. Chas. Merle D'Aubigne 800,000 people have forfeited life for conscience sake within the last few years in that land. This was reported to him in a Home-Mission Conference in Germany. Dr.

A. Keller, a specialist in European conditions, spoke on Present Menaces to European Protestantism, while Dr. W. A. Curtis, presented The Need for Protestant Solidarity.

The afternoon session was devoted to brief addresses by delegates upon Latin, Slavonic, Hungarian, and Teutonic Europe.

Speaking upon The Kingdom of God and the Political Order, Dr. W. Adams Brown, New York, said, in explanation of the Church's responsibility in this realm, that there was no political issue without its moral aspect. The difficulty however lay in forming a correct judgment upon the manner of the Church's exercise of her influence. Her guide must be the example of the Lord Jesus.

Major E. J. Donaldson of the United Free Church Continuing presented The Kingdom of God and the Economic Order declaring that the Ten Commandments and the Sermon on the Mount were not only good morals but good economics and the trouble in the world to-day was largely a result of man's efforts to divorce life from the divine plan.

In his paper on Humanism, which was read by Dr. Wells, Dr. Donald Mackenzie asserted that there was nothing new in present day humanism and its insufficiency had been exposed again and again throughout the years. Principal D. S. Cairns of Aberdeen discussed the same theme in its relation to morality, stating,

"Starting with a naturalistic account of the universe, it was quite impossible to give any adequate account of the moral life of man or the sacredness of human personality which was the very nerve of the best political and economic teaching."

A further comment upon Dr. Cairn's strong paper was made by an Ulster minister, "That was simply out-thinking the pagans."

At the session devoted to Home Missions Rev. A. H. Dunnett spoke for the Eastern Section and Dr. Laird for the Western Section. Rev. Dr. John McNaugher, President of the Alliance from 1921 to 1925 was warmly received when speaking for the Western Section on the report on Church History and Literature, and particularly when presenting the proposed manifesto of the Alliance on public questions.

The address by Prof. W. Paterson, Edinburgh, on Christian Ideals and the Life of the Nations, was, to quote the Quarterly Register, "a fresh and vigorous pronouncement."

Whilst it was not possible for a number of the delegates to attend the special session on Sunday afternoon for the observance of the Lord's Supper, there was a good attendance and deep interest. Dr. D'Aubigne preached the sermon and Dr. McNaugher administered the Sacrament.

Sunday evening was devoted to a mass meeting of youth in the Assembly Hall, and it was an inspiring spectacle to look upon the great throng which filled the auditorium. The addresses were most impressive and inspiration was imparted not only to youth, but to all ages who had the privilege of listening to the wise and fervid messages.

Rev. W. T. Elmslie, Leeds, England, presided and the speakers were Rev. H. C. Waddell, Belfast; Rev. Prof. Dr. Sebestyen, Hungary; and Rev. Nevin C. Harner, U.S.A. We have space to quote only briefly.

Speaking historically Mr. Waddell said: "It is interesting in a gathering like this to remember that modern Presbyterianism is, under God, the creation of a young man. John Calvin was but twenty-seven when he published his epoch-making book, 'The Institutes of the Christian Religion;' and he had laid down the main lines of the Church organization in Geneva before he was thirty-five. I should like to point out, first, that the Basis of our Church System remains secure. Within the past fifty or sixty years all Church Systems have passed through a testing ordeal. All the documents of the first and second centuries have been subjected to a minute scientific investigation—both the documents of the New Testament and those outside it. Nothing, it would seem, could escape the keen eye of modern scholarship. What is the result? It is reassuring. The historical basis of Presbyterianism remains intact; and all

Our Main Positions Stand Undamaged.

Indeed, in some respects, they are strengthened. Great scholars of the Church of England, like Dr. Hort and Dr. Lightfoot in the last century, and Dr. Headlam in our own time, as well as a noted Roman Catholic scholar like Dr. Metzner, have fully acknowledged our principal positions, so far as the New Testament is concerned. What we find is this,

> **As soon as the Church passed beyond the stage of being a mere foreign mission, its characteristic form was Presbyterian. Young Presbyterianism, then, in the twentieth century need have no fear that the ground is shaking under its feet. . . .**

"Our Church has, in the generations gone by, succeeded in creating an intense, enlightened, and spiritual love and loyalty in her members. That is, perhaps, the final test of a Church's validity. Let us see to it that our love and loyalty validate our Church to-day. There is no sign that I can see that they have in any way relaxed their loyalty to moral standards, or that they have any desire to run amok through the faith of their fathers, or the fundamental principles of right living. . . .

"A great Presbyterian elder conceived the League of Nations. It is for us to live

and labor for that mighty ideal, a real world-brotherhood. We need also a genuine catholicity, a full brotherly recognition of the truth as seen from other angles, a full charity of spirit towards the followers of Christ, who are called by other names."

Dr. Sebestyen quoted a prayer of Calvin's for the young, "Keep me pure and without a blemish in soul and body, in safety amidst all danger, that my very dream may be to the glory of Thy Name."

And again,

"We believe that our Presbyterian inheritance is the pledge of a great future among all nations, for it proclaims the eternal truth of God without which there is no regeneration. It implies for us an obligation and a mission throughout in the whole Presbyterian world."

And concluded with,

"My youthful Presbyterian friends, I beseech you to receive and cherish your glorious Presbyterian inheritance and to use it for the good of your Church and country, for the welfare of all the nations, and above all, for the glory of God."

For the Western Section a brief speech on the printed report on Youth was expected from Dr. W. C. Covert of the Presbyterian Church in U.S.A. In his absence Dr. Master, the Secretary, asked Dr. Rochester to accept this responsibility. As he was somewhat fully occupied with the Business Committee he requested Rev. J. B. Skene to take his place. His message was well received and somewhat fully reported as follows:

"Rev. J. B. Skene, Toronto, who presented the Western Section report, said that youth in the Dominion of Canada and in America, as indeed elsewhere, was finding things out for itself; was reading and observing, and coming to its own conclusions. 'We are beginning to find,' said Mr. Skene, 'that youth is demanding from the Church a more adequate and fuller appreciation of everything that has been and is in the Gospel.' The attitude of youth was just this—that unless the righteousness of the Church exceeded the righteousness of the Scribes and Pharisees they were not going to pay much attention to it.

Of the teaching of religious instruction in day schools, Mr. Skene said that whereas teachers of secular subjects underwent a special process of training, only very meagre equipment was offered for the teaching of religious subjects, the supreme need in a child's life. There was a great scarcity of Sunday-school teachers, especially male; in fact, it was almost impossible to get male teachers at all. The atmosphere of the home, 'the old background of the Sunday-school,' was disappearing. The father and mother who were not too busy to teach their child something of religion were fast disappearing. In the average city dwelling in the North American Continent the function of the parents seemed to have dwindled down to the mere appearance of the child, and the rest was left largely to the agency of the State. He was neither an alarmist nor a pessimist, but he believed that it would be the height of folly to ignore the facts that were before them. He believed that with sober common sense they would overcome them.

Continuing, the speaker said he agreed that the Sunday School had been taking the place of public worship. The failure in such respects had contributed to a certain looseness in the Sabbath Schools. The importance of public worship was not sufficiently impressed on the minds of the young.

Referring to a Bible class he knew, and he would speak in Toronto what he said there, he said it was nothing less than a public forum like what they were used to in England and Scotland. The Scriptures were not taught as a starting point, but dragged in by the speaker who began with a statement of his own views."

The Quarterly Register characterized Mr. Skene's address as a "frank and illuminating speech on Youth and Education in America."

Youth

In this Council an unusual number of the younger men were present and contributed to the discussions. A series of conferences of Young People also were held at the time of the Council, and one evening was devoted to the interests of Youth in the form of a great rally in Assembly Hall. Their relation to the Council was the subject of a special resolution, following the submission of a memorial, "that membership in the General Council should be extended to the representatives of Youth from the constituent Churches and that Youth activities of the Alliance be entrusted to Youth committees in both Eastern and Western Sections." The resolution adopted by the Council expressed appreciation of the interest taken in its work, its pleasure at receiving the memorial, and referred this to the Eastern and Western Sections for consideration.

Women's Union

At the same time that the General Council was in session, the International Union of Women's Home and Foreign Mission Societies of the Presbyterian and Reformed Churches held its meetings, and to them Mrs. Johnston conveyed the greetings of our W.M.S. A deputation from this body led by Mrs. Paul, wife of Principal Paul, Belfast, who is vice-president of the Union, appeared before the Council. After the deputation had been introduced Mrs. Paul addressed the Council and met with a hearty reception. She appealed very effectively for closer relations between the Union and the Council. Pro-

fessor Curtis submitted a resolution referring the memorial to the Eastern and Western Sections for consideration with a view to action at the next General Council. Dr. Curtis moved this resolution with a gracious speech. It was seconded by Dr. Richards who said the Apostle Paul wrote, "Help those women" but he was sure that if the Apostle should write again in the Twentieth Century he would say, "Women, help these men."

Deputation from Conference

As an expression of Christian Unity and desire for fraternal relations a deputation from the Conference of the Irish Methodist Church was received and the privilege accorded the President of addressing the General Council.

Manifesto

This, the first general deliverance on Important Questions by the Alliance, dealt with the following questions:

Christian Unity, The Spiritual View of Life, World Unity and Its Foundation, Racial Relations, Industry and Business, Marriage and Family Life, The Lord's Day.

Commission

The Commission on Public Questions by appointment of the General Council consists of the following members:

For the Eastern Section—The President (Convener); Dr. Charles Merle D'Aubigne, France; Principal Paul, Belfast, Ireland; Professor W. P. Paterson, Edinburgh, Scotland; Bishop Ladislaus Ravasz, Budapest, Hungary; Principal D. S. Cairns, Aberdeen, Scotland; Professor Adolf Keller, Geneva, Switzerland; Rev. J. Hutchison Cockburn, Dunblane, Scotland; The General Secretary.

For the Western Section—President G. W. Richards (Convener), Lancaster, U.S.A.; President John McNaugher, Pittsburgh, U.S.A.; Dr. J. M. Wells, Sumter, S.C., U.S.A.; Principal Clarence Mackinnon, Halifax, Canada; Dr. G. H. Donald, Montreal, Canada; President Sloane Coffin, New York, U.S.A.; Dr. Lewis S. Mudge, Philadelphia, U.S.A.; The American Secretary.

Overseas League

Members of the Council were the guests of the Ulster Branch of the Overseas League at an At Home in Locksley Hall. The guests were received by the Rt. Hon. H. M. Pollock, D.L., M.P., and by Sir Frederick Cleaver, Chairman. After tea Mr. Pollock, who presided, formally welcomed the visitors, and among others who spoke, brief addresses were given by the Presbyterians from Canada, Dr. Nelson, Dr. Johnston, and Dr. Rochester.

Old Church Music

The larger part of an evening's program was devoted to Old Church Music under the direction of Prof. R. A. S. Macalister of Dublin, with illustrative selections by an efficient choir.

Exhibit

The General Council expressed its indebtedness for the very instructive exhibition illustrating the record of Presbyterianism in various lands. In this connection the services of Dr. Fraser and Miss Craig were mentioned. Membership upon the Business Committee precluded us from a visit to this exhibit though it was in the building.

A Protracted Meeting

Dr. Harner, a speaker at the Rally on Sunday evening, at the outset engaged the interest of his youthful audience by a word of commendation. He said that it was a most remarkable tribute to them that they should patiently sit, and in close attention, throughout a program of addresses that thus far had lasted until three in the morning. This pleased the great company very much for the explanation lay in the fact that the clock in the Assembly Hall had stopped at that hour.

Preparedness

The positive conclusion about Russia at the present time was that missionary work there was impossible but an earnest appeal was made both by Dr. Keller of Geneva and Rev. Dr. Frank Knight, Secretary of the Bible Society of Scotland, that the Churches in the Alliance should be ready to take advantage of the opportunity which would surely come before long to embark upon a vigorous campaign in that land, following the example of the Vatican. It was reported that the Roman Catholic Church had between 200 and 300 workers ready upon call to go into Russia when the door opened.

The Shortest Speech

It could not be said that the speeches in the General Council were long. There was one that earned applause and was worthy of the commendation implied in the old saying, "Brevity is the soul of wit." This was a deliverance from the Waldensian Church of Italy, Signor Costabel. When the Symposium by Continental delegates was in progress, he said, "In Italy we are all good Christians by law."

Officers

The officers elected are, President, Prof. W. A. Curtis; Vice-President, Eastern Section, Rev. Principal Paul; Vice-President, Western Section, Rev. Dr. Arthur J. Brown; Secretary, Western Section, Rev. Dr. H. B. Master; Treasurer, Mr. W. H. Mill, Edinburgh.

Installation

At the conclusion of the Council Prof. Curtis was installed as President. He delivered an address on Christian Ideals and the Life of Nations. Dr. Richards, the retiring President, also delivered a brief valedictory.

The General Council 1937

The next meeting of the General Council will be held in Canada, the place chosen being Montreal, and the date June, 1937.—R.

AN INDEPENDENT INQUIRY

OUR readers were led to understand that further attention would be given to the inquiry into Church Union in Canada undertaken by the Institute of Social and Religious Research, New York, the result of which appears in the volume entitled Church Union in Canada from the pen of Rev. C. E. Silcox, the Director who conducted the investigation, a Congregational minister whose membership is in the New York Council of that body.

The book is distinctive in that it is the report of the first serious effort by an organization outside of the interested parties to review this event in Canadian church life. In this sense we call it independent. The late Dr. Ephraim Scott and Prof. E. Lloyd Morrow wrote from the Presbyterian standpoint, the latter more exhaustively, and the United Church case was presented by the late Dr. S. D. Chown. Now an outsider appears and after diligent research and examination reports the fruit of his labors.

A period of two years was devoted to the task and evidence is abundant that the Director, Rev. C. E. Silcox, was both painstaking and assiduous in this serious undertaking. The book is testimony to his ability and energy, and, whatever the merit of his conclusions, he has placed the Churches immediately concerned, and others also, under great obligation for the valuable information, ecclesiastical, social, and political, he has gathered, making this volume in many particulars a reliable work of reference.

Certain important conclusions of the author are plain:

1. The Union is not complete. This is known in Canada, but it is different abroad. Many press references to the United Church of Canada declare it to be a merger of the three bodies, Presbyterian, Methodist, and Congregationalist. In its reference to the non-concurring Presbyterians and in the complete statistical report of The Presbyterian Church in Canada readers will learn that only a part of the original Presbyterian Church was merged in the new body.

2. Union in the measure attained was born of bitter and protracted strife. Union did not spring from unity. There may be differences of opinion as to the responsibility for this, but the book brings out the fact with its tragic incidents and consequences. Division in the Presbyterian Church manifested itself early and the opposition was strong and growing, as seen in the second vote which in the interval of four years showed an increase for union of 600, and an increase against of 23,000. Page 173. In a modified sense therefore it was war, first in the Church courts, then in the legislative halls, national and provincial, civil courts, and in the congregations before and after Parliament provided for a final vote. This strife left **"a legacy of bitterness which separated friends, and broke churches, communities, and the nation at large into fighting factions." Page 463. "Thus was effected the union of churches; thus the division of souls." Page 197.**

3. Contention prevailed after union and is likely to prevail for some time in the form of litigation, arising out of the legislation incorporating the United Church. One notable case in the Maritime Provinces was carried unsuccessfully by the United Church to the Privy Council of England. Executors are seeking and will seek from the courts the interpretation of wills designating legacies for "The Presbyterian Church in Canada," the name and identity of The Presbyterian Church in Canada being the issue.

4. The ends sought by Union, prevention of overlapping and economy, have not been reached. In this particular the inquiry is emphatic. **"In every city swept by nonconcurrence, a large number of Presbyterian Churches were more or less permanently weakened; minorities have been established, and, with the exception of Halifax, new and often expensive buildings have been erected. Thus, more money than ever has been taken out of the community, and instead of reducing the evils of overlapping, the problem has been accentuated. This constitutes one of the undeniable tragedies of the church union movement in Canada." Page 304-305.**

Nor has consolidation within the United Church, that is the bringing together of congregations of the various bodies constituting the union, made the progress anticipated. Speaking of a certain class of towns, he says, page 323, **"The net result therefore in these towns has been the establishment of twenty-two minority congregations to offset seventeen consolidations, a net aggregate increase of five churches in the 104 towns as a result of church union."** These conclusions will be confirmed by those who attentively followed the movement or who observe the results.

To acquaint the public with these facts makes the inquiry worth while, for misrepresentation has been widespread and first impressions stubbornly persist.

In the light of these pronouncements, however, it is somewhat difficult to understand a deliverance like this, page 457:

"The creation of the United Church of Canada has brought immeasurably nearer the realization of a Canadian expression of Christianity." And also, page 464:

"The vast majority of both ministers and laymen in the United Church feel that their union has been, in spite of undoubted difficulties, a great success, and that the success has been spiritual rather than economic."

There is surely contradiction between

these statements and the above findings.

To review the book exhaustively is impossible for various reasons. Limitation of space is one. It is also undesirable, for the old straw has oft been threshed, and uncongenial to us, for we do not want to strive and would be otherwise engaged.

Only a few of the larger issues may therefore be mentioned.

Unity and Union

The confounding of unity and union is a grave fault in any case, but especially so where scientific methods are supposed to govern. Instances may be found on pages 106, 118, 181.

It is hardly necessary to repeat that we have often said that there may be unity without union, and there may be union without unity.

This indiscriminate use of these two terms makes possible the assumption that seems to prevail throughout the inquiry that the virtue and duty of organic union are beyond question and that the particular union under review merited unanimous support. This is the complaint we laid against Dr. Morrison of the Christian Century when, after a visit to Toronto, he poured out the vials of his wrath upon the continuing Presbyterians.

This assumption about organic union explains also the author's somewhat sarcastic reference to the non-concurring Presbyterians, page 208: **"Much ingenuity was devoted to providing an exegesis of the intercessory prayer in the Gospel (that they all may be one) in a manner unfavorable to organic union."**

Here he is at fault with respect to the fact. The boot was on the other foot and this should not have escaped the attention of a scientific inquirer. Our Lord's prayer was the constant plea of the unionists in behalf of organic union. This no one at all familiar with the debates will deny, and we submit that such an interpretation is contrary to the obvious meaning of the passage as required by the language, the context, and the authority of the ablest commentators.

This attitude makes it easy for him to place upon the Presbyterian opponents of union the burden of blame for the incompleteness of the union and the failure to realize its ideals through the United Church. It would be difficult on any other supposition to explain this accusation, page 456:

"At the same time the United Church has been hampered in its aspiration to accept its distinctive call of duty to bring the ordinances of religion to every parish in Canada through a territorial ministry by the refusal of the strong, self-supporting Presbyterian churches to enter the union."

On page 463 in like fashion he writes: **"Largely because of this initial difficulty (the bad start for union with only 70% of the former Presbyterians) the union has not been able to demonstrate the phenomenal developments in community religion through the consolidations of churches or the economies in overhead expenses which had been hoped for. The responsibility for this cannot be placed on the United Church alone. In the dénouement those who at any price refused to be a party to the union and insisted on adherence to a philosophy which placed the entire church at the mercy of a "minority of one" must, in the verdict of history, take their full share of the blame."**

In this connection it is surprising that, as a scientific inquirer Mr. Silcox did not probe more deeply to discover why the Presbyterian Unionist leaders suddenly determined to press for union notwithstanding the Assembly resolution of 1905:

"Union to be real and lasting must carry with it the consent of the entire membership."

And in face of the growing opposition of union in the Presbyterian Church, as shown by the vote in 1915, 600 increase for union and 23,000 increase against union. That there was no pledge and that one Assembly cannot bind another are brought forward as the reasons; but are they? This matter deserved fuller investigation.

Here we may remark that much ingenuity is displayed by the author in his portrayal of the United Church as a national church, page 456. It is not more national than any other church in Canada, except that it is larger than some. Certainly it is not more national in spirit and aim. His effort here is in our view very labored, cheap, and to the thoughtful, unconvincing. His reference to United Church Sunday School literature as "not only Christian, but also Canadian," makes it clear that he has not read the Presbyterian Sunday School publications, for, if he had, he could not have asserted that the United Church was distinctive in this particular.

The view that the Presbyterian Church legally went into the union is unhesitatingly adopted by Mr. Silcox. He cannot see the merit of our contention that the Presbyterian Church, not being a corporate body, could not be transferred by statute, page 247, and treats this claim on our part somewhat sceptically by referring to the Boards within the Church which were incorporated, not realizing that this but indicated the more clearly the Church's purpose to relate itself to the state only so far as the management of property required.

The power of the Assembly to dissolve or transfer the Church is also accepted regardless of the opinion of Mr. Lafleur and Lord Lindley, whose judgment the former quoted. In this connection it is somewhat amusing to have a leader of the Presbyterian unionists, a clergyman, page 264,

note 13, introduced as having anticipated **"the general course of his" (Mr. Lafleur's) "argument and was thus able" (how cautiously he writes) "to direct his argument to a refutation of Mr. Lafleur's position."** Wisely Mr. Silcox did not say "refuted." He was content to note the attempt to answer the argument of one of the ablest constitutional lawyers Canada has ever known.

Of this power of the General Assembly an able Canadian authority other than Mr. Lafleur, in speaking of the right of those Presbyterians who did not enter the union to call themselves The Presbyterian Church in Canada, said:

"The legal question is technical, but to reach the conclusion that the use of the name can be stopped, three assumptions must be made good, and the first is that the General Assembly of The Presbyterian Church in Canada has jurisdiction to terminate the existence of that Church."

In this case the assumption has not been made good. Mr. Lafleur asserted **"with confidence that within the Presbyterian Church there is no power given to the church court, and to the highest of the church courts, the General Assembly, to put an end to this Church."**

Another legal opinion here expressed must not be overlooked. In providing a morsel of comfort for the United Church over the Saltsprings' case which that body had unsuccessfully carried to the Privy Council, Mr. Silcox says, page 378:

"In general however the United Church of Canada has at least secured, indirectly, approbation on the part of the Privy Council of the Dominion Act and no longer needs to fear any possible consequence of the concluding paragraph in that legislation."

To this we must reply that it is safer not to reckon upon indirect approbation by a court of law. Courts are careful in that regard and the Privy Council pre-eminently so. This is shown in the rebuke administered to the Court of Appeal, Manitoba, by the Privy Council in a case under The Lord's Day Act, the Manitoba court having dealt with a matter not contained in the reference:

"Statutes empowering executive Governments, whether of the Dominion or of the Provinces, to refer to the courts matters of fact or law, impose an obligation to be discharged but not enlarged."

That is a salutary warning against inferring about something that has not been referred. In the Saltsprings case the Privy Council did nothing more than determine the issue presented. It is an unwarrantable assumption therefore in our view that the Privy Council put its seal of approbation even indirectly upon the Act incorporating the United Church.

The limit of our review as planned has been exceeded and yet very much more might be said. We aimed, however, to discuss only the larger issues.

One feature of the inquiry deserves notice, namely, that a number of references to the non-concurring Presbyterians might easily be regarded as jibes, or in some cases a belittling of their contentions. The United Church may have a similar complaint, but we are speaking for ourselves. Though we have noted several we shall mention that on page 207. Referring to the alleged attitude of the non-concurring Presbyterians to prohibition he generously concedes:

"From this it must not be assumed that the non-concurrents were a wet crowd. Many of their leaders had been foremost in the fight for prohibition in the various provinces (Note what follows) but 'wet' elements flocked to support the ark of Presbyterianism and their promised support was not rejected."

This is not to the credit of the author. Since the reflection was made upon the Presbyterians that they were not so enthusiastic over temperance as the Methodists and on the other hand since some of the Presbyterians **"believed that the Methodists did not adhere to as high standards of personal morality as the Presbyterians"** it would have been quite as logical for him to say, and as unjust, that all the rogues flocked to support the ark of Unionism. These reflections on both sides we think might have been left out of the book. We are of the opinion that too much of the petty, such as we might ordinarily call gossip, marks its pages for a sober, scientific document. With respect to the Presbyterians and temperance we may mention an incident:

It was in 1913 when Presbyterians at a great Congress packed Massey Hall, overflowing into the aisles, vestibules, and the street. The man who conceived the idea of the Congress and carried it into effect, Dr. A. S. Grant, now Secretary of the General Board of Missions of the Presbyterian Church, in a brief concluding address declared that there was one obstacle in the path of Christian work, the liquor traffic; and he therefore moved that the Congress express itself to that effect, and declare its purpose "to wipe this traffic off the face of the map." Such was the tempest of applause, the audience expressing itself with tumultuous enthusiasm, that Rev. D. C. MacGregor, now of St. Andrew's Church, London, who was to second the resolution, found no opportunity of speaking on account of the overwhelming demonstration in favor of the motion.

One does not ordinarily look for entertainment in a scientific treatise, but the inquiry has provided it in this paragraph:

"In shaking off its sectarian shackles it (The United Church) has clothed itself with

a real catholicity, which sees from afar a regenerated ecclesia into whose treasury each denomination of Christendom may contribute its pearl of great price."

Dignity without support affords the most amusing spectacle, (see Don Quixote) and here we have a very lofty bearing and grandeur of style with serene obliviousness to facts.

Is it so that this new Church has "shaken off its sectarian shackles? or is this a lovely assumption? We think there is evidence to the contrary and the Director has failed to collate and present the facts.

The Presbyterian Church has never, in principle, been a sect. It does not regard itself as the only true Church. It requires of its members no doctrinal subscription. It is not exclusive but catholic, seeking fellowship with all who believe in Christ without calling them into its fold; and this characteristic of Presbyterianism ought to have been noted in a "scientific" enquiry.

In conclusion, candor compels us to say of this book, as a whole, and we trust without prejudice, that, as an example of the scientific method, it is sadly wanting and unworthy of the Institute, and not only in the particulars mentioned above, but in other respects which we are ready to specify but cannot now enumerate.

As we have said already it has not been an agreeable task to express ourselves in terms that may be regarded as resurrecting buried issues. We can only say we would not have discussed these matters again had not the buried issues been raised by another, the organization instituting and carrying through this inquiry.—R.

CHINESE WORK

Succeeding Miss Dyckman, Miss E. H. Armstrong of Vancouver, takes up the work among Chinese women and children in Toronto. For some months during the summer the work was carried on by Mrs. W. F. Adams, who served until Miss Armstrong's appointment. Mrs. Adams is the mother of Miss Ada Adams, our kindergarten teacher in Formosa. Miss Armstrong's home is in Vancouver and she served in the Chinese Church there for a period of five years. Testimony to the affection in which she is held and the service she rendered was made when the Chinese Church presented her with a woven silk picture and the C.G.I.T. treated her to a banquet and presented her with a necklace of ivory beads and an ivory fan. Miss Armstrong enters upon her duties on the first of September. She served under the W.M.S. She has come to this work very highly recommended. Miss Dickson, now of Montreal, who gave long and faithful service in this capacity, spent some time this summer at her old post in Toronto.



THE PRESBYTERIAN CHURCH, E. SELKIRK.

THE GONOR MISSION

This work of our Church which is located in the Gonor neighborhood on the east side of the Red River, eighteen miles north of Winnipeg, has not, in the past, received the publicity due to its interest and importance, the reason being, no doubt, the long established principle, that "Children should be seen and not heard." This infant, however, has now been growing up in submissive silence for quite a long while as what follows will show. So a few words from it at this stage may not be out of place.

The work was first started by Miss E. A. Gunn of Gonor in 1897, shortly after the Ukrainian settlers began flocking in and buying the cheap lands in that district; so that the work has been carried on continuously now for about thirty-six years. For the first summer services were held in a newly-built granary belonging to Robert Hay, about a mile south of the present Lockport, Mrs. John Hay being associated with Miss Gunn in the work. When threshing time came around in the fall, however, the mission or Sunday School, for such it was, was moved to Archibald Flett's, a next-door neighbor; and, for the next number of years, it continued to peregrinate from one dwelling to another in the same neighborhood, as suited the convenience of its various temporary hosts, until the Gonor school district was formed and a school building erected there, when, for a further



A UKRAINIAN HOMESTEAD.

number of years it found a resting place in this comfortable one-room structure.

Here probably the best work accomplished by this mission Sunday School was done. These Ukrainian settlers were anxious to have their children learn the English tongue and to acquire Canadian learning, and they sent the kiddies with a will. The children themselves were eager to attend and soon filled the school-room to its capacity. In 1905 Miss Gunn had two helpers and 105 children on the roll; and this interest and attendance was maintained pretty steadily until about 1919 when enforced attendance upon an invalid mother confined her to her home. Even then, however, unwilling to abandon wholly her self-imposed task, Miss Gunn had as many of the children as she could accommodate come to her, teaching them in the parlor of her home.

As the work in the Gonor school-room grew, others outside the district became interested. The Little Britain Christian Endeavor turned in and helped. The ladies of Knox Church, Winnipeg, also took a hand and contributed bales of clothing and Christmas cheer; and, although receiving no aid whatever from Presbytery funds, with a little help from friends and the Sunday collections, they were able to keep the school well supplied with hymn books, Sunday School papers, lesson helps, etc., and even purchased an organ.

About 1920 this work was taken up by the Women's Board of our Church and financed by church funds, an official relationship that has been maintained up to the present time. The first superintendent under the new régime was Mrs. Mary MacKenzie, the widow of a former foreign missionary, who has rendered excellent service in this capacity, resigning her position only last spring. Mrs. MacKenzie had as her helper her sister, Miss Innes. After years of strenuous labor on this field, they are now going on an extended and well-deserved vacation.

Upon first taking hold of the work Mrs. MacKenzie endeavored to continue it at the old Gonor location, but finding the Lockport summer resort, which had grown up in the vicinity in the meantime, a more or less disturbing factor, she erected a small building about half a mile farther north on the Henderson highway, along which most of these people live, and moved the centre of the work there. This, however, not proving convenient, she later removed another half mile north to Lower Fort Garry, where she had acquired a residence of her own; and here, where a very comfortable little church has been erected, is now the headquarters of the mission. This, on account of its removal so far from the old Gonor location, has been since known as The All People's Mission, so that, in reality, the Gonor Mission has ceased to exist.

It is understood that, coincident with the resignation of Mrs. MacKenzie from the Gonor work, and of Miss Jenkinson from the East Selkirk field, five miles further along, these two points are now being taken over by the General Board of Missions, and are to be worked as a single field for the future, thus saving to the Church the salary of one missionary.

So the work here is growing. The infant has outgrown its swaddling clothes. It is to be hoped that its status may prove to be the "long pants" that marks the transition from childhood to adolescence.

There is a big field here, only the fringes of which, however, have yet been touched. For eight miles along the Henderson highway the Gonor settlement extends, a verit-

able Stringtown-on-the-Pike. You can throw a stone from one house to the other. In the two rural school districts that it comprises are no less than 400 children of school age. Many of them are the children of those that Miss Gunn taught in the first Gonor Sunday School; and hundreds of them are Protestants, due, in large measure, to that influence. Having sojourned in a Protestant environment so long, they are, both old and young, friendly to Protestantism. The field is white, ready for the harvest. Let us thrust in the sickle and reap.

SELF SUPPORT IN MANCHURIA

It is a source of satisfaction to know that our Native Churches are making rapid progress toward self support. Though only six years have passed since the beginning of our Manchurian mission work has been opened in twenty-six centres.

For some time local churches have been supporting evangelists, but it was not until May of this year that any church called and entirely supported its own pastor. At that time, Mr. Wang, who graduated from the Newchwang Bible School a year ago, was given a unanimous call to Szepingkai. He is an outstanding spiritual leader and evangelist. Pastor Wang was ordained on May 28th.

In the matter of church building much has already been accomplished. Last year the Christians at Taonan raised over $1,300 toward a church building fund and bought some property in the city. There are some buildings on the lot, but they are not suitable for a church auditorium. Another collection was taken up this year and it is hoped that 1934 will see the church in Taonan completed. This year Lu Chia Kou, although only opened a year ago, built a mud church which will seat 150 people. The church at Maolin is now under construction. The Christians at Szepingkai have already raised a large sum of money and will build either this fall or next spring. Tailai plans to purchase a suitable property within a month or two. Other centres hope to build next year.

We have a good deal of self support in a number of centres like Chen Tung and Fan Chia T'un, where well-to-do laymen provide the rent and running expenses.

Owing to the cut in our budget all the congregations have by reason of necessity been asked to shoulder all their running expenses. Though it was hard in one or two cases, in most centres the Christians have risen to the occasion with enthusiasm.

Within a year or two it is likely we shall have enough self supporting congregations to warrant the forming of a Presbytery. This will relieve our mission finances considerably and permit us to open up new and needy places yet untouched by the Gospel.

It is hoped that the bandit menace will be over in a few years and an unlimited field will be opened for village preaching. This work has been practically at a standstill owing to the dangerous conditions prevailing at a distance from the railway lines.

We are greatly encouraged with the progress the Chinese churches are making, but look for still greater gains.

A VETERAN AND HIS WORK

"WHERE are you going, Sahib?" I had been idly interested in watching through the window the crowd on the station platform. It was a hot May morning when the sun is a burden and the cloudless blue of the sky relentless in its fierceness. Then out of the midst of bustling passengers and sellers of fruit this voice assailed my ears. "I am going to Toran Mal." "I thought so," was the answer. "Dr. Buchanan Sahib is expecting you." And with typically Indian courtesy the stranger made himself known as a Christian from a nearby town and gave me directions for the journey inland from the next station. Evidently I was drawing near the district where the doctor's long years of service have made him very widely known and very widely respected. This respect, perhaps love would be a better word, was again in evidence when at my stopping place for the night I was conveyed not to a travellers' rest-house but to a Swedish Mission bungalow. The veteran nurse in charge of the work there had been informed by her servants of my coming and insisted that her house was the proper stopping place for visitors to Toran Mal. After travelling over twenty-four hours by rail and bus in the parching heat and dust of an Indian summer-time it was sheer luxury to rest at evening amidst the comforts of home and the thoughtful kindness of my hostess knew no bounds. "Dr. Buchanan is my friend," she explained.

The next day the doctor's own men conducted me in the motor as far as the mountain trail permitted. Then all baggage and supplies were sent forward on the heads of coolies and we proceeded on horseback. The ride did not take longer than two or three hours but the beauty of the forest, the zest of cooler air, the wonder of the hazards of the bridle-path, and finally the glorious view of a sea of mountain-tops with a rainstorm sweeping over them while the sun shone on the towns and villages of the plain far below made it a journey not readily forgotten.

From the head of the path a gently sloping road leads to a lovely lake nestling among the hill tops. Two or three cottages stand beside this lake while, at one end, on a slight eminence which dominates the while situation, is the church. Here I found Dr. Buchanan. He was busy of course. Most men after over forty years

of strenuous service think of retirement or some relaxation at least, but the doctor's zest for activity seems perennial and he showed me some of the results of his labors. The building was constructed under his own supervision according to plans drawn up by an English architect and the work was done almost entirely by the men and boys who have attended the summer-school for the last number of years. The grey stone walls, the lofty tower, and the red-tiled roof would attract admiration even in the West, but such a building in the jungle and built by the hands of jungle-dwellers is almost miraculous.

There is more to add to the story of this church. It seems that many centuries ago a powerful rajah ruled in Toran Mal. It was he who built a huge dam and formed the lake and about the hill tops one comes across the fallen walls of an amazingly extensive system of fortification. How long ago the rajah lived no one seems to know, but of his wealth and power and enterprise there is no doubt. Perhaps he was fighting for his religion against invaders of another faith. Behold the result of his efforts! Impregnable walls lie in ruins now and their stones, hewed at infinite cost and labor, have helped to rear a temple of the living God. The rajah and his glory are all but forgotten while a despised jungle people have taken of the fruits of his labor and used them for a purpose never dreamed of. Think of him and his wealth and his armies imagining that they were laboring to shut out the foreign invader, while all the while a greater King had planned that their work should serve His purposes in ages yet to come!

Dr. Buchanan is an educationalist. The building of this church is a project of heroic proportions, but the result is wholly satisfying. The difficulty of getting proper building materials on the mountain top, the lack of skilled labor, the countless difficulties of construction work in India were all overcome. To-day the church is complete save for some windows and doors, which await the students of next year. Around the auditorium are built classrooms and all students divide their time between Bible study and building activities.

Toran Mal must be unique among summer-schools. To it come school boys, high school students, students of theology. This year there was a university man present too. Then there are teachers and preachers and farmers and tradesmen, all come for a month or two to study the Bible. But most interesting of all is the group of new Christians, raw men of the jungle who have had the courage and the faith to confess Christ in a land of spirit-worship. These learn to read and write, to sing Christian hymns, to know the Word of God. The former Moderator of our Church has proved his statesman-like wisdom in arranging these classes. All over India the Christian community is realizing the need for more teaching within its ranks that those already believing may be built up in the faith. Dr. Buchanan has labored to increase and strengthen the knowledge of the Bible among his people. The results, seen in more consistent daily lives and in a growing church, prove how successful his efforts have been.

Now the classes are over for another year. It was good to spend time with Bhil students in discussing some of the deep things of God and their practical application to our daily lives. And it was an inspiration to talk with Dr. Buchanan, to hear of his past experiences, to talk with men he won for Christ when he ventured alone into the jungle, the first bearer of good tidings to the Bhils, and to see the blessing which has attended all that he and his wife have done. They have won the love and gratitude of a whole nation and this is part of the reward of lives poured out unstintingly in the service of the Master.

BRITISH GUIANA

An Appointment

Last year Rev. David Marshall, minister of our Church at Richmond Hill and Thornhill, near Toronto, was chosen to conduct an investigation into the work of our Church in British Guiana with a view to such re-organization as conditions warranted. For this service Mr. Marshall was eminently qualified for he had spent seven years of his ministry in that British dependency as a minister of the Church of Scotland. The Board of Missions having received Mr. Marshall's report adopted a policy in conformity therewith and expressed the view that Mr. Marshall would be the most competent person to carry this policy into effect. Accordingly he was appointed to the field of British Guiana. After giving the matter earnest consideration Mr. Marshall concluded that it was his duty to accept the appointment, much as he regretted the severence of his connection with the congregations which he has served so faithfully and acceptably for several years. The regret was equally great on the part of the congregations who were strongly attached to Mr. and Mrs. Marshall and parting from their esteemed minister was with great pain. Mr. and Mrs. Marshall and their children left Toronto on August 28th for Scotland to visit their people at home before proceeding to their ultimate destination. Mr. Marshall's health was seriously impaired during his former residence there, but his restoration after his sojourn in Canada seemed to permit of his undertaking service again in his former field.



HUNGARIAN CONGR

Reading from the left the four next the table are Mr. Steinmetz, missionar

Toronto.

The First Hungarian Presbyterian Church, Toronto, has issued an appeal for contributions for the erection of a church. Mr. Chas. Steinmetz, a student, is in charge of the work. Such is their weakness financially that they are unable to undertake even the first step to securing a building. The Presbytery of Toronto at its meeting on June 6th adopted the report of the Home Mission Committee, which approved of the enterprise and commended it to the sympathies and support of the Church at large. The amount aimed at is $5,000. Contributions will be held in trust by Mr. Steinmetz, Rev. J. B. Thomson of Dufferin Church, Toronto, and the treasurer of the local congregation. Meanwhile having been presented with a flag by the Hungarian Government and a Union Jack by His Worship, Mayor Stewart of Toronto, the ceremony of dedication of these colors will take place in Knox College Chapel on the tenth day of October at eight o'clock in the evening. Individual churches on this occasion contributing to the cause will bring small shields which have been sent to them and these will be tacked on the flagpole in commemoration of the consideration shown whether by individuals or churches in supporting the cause. Cheques should be made out to Hungarian Church Building Fund, and sent to Mr. Charles Steinmetz, 160 Huron St., Apt. 30, Toronto.

Priceville, Ont.

St. Andrew's Church now occupies the building which the congregation courageously decided to erect notwithstanding the depression. For the dedication services Dr. A. S. Grant, Secretary of the General Board of Missions was secured. Dr. Grant preached morning and evening, his subjects being "The Lord Will Fight For You," and "The Master at the Door." An afternoon service was conducted by Rev. J. T. Strachan of Owen Sound, with the Owen Sound quartette providing special music. Dr. W. J. McIvor, now of Ephraim Scott Memorial Church, Montreal, presided at all the services and gave a brief history of the congregation. Mr. T. Mean, Toronto, contributed to the service of song by rendering two solos. On Monday evening supper was served and a program provided, features of the latter being musical selections by the Owen Sound Quartette and addresses by local and neighboring ministers.

The church is valued at $6,000. The cost was met by contributions both of labor and money, and a loan of $1,500 from the Church and Manse Board.

The history of Presbyterianism in Priceville goes back to 1853, when occasional services were provided by the Free Church of Scotland. Three years later Mr. John Goodwill, a representative of the Church of Scotland, began work on behalf of that body and preached both in Gaelic and in English. These two bodies were united in 1877 under the name St. Columba. The first building was erected in 1860 by the Auld Kirk, and was replaced by a building opened in 1889, Dr. Caven preaching in English and Dr. Carmichael in Gaelic. Since 1898 six ministers have served the congregation, the longest pastorate being that of J. A. Matheson, twenty-one years. Another minister, Rev. A. Sutherland, who served five years, spent seventeen months at the front in the Great War and an equal period in hospitals suffering from war injuries. Dr. W. J. McIvor, now of Ephraim Scott Church, Montreal, was the minister by whose energy the present edifice was



ORONTO. A PICNIC.
Steinmetz, Mrs. and Rev. J. B. Thomson of Dufferin Presbyterian Church.

erected. When the vote on union was taken in 1925 it stood 60-60, the casting vote giving the church to the Unionists. The Presbyterians withdrew and worshiped in McKinnon Hall until the present building was erected. The corner-stone was laid on October 29, 1932, and the basement opened for service on February 19th, 1933.

Sylvan Lake, Alta.

The Memorial Presbyterian Church, Sylvan Lake, was dedicated on August 6th, 1922, under the ministry of the late Mr. McKecknie, and celebrated its 11th anniversary August 6th, 1933.

There were special reasons for rejoicing on this anniversary for the debt of $600 on the church had been paid, the church bell installed and rung for the first time on the first of July, the last payment of $100 on the manse had been made three days before, and all other obligations met. The church and manse property is well worth between $5,000 and $6,000 and is a credit both to the town and to the faithful ladies who worked so diligently through the years to accomplish these ends.

Stoneham, Que.

Christ Church held its first business meeting in a period of six years on July 31st. The student in charge presided in the absence of Dr. Gordon of Quebec, the moderator. There are twenty-one members on the roll with a prospect of a substantial addition in the near future. Services are being held on alternate Sabbaths by Presbyterians and Anglicans, the latter constituting quite a large proportion of the congregation at the Presbyterian service. This church is the north-eastern outpost of The Presbyterian Church in Canada on the north shore of the St. Lawrence.

Hamilton, Ont.

Rev. F. Kovacs of the Hungarian Presbyterian Church reports good attendance at the church services, and particularly in the Sunday School, which has a record of 91%. A summer school was held this year in the interests of the young people. This body is well organized and has worked earnestly on behalf of the Church. The women, also under the leadership of Mrs. Kovacs, have entered heartily into the church services. The congregation rejoices in its new building, which was made possible by voluntary labor and the assistance of friends. Despite losses the congregation shows a net gain of eight members.

Stanley, N.B.

At the recent communion service in the Stanley, Williamsburg and Tayfalls Churches, Rev. Wm. Fitzsimmons, minister, ten new members were received on profession of faith. This brings the number received during the past three years to thirty.

Keene, Ont.

Knox Church now ranks among the centenarians. In 1833 organization was effected and the congregation had as its minister, Rev. Archibald Colquhoun, services being held in a small schoolhouse. Mrs. Jean Cameron tells the story of the congregation in an extended article which appeared in the Peterboro Examiner. It is a story well told with several letters written in those early days and incidents and persons of special interest to those now

in the congregation. Mr. Colquhoun's relations with his congregation not being very happy he resigned, and the livelihood of the family was dependent upon Mrs. Colquhoun as a school-teacher. Among the many who served as ministers in that long period the outstanding one seems to have been Rev. Francis Andrews, whose ministry began in 1850 and extended half a century, terminating in 1902. The celebration of his jubilee was quite an event. Recognition of his work and service was made by Queen's in bestowing the honorary degree of D.D. His death was the result of his fidelity to duty for, against protest, when the temperature was thirty degrees below and the roads almost blocked with snow, he persisted in keeping his appointment with Westwood congregation. This effort was beyond his strength and he died the following Tuesday. Very prominent among the laymen was Mr. James McNeil, who in various capacities took his share in congregational work for sixty years, serving in particular for a long period as superintendent of the Sunday School and treasurer. The congregation as it now stands is a minority group formed after the Church divided on Union. Their experience after this tested their courage, faith and patience. For some time they worshiped in the town hall and were indebted not only for encouragement but for services to Mr. James Dutton and Mr. Richard Lees of St. Paul's Church, Peterboro. Student supply followed these laymen in ministering to the congregation. The great problem was the erection of a church, to be the third building occupied in this long period. To build or to buy was debated at a congregational meeting when it was learned that the Methodist Church could be secured. Of this Mrs. Cameron tells the following:

"Mrs. Richard Short rose after long discussion and said, 'I thought it was moved, seconded and carried at our congregational meeting that we build a Presbyterian Church.' Mrs. David Hastie followed and announced, 'The lumber is already out.' The next thing the people knew was that the wagon loads of gravel were passing through the village for the foundation." Great credit is paid by Mrs. Cameron to Mr. Walter McCleary, now of Fort Frances, for his tireless endeavor on behalf of the new building. The new church was completed in 1927. The present minister is Rev. John A. Sutherland, M.A.

Hawkesbury, Ont.

St. Paul's Church has recently been renovated and beautifully decorated. At the re-opening service the minister, Rev. Arthur John Back, had the great pleasure of dedicating a handsome set of three silver vases suitably inscribed, the gift of William Harding and family as a memorial to their son, Calvin George, whose untimely death in January, 1931, was so greatly mourned by the congregation. On Sunday, September 10th, three elders were ordained. The congregation in difficult surroundings is making a brave effort to represent worthily the Presbyterian Church and anticipates development with the return of better economic conditions.



THE CHURCH AND MANSE, EMBRO, ONT.

The Presbyterian congregation rejoices in the possession of a church home. Having lost all their property at the time of Union they were compelled for the past eight years to resort to the Town Hall for their services. Some time ago they secured the spacious home of the late D. R. Ross, and early this spring undertook to convert the house into a church and manse. By means of congregational contributions and volunteer labor the building was transformed to provide a beautiful church auditorium complete in every detail, seating comfortably 180, a dining hall and kitchen in the basement, and a commodious manse with all modern conveniences in the upper story.

The customary dedicatory service was conducted by the Presbytery under the direction of Rev. C. E. McCullagh, Brantford, and two Sabbaths were devoted to the opening services. On the first day they were conducted by Rev. Dr. James MacKay of London, a faithful friend in the days of difficulty, who addressed audiences consisting of members and friends too large for the accommodation of the building. To minister to this large company the service in the evening was held upon the church lawn. On the second Sabbath Rev. Dr. MacNamara, Clerk of the General Assembly, preached to large congregations, morning and evening. The two local United churches courteously dispensed with their evening services on the first Sunday.

Middle River, N.S.

Hundreds gathered from all parts of Cape Breton to the recent celebration of the 100th anniversary of the founding of Farquharson Memorial Church, which takes its name from the founder, Rev. Alexander Farquharson, a minister from Scotland sent in 1833 to minister to the Presbyterians in Cape Breton. Rev. S. Buchanan Carey, M.A., Int. Moderator and Moderator of the Presbytery of Cape Breton and Newfoundland, presided over the day's services. In the forenoon an English and a Gaelic service were held, the speakers being Rev. A. D. MacKinnon of Whycocomagh, Rev. M. N. MacDonald of Boulardarie, and Rev. Malcolm Gillies of North Shore, assisted by other clergymen. After lunch was served the afternoon service was held, at which the chief speakers were two laymen, Mr. D. A. Cameron, K.C., and Dr. John Knox MacLeod, both of Sydney. Brief addresses were given also by neighboring clergymen. The service of song was lead by the combined choirs of Middle River and Little Narrows. Thus fittingly was commemorated one hundred years of unbroken service of the Presbyterian Church of Middle River.—Com.

Vancouver, B.C.

The managers of Robertson Presbyterian Church, of which Dr. Alex. Esler is minister, had reached the conclusion that the church should be repaired and decorated. To undertake such work in these times requires courage. The proposal was mentioned to the Session and then brought before the congregation. The response was immediate and insured the success of the undertaking. One member volunteered to pay half the cost of the paint. Unemployed members tendered their services for carpenter work and painting, and the ladies undertook to provide dinner each day for the workers. When the work was completed special thanksgiving services marked the reopening. In a congratulatory letter to the congregation Dr. MacBeth declared that it was "a fine thing in these rather mercenary days to find people taking pleasure in donating material and labor to making the House of God more beautiful." He did not overlook the ladies in his message, but pointed out that their good work was not limited to furnishing meals but brought the workers into fellowship with each other and other members of the congregation.

Amherst Island, Ont.

The anniversary services of St. Paul's Church this year were conducted by Dr. Rochester of the Record on August 20th, the large attendance morning and evening evincing deep interest on the part of the congregation and friends. Of the latter many came from a considerable distance. The minister, Rev. R. K. Earls, B.A., presided at both services and was assisted in the morning by Dr. R. J. Craig of Demorestville, now retired, but still manifesting devotion to all the churches in the Presbytery and beyond, as far as his strength permits. He also assisted at the Communion. On Saturday evening previous a supper, followed by a musical and literary program, gathered from the community a large company into the hall in Stella, providing opportunity for reunion and much appreciated entertainment. A promising aspect of the work in this congregation is that among the youth, who have rallied to the church in great strength. This occasion was the observance of the church's eighty-third year of history.

Tara, Ont.

Knox Church had the privilege recently of hearing Rev. W. S. Bannerman giving an account of his mission work among the Cannibal Fang in Equitable Africa. As a boy he worshiped in Knox Church, his father having a farm at Arran. A large congregation greeted him on that occasion. He was a pioneer in this district of Africa and the largest Presbyterian congregation in the world has grown out of his efforts.

Burnbrae, Ont.

Rev. D. A. McKenzie has retired from the charge of St. Andrew's Church after a ministry of nine years. Both Mr. and Mrs. McKenzie were the recipients of substantial tokens of appreciation at a gathering of the congregation in their honor. To the former a well filled purse was given, and Mrs. McKenzie was presented with an electric floor lamp. Mr. McKenzie's ministry terminated with the last Sunday of August. Ill-health necessitated his retirement. He will make his home near Peterborough.

Mira Ferry, Cape Breton, N.S.

On Sunday, the thirteenth day of August, the Presbyterian Church, Mira Ferry, celebrated its seventy-sixth anniversary. The weather was ideal, and very early in the morning worshipers were seen making their way to the old historic church. This is one of the few Presbyterian churches in Canada in which are found the old time high pulpit and the precentor's box. The church accommodates over a thousand people and was well nigh filled at the special service on that day. The morning service was conducted in Gaelic by Mr. Alexander Campbell, student pastor in charge of Mira and Catalone.

At the special service in the afternoon Rev. Dr. Gordon MacLennan of Philadelphia, Pa., was the preacher, assisted by Mr. Campbell. Dr. MacOdrum of St. Columba Church, Marion Bridge, and Rev. J. O. Ralston of the Presbyterian Church, Sydney. Special music was rendered by the male choir, Presbyterian Church, Sydney,

under the direction of Judge Crowe. Many gathered from all parts of the Island to worship where their fathers had worshiped in former years. The day, which was a memorable one, was brought to a close with the evening service, conducted by Dr. MacLennan.—A. M. C.

AISEAG MHIRA

Air an treas latha deug dh'n fhogharadh bha 'n t-seirbhais chuimhnichidh bhliadhnail air a cumail 'san eaglais so, 's mar is gnadh bha aireamh mhor sluaigh cruinn, Tha tri fichead bliadhna sa sia deug on chaidh a fosgladh air son seirbhais 's ged tha an aireamh sin do bhliadhnaibh ann, seasidh i h-aite ri aon sam bith ann a snasmhorachd 's an comhardachd, Tha san sgir mu'n cuairt tiomchal air coig coithionail dheug 's an aireamh cheudna de dh'eaglaisean a dh'fhas a mach as an eaglais 's as a choithional so 's mar tha'n dual do na Gaidhail tha ceanghal aca ri latha na nithibh beaga as 'n do dh'fhas nithibh mora, Chithear air seirbhais dh'n t-seorsa so moran as gach coithional mu'n cuairt a gabhail an aite suidhe, so far 'n cuala moran dhiu neo'm parantan an soisgail air son a chiad uair 's tha iad ga fhaotain na urachadh a bhi tighinn a dh'urachadh an cuimhne air latha na nithinn beaga, Suidhidh 'n eaglais so tiomchal air mile pearsa 's ged tha i air a suidheachadh far nach eil moran sluaigh gidheadh air seirbheis d'n t-seorsa so bidhidh i lan Bha 'n t-seirbhais bheurla air a cuartachad le laoch treun 'n t-Urr Gordan mac 'Illinain Philadelphia Pa, is bha 'n t-seirbhais Ghaidhlig air a cuartachadh le Alaistair Caimbeul, gille og gealltanach a Oilthigh Mhonaigh-Rioghail, (montreal) Be a bhonn teagaisg leabhar na Salm CXXVII; ear. I. "Mur tog an Tighearn an tigh, gu diomhain saothrichidh an luchd togail" a comharachadh a mach Criosd ann an cridh an duine mar theampull-so-thuigsain 's gach ghne ni dhe bheil e air a thogail, mar tha fein rannsachadh, fein aichadh, aslachadh, urnuigh aithreachas, dochas, earbsa, 's a leithidean sin, Dh'fhaodeadh moran a bhi air a sgriobhadh mu'n na seirbhaisean, 's mu'n eaglais so, ach cha cheadaich aite e, Aiseag Mhira.

SCOTT INSTITUTE

Presenting his report to Toronto Presbytery Rev. M. Zeidman was not only able to give a story of extensive relief work, but also to report that his service in this respect had met with hearty support. In cash, clothing, coal, medical attention and other necessities the sum of $2,346 had been expended, and on the soup kitchen the sum of $4,086. These figures indicate what a splendid charitable work has been done through this agency. Especially gratifying was the fact that all expenses were met and a balance to credit of $563 remained.

GLENMOHR COLLEGE

This designation is significant for a company of ministers assembled at this beauty spot on Lake Simcoe and in the splendid building erected specifically for the advantage of our youth, devoted the period, Aug. 28th to Sept. 1st, to the consideration of high themes related to their work. Recreation of course held a large place in the program for it was vacation for the ministers, and on the spacious grounds, covering ten acres, with the lake at their door, the opportunity for "fun and fellowship" was unexcelled. The ladies were there, too, and shared in all the privileges. The attendance varied somewhat from day to day, but there was a good average and the number reached as high as sixty.

The devotional hour for the four days was in the hands of Rev. Angus McIver of Tiverton. The subjects, ably presented by their respective advocates and earnestly discussed, were profitable for the ministers both from the standpoint of thought and of service.

Prof. W. R. Taylor of Toronto University contributed generously to the program by introducing the following, "The Old Testament as Literature," "The Minister's Use of the Old Testament," "The New Archaeology and the Old Testament." The other leaders and their subjects were: Rev. J. B. Rhodes, "Religious Cognition in St. Augustine, Calvin, and Schleiermacher"; Rev. Joseph Wasson, "The Sacramental Idea in the New Testament"; Rev. John Waldie, "The Kirk Session"; Rev. W. T. McCree, "The Significance of the Exile to the Religion of Israel"; Rev. M. B. Davidson, "The Preacher and the Poet"; Rev. A. L. Budge, "Our Presbyterian Heritage"; Rev. J. McBeath Miller, "An Introduction to the Study of the Barthian Movement"; Rev. J. B. Skene, "The Place of Music in Church Worship"; and Dr. Rochester, "The Pan-Presbyterian Council." A helpful visitor was Dr. Jordan, formerly on the staff of Queen's, whose participation in the debates was at all times most happy.

DESIGNATION

An impressive service was held in Knox Church, Weyburn, Tuesday, August 29th, when the Presbytery of Moose Jaw designated Miss Mary Sherrick, B.A., for work among the Bhils in India, serving under the auspices of the W.M.S. The occasion was marked by a large gathering of friends of Miss Sherrick from the city and district. Garbed in her academic gown and hood she was introduced to the Presbytery by Hon. R. S. Leslie, Speaker of the Provincial Legislature and for a number of years minister of Knox Church. After the devotional services the formal designation was conducted by the Moderator, Rev. D. G. Cameron, D.D. In giving the charge to the



GROUP, KNOX CHURCH, WEYBURN, SASK., DESIGNATION SERVICE.

Left to Right: Back Row—Thomas Findlay, W. G. McArthur, S. McCormick, D. B. Stewart, Mrs. H. R. Horne (Prov. Pres. W.M.S.), Rev. A. K. Davison, Rev. W. A. Cameron.

Front Row—Ernest Brown, Rev. H. R. Horne, James Graham, Dr. D. G. Cameron, Miss M. Sherrick, Rev. S. Farley, Mrs. H. A. Stavely (Presbyterial Pres.).

missionary, her minister, Rev. W. A. Cameron, spoke of the fine home training, splendid education, and strong Christian character which constituted Miss Sherrick's equipment for service. There was the dedication of a young life of highest promise to service of the highest order. Rev. Samuel Farley of First Church, Regina, a personal friend of the family for many years, appealed to the congregation to accept the call to dedication offered by the example of the young missionary. Miss Sherrick was the recipient of numerous presents, a Bible, the gift of the Executive Council of the W.M.S., two pictures from the Moose Jaw Presbyterial, a steamer rug from the W.M.S., Knox Church, a gift of money from the Young People's Summer School, and a Hindu Bible from the Bible Society. Miss Sherrick is the eldest daughter of Mr. and Mrs. James Sherrick. She was born in Weyburn and is an honor graduate in mathematics of the University of Saskatchewan. Her work will be that of a teacher. She sailed for her distant field from Montreal on September 8th.



THE CHOIR, CHINESE CHURCH, VICTORIA, B.C.

The special reason for presenting this picture lies in the fact that both the minister and the choir now appear at the Sunday services in gowns. Rev. D. A. Smith, Superintendent of Chinese mission work for our Church in Canada speaks of this as greatly promoting reverence in Church worship.



MISS NORA McLEOD.

Miss Nora MacLeod, daughter of Rev. Dr. P. A. and Mrs. MacLeod of Maxville, Ont., a recent graduate of the Deaconess Training Home, was formally designated to Indian work by the Presbytery of Glengarry at Maxville on the 25th of August. Her appointment is that of teacher in the Cecelia Jeffrey School, Kenora.

BOOKS

Twigs From the Oak and Other Trees

Rev. D. G. Cameron, D.D. Commercial Printers, Regina, Sask.

This book is mostly a history of the Clan Cameron. As the sturdy oak was from an early date the Cameron emblem, hence the title. The author is of the Clan, Rev. D. G. Cameron, D.D., a minister of our Church residing at Swift Current, retired, but still very active in the service to which he devoted his life. It will appeal to the Camerons, of whom there are many, and to others for the chapters from Scottish National and Church life and pioneer experience in Canada. Two notable figures are described, one Rev. Richard Cameron, M.A., the Lion of the Covenant, and the other, well-known in educational circles in Victoria, B.C., Miss Agnes Deans Cameron, the first white woman to navigate the Mackenzie River to the Arctic Ocean..

Sold only by subscription. Address Rev. D. G. Cameron, D.D., Box 607, Swift Current, Sask. Remit by Postal Order. Price $1.60.

* * *

I Dare You

William H. Danforth, Chairman of the Board, Ralston Purina Company, St. Louis, Mo. Thomas Allen, 266 King St. West, Toronto. $1.25.

This book in a sense might be classed among the efficiency books, of which there have been so many of late years, but it goes beyond that type. It is an appeal to the adventurous spirit of youth, "daring" them to be strong, to build character, and to accomplishment. No youth can read it without his ambition being aroused to be and to do his best. It is commanding in its appeal and others than youth will profit greatly by it, chiefly spiritually, but also physically.

A NEW BOOK

As this number of The Record goes to press, a book that should interest our Church is passing through the hands of the publishers. It is the story of those who laid the foundations of Presbyterianism in Canada and planted outposts of our Church in other lands. The volume, which will be reviewed later in these columns, is entitled, "They Went Forth," and consists of ten chapters that describe, in thrilling fashion, the adventures of our early pioneers. Ministers will find here ample material for a series of sermons on the history of our Church.

The author is one of our own ministers, the Rev. John McNab, B.D., of High Park Church, Toronto, and Convener of the Board of S.S. and Y.P.S. The foreword is written by Professor W. W. Bryden, D.D., of Knox College, in which he cordially commends this volume not only to our own Church, but to Christians in all evangelical Churches. The publishers have promised this book for the first of October.—W. M. K.

MR. ANDREW BROWN

Mr. Brown, senior elder of St. Andrew's Church, Valcartier, Que., was called by death on July 6th, at the age of seventy-one. For twenty-three years he served on the Session; for the greater part of the time as representative elder. He was a man of uprightness and loyal to his Master. Though active in public life, the Church was his chief interest. In large measure due to his effort, the church with manse and property remained in possession of the Presbyterians in 1925. About half of the congregation, with the minister, entered Union and erected a church. Rev. Dr. A. M. Gordon of Quebec conducted the funeral service.

MR. DUNCAN C. MUNRO

Mr. Munro, a worthy elder of St. Paul's Church, Moose Jaw, Sask., passed away recently at the age of fifty years. In 1918 he left Hopewell, N.S., his native place, and engaged in the milling business in Moose Jaw until compelled by failing health to retire about a year ago. He was a man of cheerful and kindly disposition whose life will be a happy memory to all who knew him. He is survived by Mrs. Munro, one son, two daughters and his aged mother, all of Moose Jaw, and two brothers and four sisters in Nova Scotia.

MRS. SAMUEL WALLACE

Mrs. Wallace, whose death took place at her home recently in Toronto, was a native of the city and had resided here throughout her life. She was a member of Cooke's Church, having entered the Sunday School at the age of four years, and maintained this church relationship for eighty years. She was active in the work of the Church, but especially in the W.M.S., which in her honor was called Wallace Auxiliary. For more than twenty years she taught the primary class in the Sabbath School and members of that class acted as pallbearers at her funeral. She is survived by Mr. Wallace, an elder in Cooke's Church and very active in the larger work of the denomination, a sister Mrs. Ellen Anderson, and a brother William Corbett, all of Toronto.

MISS MARION REID

By the passing of Miss Reid, daughter of the late Alexander Reid, Crowland Presbyterian Church sustained a great loss. Her long life of more than four-score years was spent on the farm in Crowland and from girlhood she was a member of the Presbyterian Church and deeply interested and active in every department of its work. She succeeded her father as teacher of the Bible Class, a task for which she was admirably fitted by her knowledge of the Bible, deep interest in the spiritual well-being of the members, and her fidelity. In this work she did much to mould the life of successive generations. She was also a valued member of the choir and President of the W.M.S. from the time of organization. She was a unique Christian character who labored for the best interest of her home, the church, and the community.

MR. SAMUEL BEATON

Mr. Beaton, who passed away at his home in Sowerby, Ont., at the age of seventy years, was almost a life-long member of the Presbyterian Church and for many years leading elder in Knox Church, Sowerby, and was active in the work of the Church up to the time of his death. His deep personal devotion to Jesus Christ, linked with great humility, was the secret of his sturdy life and of his great influence. His place in the home, church, and community will be hard to fill.

REV. DONALD McLEAN

Mr. McLean passed to his rest in the city of Charlottetown at the ripe age of eighty-eight years. He was a native of Belfast, P.E.I., and in his early years a successful school teacher, some of whose pupils became distinguished men in various walks in life. He was a graduate in theology of the Presbyterian College, Montreal, and settled first at Earlstown, N.S. From this place after a ministry of several years he went to West Cape, P.E.I. At the age of sixty-eight he retired and spent the remainder of his life in Charlottetown. Here he served as chaplain to the P.E.I. Hospital. He was a writer also and some thirty years ago published a volume of poems and hymns and has been a valued contributor to The Guardian both in verse and prose. He was an earnest evangelical preacher of forceful delivery and proficient in Gaelic as well as in English.

MRS. KATE WISER BROWN

Prescott Church has suffered a severe loss in the passing of Mrs. Brown, who gave to the Church generously not only of her substance, but her talents. In this she followed the example of her parents, Mr. and Mrs. J. P. Wiser, the donors of the organ when the church was rebuilt in 1893. Mrs. Brown was active in the W.M.S. and possessed of a rich voice her services were freely given to the choir, and she was heard over the radio when the service was broadcast. It is not the Church alone that suffers by her death but the community as well.

JUDGE ALLAN McLENNAN

The Presbyterian Church in Canada lost one of her finest members and most zealous supporters when Judge McLennan of Fort Frances passed to his reward, Friday, September 1st.

Allan McLennan upon graduation, some thirty-five years ago settled at Kenora, Ont., then Rat Portage. There he practised law for some fourteen years, when he was elevated to the bench for the Rainy River district, a position he occupied for seventeen years, and up to the moment of his death.

He was an active member of the Church prior to Union, and after 1925 was even more loyal in his attachment and persistent in his endeavor to build up that which remained. He was a member of Session and Clerk for many years, and also a member of the Synod's Legal Committee, a leader whose ready response to every appeal made him an example to all church members.

His interests were varied, but he gave of himself, chiefly to the Church, the home, and the community. He had a large heart and his right hand and his left were far apart in dispensing charity. There are many to-day in these parts who pay him silent tribute for his wise counsel and the inspiration of his presence.—W. McC.

[A close and true friendship of more than twenty-five years leads the Editor to express his high esteem for Judge MacLennan and his sense of great personal loss.]

HYMN BOOKS

A supply of hymn books to the number of sixty would be greatly appreciated by our church at Harcourt, N.B. Consideration in this particular, whether by the supply of used or new books, or the gift of money by any individual or congregation, would be greatly appreciated. Address Mr. C. L. Mitchell, Harcourt, N.B.

* * *

An appeal has come to us for a supply of Hymn Books for the Indian Reserves of the Birtle Agency, Rolling River, Okanais, Lizard Point, and the Bird Tail. This we commend to some individual or congregation in a position to assist in this particular. Please communicate with Rev. R. Paterson, Elphinstone, Man.

RESOLUTION OF PRESBYTERY

The following is from the Presbytery of Kingston:

"We accept with sincere regret the resignation of Rev. D. A. McKenzie, B.A., from his charge at Burnbrae, Seymour, and we place on record as a Presbytery our testimony to Mr. McKenzie's faithful and effective ministry throughout his nine years at Burnbrae, his zeal and ability as a Presbyter, and his inherent worth as a Christian minister. We wish him Godspeed wherever he and Mrs. McKenzie may go."

VACANCIES

Important

Some ministers have reported to us that congregations announced in the Record Calendar as vacant have in many instances reverted to student supply. In such instances it would be wise for moderators to notify us that such congregations should be removed from the list of vacancies in the Calendar.

A GIFT IN SEASON

Some two years ago we were instrumental in securing for the Rolling River Mission, Basswood, Man., an organ, the gift of a lady residing in Toronto. In appealing to us further, in this instance for a supply of hymn books, Miss M. E. Buckley of the Mission tells of the great help the organ has been in her work:

"The organ you sent to us some two years ago is more than fulfilling its mission and I should like the donor of it to know what a great blessing it is to us and what a help it is. We hold a song service at the mission house, weather permitting, every Sunday night. Some of our young people walk four and six miles to attend these services. I wish you could hear them sing. They never weary and it is often 10 p.m. and later when our meeting closes. Then they set out cheerfully to walk the long distance home. Without the organ it would not have been possible to hold these services, and of course our W.M.S. meetings and various rehearsals are all held at the mission house, the church being four miles away. Our little organ is therefore kept in constant use and it is still in splendid condition.

ACKNOWLEDGMENT

An appeal was made in the columns of the Record for Pulpit Bibles and Hymn Books for Stanley Church and stations. This has met with a very satisfactory response as indicated by the following:

J. A. M., Kincardine, Ont. $2.00
One of a Presbyterian Minority 10.00
W.M.S., Kingston, Ont.—Pulpit Bible and Hymn Books.
W.M.S., Knox Church, Toronto—Pulpit Bible, leather with brass clasp.
Rev. P. McNabb, Lornville, Ont. — Six Hymn Books.
Friends, Sherbrooke, Que.—Pulpit Bible.

THE MODERATOR OF THE ASSEMBLY

The latest news from Fort William is that Dr. Grant, though still very much indisposed, is steadily improving in health. Nevertheless a lengthy period must elapse before he can undertake the duties of his high office. He is still confined to bed, but can sit up for the greater part of the day.

The Committee to Advise the Moderator met recently and made arrangements for substitutes for Dr. Grant at the various autumn Synods. Dr. Norman A. McLeod of Brockville has responded to the request of the Committee and will visit the Maritime Provinces to address the Synod and the annual meeting of the W.M.S. (E.D.) With respect to other appointments Dr. MacNamara, Clerk of the Assembly, in whose hands all correspondence has been placed, will communicate with the Moderator of the other Synods concerned. Applications for the services of the Moderator are also in the hands of Dr. MacNamara. The Church at large will be gratified to learn of the improvement in Dr. Grant's condition.

ECONOMY

The Presbyterian of the South has turned attention to two features of the effort to reduce expenses in the Presbyterian Church, U.S.A. The Assembly had a very short session, we think of two days only, and expenses were correspondingly reduced. Necessarily the minutes were shorter, and as committee reports had been condensed the Assembly volume was reduced by seventy-four pages. In these two particulars therefore money was saved. Dr. Lingle, however, commenting upon the short Assembly, stated that there was such a possibility as extravagant economy.

Children and Youth



SENIOR GIRLS' GUILD, KNOX CHURCH, NEEPAWA, MAN.

Seated second from the left is Mrs. H. M. Coulter, now of Brampton, Ont., leader of the Guild, and next to her on the right is the Honorary President, Mrs. S. Harris. This photo was taken just prior to the departure of Rev. H. M. and Mrs. Coulter for their new home in Brampton.

THE WARTS TOO

IF we were to give our young readers the dictionary description of a wart we think they would be at a loss to know what it is, "A small tumor on the skin, usually hard, formed by enlargement of its vascular papillae and thickening of the upper epidermis which covers them." We think this language is altogether too mysterious for the younger boys and girls at least to understand. Is there, however, anybody who does not know what a wart is, the little hard lump that sometimes appears on any part of the body, but particularly on the hands and face? Sometimes at school it was quite a feature of proud personal display to show the number of warts upon one's hands. Then too the problem of getting rid of them was often discussed and many varied and strange cures suggested, certain rites and ceremonies at the time of the application of these remedies and following them were part of the process. However much a boy or girl gloried in possessing and displaying warts on the hands in school days, there came a time when they were regarded as marring the beauty of one's skin and when they vanished there was great rejoicing. There is no doubt that a wart on the face is a blemish. One is not the more beautiful because of such a growth.

There is a very ugly animal called the Wart Hog who has earned this name because in addition to the great tusks that project from the sides of his mouth he has two pairs of rough warty growths on the face which do not give him a claim to be beautiful. There is also a wart snake which gets its name from the fact that its whole body is covered with lumps very much like warts.

One of England's greatest men, who really had even greater authority in the land than a king, for he took the place of the king, had a rather ugly face and it was made more so by quite a number of warts. When an artist engaged in making a portrait of this great man thought he would make his picture an improvement on the person by leaving out the warts, the man sternly said, "Paint me warts and all."

This man was Oliver Cromwell, at one time Lord Protector of England.

That instruction to the artist is well worth serious attention. It seems to us that when Cromwell spoke that way he was really saying to the painter and to all others who read his words, a man's appearance is not quite so important as his character. We should not be so anxious to have good looks as to have good qualities. That's why sometimes we say, "Handsome is as handsome does." There is a passage in the book of Proverbs which expresses the same thought, "Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." Jesus too emphasized the same thought when He pointed out the contrast between the fine bearing and attractive appearance of some of the people of His day, the Pharisees, and the badness in their hearts. He said that they were very careful to make clean the outside, but not the inside of the vessel. It has been too often true that a fine appearance and a beautiful face have not been signs of goodness. The life and looks have contradicted each other. It is well, therefore, for us to be more concerned about truth and goodness than appearance.

We think also that it may be said that this great man did not wish the world to think that he was in appearance what he was not. He desired the picture to be truthful, not flattering. That is a virtue also. He was speaking only of his face. It is very desirable also that great care should be taken to have our character and conduct in keeping with our profession. The word which Jesus used when He condemned some people with whom He was in constant touch during His life time was hypocrite. If you look up the meaning of that word you will find that it is one who wears a mask, that is one who seems to be, or wishes to be thought something different from what he actually is. We cannot but feel that when Cromwell used these words, "Paint me warts and all," he was really saying "Be true." As we look at his words we hear his voice over the years calling to us, "Be true, be true, be true."

On the other hand it would have been very wrong for the artist to paint only the warts or to make them appear so numerous and so prominent that the other features of Cromwell's face would not be noted. Isn't that a fault of which too many are guilty? They pick out the bad qualities of a person and speak of them so strongly and so often as to convey the impression that that is all that can be said about him. If Cromwell had a homely face or, if you will, ugly features, he had extraordinary qualities. He was not faultless but he was not wanting in truth, in courage, and in devotion to God.

Some there are who know history who would regard him only as a savage warrior, thinking of his awful vengeance upon the people of Ireland, and it would be difficult for those who know the manner of his subduing that part of the British realm to speak of him as other than terrible. Nevertheless the great men who have written about him have placed before us other qualities. Even though we may not hold up Cromwell as the best example of goodness we must not make so much of his faults as to deny his worth. We all may learn to be charitable, to think more of people's virtues than their vices, to speak of the good that is in them rather than the evil, and be more tender and considerate in judging than often we are inclined to be. It is a teaching of the Scriptures that we should judge ourselves a little more severely than we do others. There is a reason in this for we know ourselves better than we know others.—R.



MISSION BAND, BERRIEDALE, ONT.

This picture shows part of the mission band under the care of Rev. R. W. Ellis. Half of their number live in the country. At the close of school the girls organized and held regular meetings all summer. They are engaged in providing some material for Dr. Strang's people in the Peace River, the work of their own hands. The leader and organizer of this country group is Audrey Anderson, second from the left in the middle row. Berriedale was a Presbyterian field before 1925 and is now almost ready for reopening under Presbyterian auspices.

Back of the loaf is the snowy flour,
And back of the flour is the mill;
And back of the mill is the wind and shower,
And the sun, and the Father's will.



MISS E. M. McKECHNIE.

A NEWCOMER'S IMPRESSIONS

Eleanor M. McKechnie, Jhansi, India

Being a newcomer and having no work other than the study of the language I shall give some of my first impressions of India and our work here. (Some of our Christian women have come in and are watching me typing. The typewriter is quite a curiosity to them.) I like India very much. I love the people and believe I shall enjoy my work. The study of the language seems an almost impossible task. With my present attainments I feel very dumb and stupid. Though I have acquired a limited vocabulary I find it very difficult to shape my sentences. For one like me every day is filled with new and strange things. Sometimes I think I have moved back to Old Testament times. Then I get a glimpse of the modern day. Contrasts are on every hand. One sees the old with the new, and the worst with the best. To these strange surroundings one will become accustomed in time.

I am impressed with the great opportunity for service. The need of the Gospel of light, love and life to bring these people out of ignorance and superstition, to correct their ideas of life. Looking upon their condition one longs to help them. Even those who have confessed Christ are but children in the faith and need much instruction and help. This is made more imperative by the character of their surroundings and the drag of the heritage built through the centuries.

One day when visiting Mr. and Mrs. Hawtin at the farm, two little girls, three and four years of age, came to the door. Mrs. Hawtin told me they were both married. A great deal of this is seen among the non-Christians. We very often see wedding groups with their bands marching along the street or road, the girl and boy being around seven years of age. Going to a non-Christian village one of the first things asked us is, "Are you married?" When we say "No," they are usually quite shocked and inquire the reason, etc. Coming home from our Christmas holidays by train, a woman sitting in the car with Miss Simpson and me, watched us for some time. Finally, nodding toward me, she said to Miss Simpson, "Is your daughter married?" For a short time she was silent but one could see that she was not at all satisfied. I expect she was thinking of what neglectful parents I had in allowing me to grow up unmarried. Then as though unable to contain her curiosity any longer, she asked, "When are you going to make marriage arrangements for your daughter?" In many cases it is said that their marriage arrangements are more or less business transactions when girls are given to the highest bidders.

Another grave evil is caste, which is a very serious obstacle to the progress of Christianity. A profession of faith in Christ means loss of caste and the sacrifice of one's relatives.

Our Mission appears to me to be doing a very wonderful work, attention being most directly centered upon the boys and girls, the hope for the future. In the orphanage we have two little girls and nine little boys. In the hostel we have a poor old woman, Pundenbai, blind and suffering from tuberculosis. Her little girl also is in the hospital. We took charge of her when she was an outcast, being unable to work. She says she has given her heart to Christ and is trusting in Him. Being devoted to her child she is delighted to learn that she is improving.

A dispensary is usually a very busy place. Miriam, our Indian nurse, is a very fine girl and a capable nurse.

I have accompanied Miss Simpson several times in her tours among the villages and have enjoyed the experience. The people as a rule welcome us and invite us to sit on the cleanest and best spot available. Then they gather about us and listen to the Gospel stories and singing, after which they come to the car for medical aid. Ignorance prevails on every hand and we find very few who are able to read or write.

I have just been watching our school girls pass the door on their way to prayer meeting in the church, a long line walking two by two. The older girls look very neat in their new Christmas saris and the smaller girls in their fresh pretty prints sent from Canada by many kind friends, or bought by money sent that made it possible to buy materials for Christmas gifts.

Our nine little orphan boys are with them, and they, too, look spic and span with

their clean faces, black oiled heads, dark coats and light striped pantaloons. They are usually wonderfully good in church though like all children, sometimes become tired and restless. It is amusing to watch them. One day one little fellow, to pass the time, began to massage his little black legs by first rubbing his hand over his oiled head and then applying it to his legs. Sunder took a toy to church to play with. When asked to give it up he obediently handed over part of it, but kept the other part for the coming opportune moment when no one would be watching him. Johnnie's and Allison's bright smiles would win anyone. They enjoy singing, and if you should come to see us, they would all stand together and sing for you.

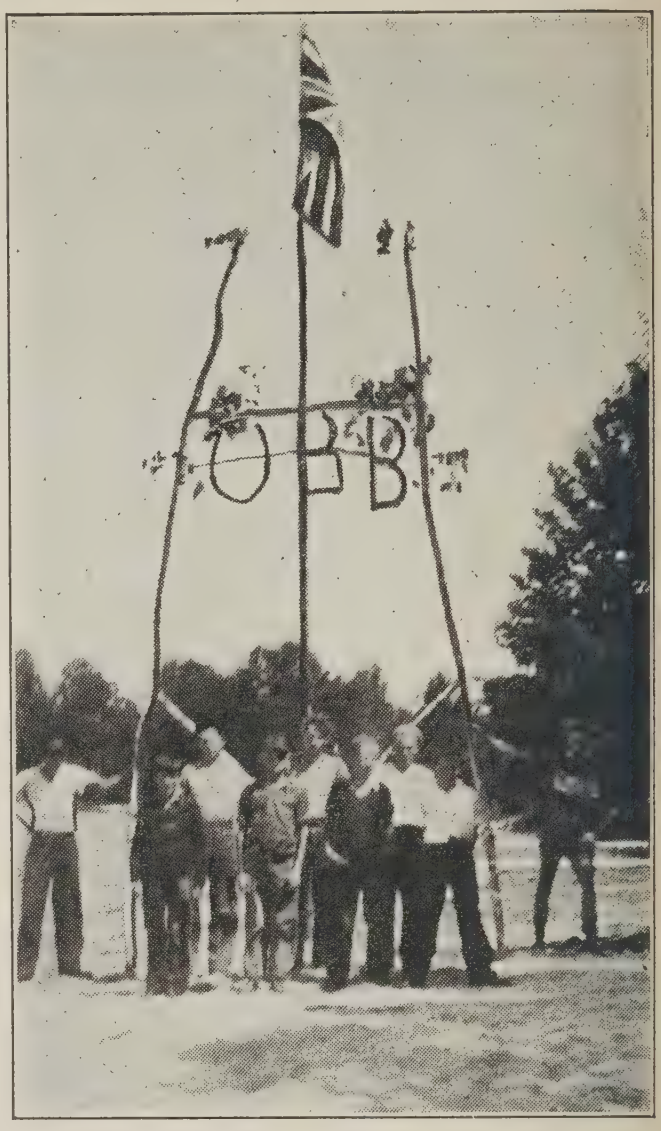
Visiting different lands on my way to India, and now in India, I learned that human nature after all is much the same the world over. As one comes to know people better the desire to help them is stronger and one longs to lead them to the fullness of life in Christ.

AUTUMN RALLY

Y.P.S. Presbytery of Halifax and Lunenburg

The day chosen for the rally of the Presbyterian young people of three counties, was Monday, September 4th. The assembly was held at Dean, N.S., with Miss Barbara MacInnis presiding. The sessions occupied the afternoon and evening of the day, and began with a very hearty welcome to all by the local society. Special attention in the report of the proceedings was directed to the address, "Youth and a Changing World," by Rev. A. J. Sinclair. The emphasis in this message was laid upon seeking moral as well as economic recovery and the young people were recommended to keep themselves fit to be ready for life's opportunities. Their training should be complete. It was especially necessary that they should develop the power of thinking to form independent judgments upon the conduct of life. Elements in the Program for Young People Societies was the theme discussed by Rev. C. Ritchie Bell of Truro, who also conducted the evening service. The trophy for the largest percentage of attendance was presented to Knox Church. Miss Hazel Farnell of Dean was the soloist for the evening. The officers chosen for the ensuing year are: President, Miss Hazel Dean, Elmsdale; Vice-President, Miss Marion Findlay, Halifax; Secretary, Ralph Kane, Halifax; Treasurer, Miss Elsie Redmond, Dean; Executive, Miss Elaine Ramsay, Truro; Miss Margaret Mitchell, Halifax; Timothy Dean, Dean.

Youth too much esteems the new and neglects the old.



BOYS OF THE BURNING BUSH, BURKS FALLS, ONT.

The minister of this congregation is Rev. R. W. Ellis, and each year he has taken the boys of this organization to camp at Stony Lake Beach, near Sundridge. The picture shows the group standing at the bottom of a structure from which the Union Jack flies, and, beneath it, framed in the structure, are the letters O.B.B., Order of the Burning Bush. The Noble Chieftain, Clarence Bell, is on the extreme left. Others are officers and members.

The dauphin of Louis XVI when taken from the palace by the French rabble and put under the tutelage of Simon the cordwainer that he might be coarsened and degraded, taught to do the shameful and filthy, would square his shoulders, stamp his foot, and exclaim: "I was born to be a king!" His sense of his own dignity was his armor. I wish every lad finding himself under the pressure of the crowd's ways would have the courage to stand with the dauphin, to remember his heritage, believe in his destiny, dare to be kingly.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—OCTOBER 8

Saul in Damascus

Acts 9:1-31.

GOLDEN TEXT.—Therefore if any man be in Christ, he is a new creature; old in Christ, he is a new creature: the old things are passed away; behold all things are become new.—2 Cor. 5:17.

TIME.—Saul's conversion, A.D. 35. Saul in Arabia, A.D. 36. Saul escapes from Damascus, A.D. 37. Saul preaches in Jerusalem and returns to Tarsus, A.D. 38.

PLACE.—Damascus. Somewhere in Arabia (Sinai?). Jerusalem. Tarsus.

SUBJECT.—SAUL'S CONVERSION.

I. SAUL THE PERSECUTOR, vs. 1, 2.
The martyrdom of Stephen.
Saul goes to Damascus.

II. "WHY PERSECUTEST THOU ME?" vs. 3-9.
The great light.
The voice of Christ.

III. THE VISIT OF ANANIAS, vs. 10-31.
"Behold, he prayeth."
"Receive thy sight."
Saul preaches in Damascus.
Saul studies in Arabia.
From Damascus to Jerusalem and Tarsus.

LESSON—OCTOBER 15

Paul in Antioch

Acts 11:19-30; 12:25.

GOLDEN TEXT.—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. 1:16.

TIME.—Claudius becomes Emperor, January 24, A.D. 41. Church at Antioch founded A.D. 38-41. Barnabas goes to Antioch, A.D. 42. Saul goes to Antioch, A.D. 43. Aid sent to Jerusalem by Saul and Barnabas, A.D. 44 or 45. Return of Saul and Barnabas, with Mark, to Antioch, A.D. 45 or 46.

Place.—Antioch. Jerusalem.

SUBJECT.—THE CHURCH SPREADING OUT.

I. GENTILES IN THE CHURCH, Acts 11:19-21.
The effect of persecution.
Brotherhood with men of other races.

II. A GLORIOUS PARTNERSHIP, Acts 11:22-26.
Paul and Barnabas.
The name "Christian."

III. THE HELPFUL HAND, Acts 11:27-30; 12:25.
Famine relief.
The return with Mark.

LESSON—OCTOBER 22

Paul in Asia Minor

Acts 13 and 14.

GOLDEN TEXT.—And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

TIME.—The first missionary journey, A. D. 47 to 49.

PLACE.—Cyprus, Pamphylia, Pisidian Antioch, Iconium, Lystra, Derbe.

SUBJECT.—THE BEGINNING OF FOREIGN MISSIONS.

I. THE FIRST MISSIONARIES SET SAIL, Acts 13:1-12.
The first missionaries ordained.
The blinding of Elymas.

II. IN ANTIOCH OF PISIDIA, Acts 13:13-52.
The defection of Mark.
Paul's sermon in Antioch.

III. THE STONING OF PAUL, Acts 14.
The superstitious people of Lystra.
The cruel people of Lystra.

LESSON—OCTOBER 29

World's Temperance Sunday

Romans 13:12—15:3.

GOLDEN TEXT.—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Rom. 13.10.

TIME.—Paul's letter to the Romans was written A.D. 57.

PLACE.—It was written in Corinth.

SUBJECT.—THE CHRISTIAN USE OF PERSONAL LIBERTY.

I. CAST OFF THE WORKS OF DARKNESS, Rom. 13:12-14.
The day is at hand.
Make not provision for the flesh.

II. NONE OF US LIVETH TO HIMSELF, Rom. 14:1-12.
Fully assured in our own minds.
Live unto the Lord.

III. STUMBLINGBLOCKS, Rom. 14:13—15:3.
The kingdom of God is not eating or drinking.
The weaker brother.

LESSON—NOVEMBER 5

Paul in Jerusalem

Acts 15:1-35.

GOLDEN TEXT.—Where the spirit of the Lord is, there is liberty.—II Cor. 3:17.

TIME.—A.D. 50.

PLACE.—Antioch. Jerusalem.

SUBJECT.—HOW CHRISTIANS WILL SETTLE DISPUTED QUESTIONS.

I. THE POINT AT ISSUE, vs. 1-5.
Jewish rites and the Gentiles.
The commission.
The first church council.

II. THE COMPROMISE ARRIVED AT, vs. 6-29.
Peter's testimony.
The testimony of Barnabas and Paul
James's proposal.

III. THE ACCEPTANCE OF THE PEACE PROPOSAL, vs. 30-35.
The commission arrives at Antioch.
Working together in love.

We shall not be asked at last how much pleasure we had in life but how much service we gave; not how full it was of success but of sacrifice; not how happy but how helpful we were; not how ambition was gratified but how love was served.



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OUR CHURCH CALENDAR

Synods

Maritime, Westville, N.S., St. Andrew's Church, October 3rd.

Montreal and Ottawa, Brockville, Ont., First Church, October 10th.

Manitoba, Winnipeg, Man., Norwood, November 13th.

Saskatchewan, Saskatoon, Sask., St. Andrew's, November 7th.

Alberta, Calgary, Alta., Grace Church, October 31st.

British Columbia, Vancouver, Central, October 11th.

Vacancies

Toronto, MacPherson Church, Mod., Rev. G. M. Dunn, 36 Beaufort Rd., Toronto.

Richmond Hill, Ont., Mod., Rev. J. W. MacNamara, 372 Bay St., Toronto.

Burnbrae, Seymour, Ont., Mod., Rev. J. A. Koffend, Stirling, Ont.

Madoc, Ont., Mod., Rev. J. A. Seymour, 271 George St., Belleville, Ont.

Parry Sound, Ont., Mod., Rev. H. J. Scott, North Bay, Ont.

Eldon, Ont., Mod., Rev. E. W. MacKay, Woodville, Ont.

Toronto, Rogers Church, Mod., Rev. J. B. Skene, 39 Benlamond Ave., Toronto, Ont.

Kildonan, Man., Mod., Rev. T. Owen Hughes, 147 Cathedral Ave., Winnipeg, Man.

Birch Grove, Broughton, Etc., N.S., Mod., Rev. M. N. McDonald, Big Bras D'Or, N.S.

Catalone and Mira Ferry, N.S., Mod., Rev. Duncan McColl, Grand River, N.S.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. McKinnon, Whycocomagh, N.S.

Marion Bridge, N.S., Mod., Rev. Wm. McCulloch Thomson, Sydney, N.S.



Middle River, N.S., Mod., Rev. S. Buchanan Carey, Baddeck, N.S.

South Gut, Englishtown, N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Fredericton, N.B., Mod., Rev. G. E. Knight, Harvey Station, N.B.

Kydd Memorial, Montreal, Que., Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

Monkton, Ont., Mod., Rev. John Elder, Milverton, Ont.

Olds, Alta., St. Andrew's, Mod., Rev. J. A. T. McLagan, Innisfail, Alta.

Cromarty, Ont., Mod., Rev. A. R. Gibson, Mitchell, Ont.

Beaverton and Gamebridge, Ont., Mod., Rev. R. G. Scott, Cannington, Ont.

Hamilton, Ont., Calvin Church, Mod., Rev. S. Banks Nelson, Hamilton, Ont.

Drayton, Ont., Mod., Rev. J. McBeath Miller, Palmerston, Ont.

Lethbridge, Alta., Mod., Rev. M. S. Blackburn, Medicine Hat, Alta.

Macleod, Alta., Mod., Rev. M. S. Blackburn, Medicine Hat, Alta.

Danville and Asbestos, Que., Mod., Rev. J. Lloyd Hughes, Upper Melbourne, Que.

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Knox Church, St. Mary's, Ont., to Rev. A. W. Hare.

Inductions

Trenton, Ont., Sept. 6th, Rev. W. E. Kelley.

Stratford, Ont., Sept. 6th, Rev. C. S. Oke.

Priceville and Swinton Park, Sept. 26, Mr. Norman MacDonald.

Caledon East, Caledon, St. Andrew's and Claude, Oct. 12, Rev. George Aitken.



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7	3	" 5 and 6 years old
3	1	" 6 and 7 years old
10	1	" 7 and 8 years old
1	3	" 8 and 9 years old
6	1	" 9 and 10 years old
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Song dispels worry.

Old habits are iron shirts.

The tree falls where it leans.

Good thoughts are half of health.

The young may, the old must, die.

It is easier to earn than to keep.

Without health there is no wealth.

Hours once lost cannot be regained.

A sulking priest will get no stipend.

The smith forges iron while it is hot.

One must feel warmly before he can express strongly.

Be critical of pretense but appreciative of honesty.

Do the day's duty and trust God for the consequences.

Slight small injuries, and they'll become none at all.

We need an ideal to save our life from deadly dulness.

Every faculty is preserved and strengthened by thoroughness.

Life, however short, is made still shorter by waste of time.

We have no safeguard if we have not conscience in our work.

Worldliness is the organization of a man's life apart from God.

If one is faithful his faithfulness will appear in everything.

Spare me from bitterness, sharp passions, and unguarded moments.

Life is regulated by a few strong instincts and a few plain rules.

A man must not suffer himself to be unfaithful to his better self.

We ought to live every common hour in the power of an endless life.

There are two ways in life, the easy way of self-pleasing and the hard way of self-denial, the first, the way to death, and the second, the way to life.

Only the spiritual belongs to the eternal world.

The Church must convince the world of God by Christian love.

The true dignity of life is secured when it is joined to the infinite.

The greatest gifts need the discipline and development of hard work.

'Tis strange but true; for truth is always strange, stranger than fiction.

To be loved unselfishly is a blessing; to love unselfishly is a greater blessing.

Our acts are angels, or good or ill,
Our fatal shadows that walk by us still.

I hope to see my Pilot face to face,
When I have crossed the bar.

Parch not your life with dry despair;
The stream of hope flows everywhere.

Without enthusiasm nothing will be done; without knowledge nothing will be well done.

It is always right to deal very mercifully with first offences and to give offenders a clear fresh chance.

What else can one do that is so valuable as to contribute a human life to the world and then so direct it as to make it a blessing to man.

This learned I from the shadow of a tree,
Which to and fro swayed o'er my garden wall:
Our shadow-selves, our influence, may fall
Where we can never be.

The habit of giving emotional expression to feelings without corresponding action is in the end thoroughly detrimental both to will power and morality.

The mother of a State Governor in U.S.A., when asked if the day of her son's inauguration was not the happiest of her life, replied, "I was just as happy when my boy joined the Church."

Solitary graves of the venerable men, delicate women and tender maidens who unhesitatingly laid down their lives for Christ and the Church form no small portion of the strength and righteousness of Scotland.

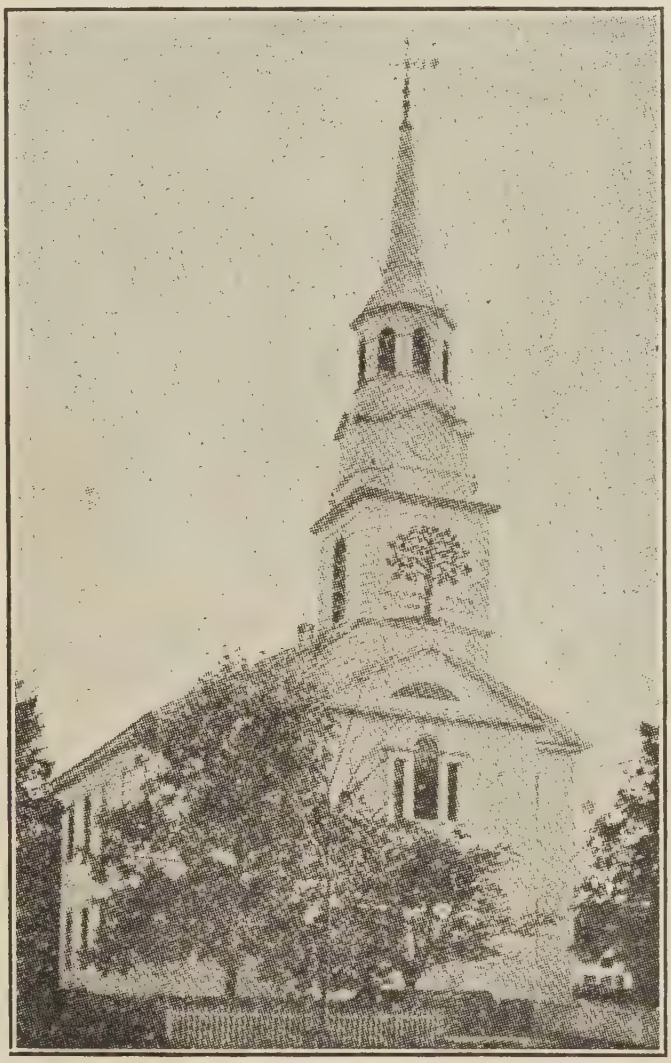
Selected.

NEC TAMEN CONSUMEBATUR

The PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF
THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, NOVEMBER, 1933 No. 11



Greenock Church, St. Andrew's, N.B.
Page 333

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177 Jarvis Street, Toronto

A MODERATOR

The Natal Witness of August 11th, a paper published in Pietermaritzburg, South Africa, reports the election of Rev. G. P. Philps of Dundee, as Moderator of The Presbyterian Church in South Africa. The ceremony of robing the Moderator-elect was performed with the present Moderator, Rev. F. Stakes, of Johannesburg, presiding. Mr. Stakes at the proper time called upon Mrs. D. G. Johnstone, who invested Mr. Philps with the moderatorial robes. The retiring Moderator referred to his successor as the best beloved minister in the Presbyterian Church in South Africa. Mr. Philps is a son of the late Rev. G. M. Philps, D.D., formerly minister of Union United Free Church in Glasgow, and a brother of Mr. W. P. Philps of Burnaby, B.C., representative elder and Clerk of the Session of Gordon Church, New Westminster.

LIBERALITY

A remarkable example of this was afforded by a congregation of the United Free Church (Continuing), Scotland, for the erection of a church. A year ago at a congregational thanksgiving and thank-offering service, the decision to build having been made, in less than ten minutes, the time taken by four senior elders to walk slowly down the aisles with baskets for gifts and promises, the splendid sum of £2,050 was recorded, £1,700 being in cash. Such was the joy of this assemblage that the Doxology was sung twice. The promises given on that occasion were met and some £300 further was secured between the laying of the cornerstone and the opening of the new church. At the dedication service held on the Saturday and Sunday an additional sum of £1,200 was reported, and almost wholly in cash.

The Presbyterian Record

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The Presbyterian Church in Canada
Edited by Rev. W. M. Rochester, D.D.
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FORM OF BEQUEST

The Presbyterian Church in Canada

I give (or bequeath) to The Presbyterian Church in Canada (that is the continuing Presbyterian Church not merged in or associated with The United Church of Canada) the sum of..... Dollars, to be used for *Home or Foreign Missions, or both, and I direct that this legacy be paid to the Treasurer of the Church, whose receipt shall be a good and sufficient discharge in respect thereof.

*Note:—Specify whether for Home or Foreign Missions, or both.

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The Presbyterian Record

VOL. LVIII. TORONTO, NOVEMBER, 1933 No. 11

BY THE EDITOR

COMING FORWARD

IN the October Record, on the editorial page, we suggested early and energetic action by all who can assist in extending the circulation of the Record. A western congregation was the first to report plans for this year, the Session having acted promptly by resolving upon an effort to that end. This is Knox Church, Weyburn, Sask., Rev. W. A. Cameron, minister. To assist them in this endeavor upon request fifty copies of the October Record were forwarded. Doubtless others have moved in the matter in harmony with our suggestion, but nevertheless we commend the action taken in the Weyburn congregation and look for similar enterprise on the part of every congregation and mission station throughout the Church. We feel we cannot make our appeal stronger than the cause merits and would impress the following:

Act at once.
Canvass the entire congregation.

Have some one act as leader in this effort but do not impose upon that individual the whole work. Many hands make light work, and this is an undertaking that might well be assumed largely by the young people of the congregation under proper direction. Inform the congregation before the effort, explicitly stating the end in view and commending the Record.

Send for sample copies for distribution if required.
Secure the money with the order if possible and remit at once.

Enthusiasm and sustained effort will insure that the General Assembly's purpose to have the Record in every family is carried into effect.

A CENTENARY OF EMANCIPATION

At a Church Assembly in England when action for the abolition of slavery where it now prevails was upon the order of business, the Bishop of Durham said, "I have asked you to connect your vote this morning with the centenary of the abolition of slavery. I am not fond of centenary celebrations; there are too many of them; and their motives are too uncertain and unsatisfactory; but there are exceptions to every rule; and I have no hesitation whatever in asking the Assembly to celebrate this centenary with a good conscience and complete satisfaction."

Our sentiments are in accord with those of the Bishop. We approve and applaud the celebration of this centenary and would help to finish the uncompleted task to the limit of our power, for there are many millions yet in this cruel bondage.

The event commemorated is the Act of Emancipation passed one hundred years ago which brought liberty to 700,000 slaves within the British Empire and at a cost, enormous at that time but never grudged, of £20,000,000.

A long and hard fought battle it was that issued in this triumph. In 1807 Wilberforce, after years of effort, won in the battle's first stage by securing the abolition of the slave trade, but twenty-six long years passed before he first and then Buxton were successful in convincing the nation, as represented in Parliament, of the wickedness of slave-owning. That was an instance of real conversion for not only was slavery approved by Parliament but its cruelties as well, for, by statute, flogging, branding with red hot irons, and even amputation of limbs in the case of runaway slaves were upheld. All told, forty years of struggle was necessary to dislodge this deeply entrenched and nefarious institution. The herculean task was accomplished however and the leaders in the movement had the satisfaction of "changing the atmosphere of the Commons, converting the nation, and saving the soul of Britain."

One man stands out among the leaders for early and able advocacy in this chivalrous and Christian reform, William Wilberforce, but others had a noble part also, namely, "the Dukes of Gloucester and Wellington, Pitt, Fox, Castlereagh, Buxton, Sturge, Clarkson, and the missionaries Knibb and Smith."

Emancipation in the British Empire however but started a movement which in due course led to the liberation of 4,000,000 slaves in North America, 1,000,000 in Brazil and Cuba. In more recent times 7,500 were freed in Burma, 57,000 in Nepal, and

as a result of Britain's protectorate, thousands in German East Africa were liberated, with 215,000 in Sierra Leone.

That good work must still go on and to that Britain had pledged herself, making the cause now not national, but international. Sir John Harris says that in 1823 the British resolution was handed to Mr. Speaker, and one hundred years later Sir Arthur Steel-Maitland handed the President of the Assembly at Geneva the resolution which launched the struggle internationally and brought the League of Nations into the arena. A new anti-slavery convention has been drawn up to which forty nations, including the U.S.A., have subscribed "to bring about the suppression of slavery in all its forms throughout the world."

In his address before the large audience in Assembly Hall, Edinburgh, at the time of the Assembly of the Church of Scotland in May last, Sir John Harris confronted the churches with their responsibility in this world-wide campaign by insisting that international effort must be supported by an international conscience. The churches and individuals may take their share in this crusade through the Anti-Slavery and Aborigines Protection Society, whose headquarters are at Denison House, Vauxhall Bridge Rd., London, S.W. 1. Canada should hear such men as Sir John Harris and Sir Arthur Steel-Maitland and it may be that the privilege of welcoming them to Canada would be a possibility, but only so by general and concerted action.

Sir John has written "A Century of Emancipation," a book which may be secured at the address given above, in cloth 7s. 6d., in popular edition 2s. 6d.

DR. DONALD FRASER

A notable figure in Church life in Scotland has passed in the person of Dr. Donald Fraser, whose long career was spent almost wholly in promoting the Church's work abroad, first as a missionary in Africa and later as Organizing Secretary of the United Free Church for Foreign Missions, and finally in a like capacity in the Church of Scotland. His early services in the Student Christian Movement inspired by the young American, Mr. R. P. Wilder, caused a break in his studies, he having accepted the office of Travelling Secretary for this organization. This special work ended in 1896 and he then expressed his readiness to go to Livingstonia, Africa, although he was in the midst of his divinity course. In the light of his gifts and fervor it seemed unreasonable to require him to complete his studies and although he offered to go as a layman he was given special ordination upon the condition that acceptance of a church at home could only be by permission of the General Assembly. So to Africa he went where he labored long, wisely, and with enthusiasm, finding such a sphere most congenial to his temperament. Fruit of his labors in the dark continent is in part seen in the fact that Loudon, the centre of his activities, with an area of 2,000 square miles, had over 200 sub-stations, 10,000 children in schools with 370 teachers, and a Christian community of over 10,000 souls. His influence however extended beyond this circle, with the result that among the heathen drunkenness and the evils connected with magic and polygamy greatly decreased. What his death meant to the Church he served with such distinction is expressed by Dr. Millar Patrick in Church Life and Work: "Seldom does so poignant a sense of loss fall on the Church as was felt when it was known that Dr. Donald Fraser had passed away. He had a dominion all his own in the Church's heart. It was not merely that no leader was better known, or that none had rendered more gallant or splendid service; it was that everyone who knew him loved him, and realized that no man in our time had more conspicuously incarnated the spirit of the Gospel, or shown to such multitudes the grace and beauty betokened by the Christian name. The Church knew itself immeasurably impoverished by the passing of one of the greatest of its servants and one of the truest of its saints."

In connection with his obsequies it is of interest to note that the body was cremated at Glasgow Necropolis, the family expressed the desire that no mourning should be worn, the note of the funeral service was thanksgiving, and instead of the Funeral March the Hallelujah Chorus was played.

FRANCIS MAKEMIE

This name is known possibly to a comparatively small number in Canada. Even in the United States where tribute was recently paid to this man's character and service his name is not widely familiar. It has been brought into prominence however by commemorative exercises held early in October. The scene of the great rally of Presbyterians was Makemie Memorial Park, Accomac County, Virginia. The purpose of this assembly was to observe the 250th anniversary of the founding of the first Presbytery in U.S.A. and to honor the memory of the founder, Rev. Francis Makemie. The great company assembled in the arena of three acres dedicated in 1908 as a memorial to this man. In this park stands a monument with a life size figure of Makemie, clad in Geneva gown with bands, with the Bible in his right hand and his left uplifted as in the act of preaching. Who this man was and what his career is set forth in the inscription on the memorial:

FRANCIS MAKEMIE

"Erected in gratitude to God and in grateful remembrance of His servant and minister, Francis Makemie, who was born in Ramelton, County Donegal, Ireland, A.D. 1658, was educated at Glasgow University, Scotland, and came as an ordained evangelist to the American Colonies, A.D. 1683, at the request of Col. William Stevens, of Rehoboth, Maryland. A devoted and able preacher of our Lord's Gospel, he labored faithfully and freely for twenty-five years in Maryland, Virginia, the Barbadoes, and elsewhere. A Christian gentleman, an enterprising man of affairs, a public-spirited citizen, a distinguished advocate of Religious Liberty, for which he suffered under the Governor of New York, he is especially remembered as The Chief Founder of Organized Presbytery in America, A.D. 1706, and as the First Moderator of the General Assembly.

"He died at his home, whose site is nearby, in Accomac County, Virginia, in the summer of A.D. 1708, and was buried in his family cemetery, located on this spot, now recovered from a long desecration and dedicated with this monument to his memory A.D. 1908, by the American 'Presbyterian Historical Society,' seated at Philadelphia, Pennsylvania."

He is described as "The Chief Founder of Organized Presbytery in America," but is not given exclusive credit in this particular. However he began the work of organization which established the great Presbyterian Church in the Western World. He was a true shepherd for he visited every part of the colonies and by his preaching and his securing of ministers and contributions from the Old Land was the real helper of these scattered people.

The incident referred to in the inscription was his arrest by the Governor of New York, Lord Cornbury, a relative of James II, on January 19th, 1707, for preaching in a private house. However the Governor met his match for at the trial the jury brought in a verdict of not guilty as the result of Makemie's defence of himself, for he proved to be an able lawyer. Though acquitted he had to pay the entire cost which amounted to the large sum, for those days, of more than $400. Lord Cornbury defending himself later against charges laid against him before the English Government and with which apparently he connected Makemie, described the latter thus:

"I entreat your protection against this malicious man. He is a jack-of-all-trades. He is a preacher, a doctor of physic, a merchant, an attorney, a counselor-at-law, and, which is worse than all, a disturber of Governments."

This looks like a tribute though surely not intended as such.

We are indebted to Rev. J. R. Graham of St. Andrew's Church, Sherbrooke, Que., for this personal note:

"The reason I am specially interested in this anniversary is that Francis Makemie was born eight miles from my home in Donegal and before coming to Canada I was under the care of the Presbytery that sent him to U.S.A., the Lagan Presbytery, now the Letterkenny Presbytery."

The Presbyterian Church in Canada enters into full fellowship with our brethren in the United States in honoring the memory of this able and devoted pioneer and in their rejoicing over the fruits of his distinguished service by which we too have benefited.

GREENOCK CHURCH, ST. ANDREW'S, N.B.

(See Cover Page)

This church is more than one hundred years old, having been completed in 1824. It was the gift of Capt. Christopher Scott, ship-owner and sea-captain, and came about in this wise. The Loyalists of all denominations worshiped in the Anglican Church, the only church in the community. Harmony prevailed until the rector was changed. Then the Presbyterians withdrew and resolved to erect a building of their own. Little progress was made to that end and, at a dinner, a sneering reference was made to the "pious Scotch saints who could not build a church for themselves." In vehement fashion Capt. Scott declared that they should have a church and this responsibility he accepted himself. The building is of wood and is both ecclesiastical and graceful in its lines. The spire particularly has engaged attention, being known as a Christopher Wren spire and has been the object of interest for many tourists. The captain spared no expense and in the furnishings and workmanship his generosity is displayed. He sent to Scotland for expert workers to build the pulpit and railing, in which not a nail is used. He brought the mahogany from the West Indies for the pulpit and the railing, both of which are trimmed with bird's-eye maple as well as the railing about the gallery. Every pillar in the church consists of a single tree of bird's-eye maple. The church was given to the congregation by Captain Scott on condition that a manse be erected. The congregation having failed in this the captain sought to withdraw the gift but was unable to do so. Though he failed he did not seem later to regret his generosity, for, having retired to Scotland, he sent a bronze medallion bearing St. Andrew's cross and a dove of peace to be placed above the pulpit as a perpetual reminder to the congregation "to preserve the unity of the spirit in the bond of peace." On the front of the spire in relief is an oak tree. This was placed there by the wish of the captain under the impression that Greenock, Scotland, the place from which he came, and the name given to the church, meant green oak.

One stipulation in the deed was that the church should be perpetually painted white, the trunk of the oak tree brown, and the leaves green.

Stewardship is the recognition of the fact that we are not our own, but God's, and that our persons and possessions with all their capacities are a trust to be accounted for and to be discharged in love to God, in fellowship with and dependence upon Him, and according to His will.

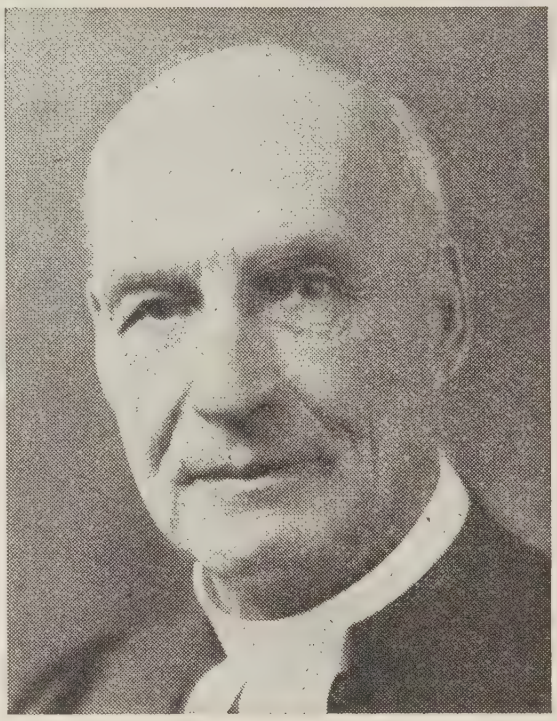
PASTORAL LETTER

Moderator of the General Assembly

TO the Members and Adherents of The Presbyterian Church in Canada.

MY BRETHREN, GREETINGS:

This message has been delayed by circumstances over which I had no control.



One asks, what should the Moderator's message emphasize? The most important feature of our Church work is the raising of the Budget. Perhaps we get tired hearing about the Budget because it appeals to us as the raising of so much money and there is a curtain drawn between the money and what is accomplished by it; and so the appeal frequently falls on deaf ears; but if we view the Budget in terms of what it does, you will see that it does not mean $500,000, more or less, but missions in Japan, China, India, and especially hospitals, school homes, and the Gospel preached in the hamlets and far-away places of Canada, and this brings blessing and help and salvation to all who are ministered to through the Budget.

Our contributions give us a direct contact with all this work. What we give, we have earned, and our earnings represent our efforts in life. So that we are really giving a part of our life when we are giving our money. When we think of the ease with which the Budget can be raised I wonder that there is ever a deficit. The Budget is not beyond the capacity of The Presbyterian Church in Canada. We are assured that five cents a week from every member, not including the adherents, would more than raise the Budget. We are not taking on new work; just striving to maintain the work we have already established, and the work is the minimum of what 180,000 members should do.

In this message I am not undertaking to show you an easy way to raise the Budget, merely asking that each recognize his Christian stewardship. When we all recognize this the Budget will be assured. "The cattle on a thousand hills are mine," saith the Lord, and again, "Ye are not your own, ye are bought with a price." The meaning of the two is that all wealth is in the hands of God, and all who have been saved by Christ Jesus belong to Him too. Therefore, what we have is not our own but God's, and He asks us to pay some interest for the wealth He has given us. He has a great work to do in evangelizing the world and He can only do it through men and as men give of that which God has already given them for the carrying on of His work.

The first necessity in the raising of the Budget is not merely to give as if what we gave were our own, but to give back part of that which belongs to God, that which He has already entrusted to us, and if we do this, God will always see that we have His share and our own as well.

We ministers of the Church must teach and preach the duty and the privilege of Christian stewardship. This applies not only to material possessions but to the sharing of love, sympathy, vision, education, and the privileges of Christian civilization.

With kindly greetings to all in the hope that you may enjoy God's richest blessings in Christ Jesus.

Yours sincerely,

H. R. GRANT.

Note: A letter from Dr. Grant's Secretary reports a very marked improvement in his condition.—Ed.

BALANCE THE 1933 BUDGET

Something from Everyone

THROUGH rigid economy there has been a big saving in expenditures in 1933, as compared with former years.

The Budget allocations to Presbyteries have been revised so that the amount asked for corresponds exactly to the present estimated expenditure for the year.

If any congregation fails to raise the full amount of their revised allocation it will mean adding the amount of their failure to the existing deficit on our current account.

Our estimate is that not more than 30% of the members of the Presbyterian Church in Canada are contributing in any regular way to support the general work of the Church.

How many of the other 70% will come in and help?

Are we Presbyterians?

Something from everyone will do it.

WHAT THE BOARDS OF THE CHURCH ARE DOING TO BALANCE THE BUDGET

THE BOARD OF ADMINISTRATION

Rental of Church Offices

Under a new lease effective October 1st a reduction of nearly $3,000 per annum has been secured, by which the Church will benefit about two thirds, and the W.M.S. (W.D.) one third.

Salaries

The salaries of all members of the official staff, and of all heads of departments have been reduced.

Printing

A reduction of $600 from last year has been effected in the cost of printing the Acts and Proceedings of the General Assembly, and a substantial saving has been secured in the cost of printing letterheads for the several departments grouped under "Administration."

General Assembly Expenses

Up to the end of August there was shown a reduction of over $3,900.00 under this heading as compared with the same period last year.

J. W. MacNAMARA,
Secretary.

BOARD OF MISSIONS

The General Board of Missions, entrusted with the Home and Foreign Mission work of our Church since the division of the work by the Federal Commission in 1926, has been able to maintain this work up to the present without closing any fields, recalling any missionaries, or reducing the minimum salary.

We greatly appreciate what our people have done during this period for the support of the mission work of our Church, but the net results of the givings of our people have not been sufficient to maintain this work, with the result that a considerable deficit in the meantime has accumulated. It has been decided that for the present year we must balance this year's Budget on the basis of our receipts. This means a radical cut in the estimates for the amount assigned to the Board, but it is encouraging to note that the Board of Missions for the first seven months of this Treasurer's year has been able to effect a reduction in expenditure of approximately $42,000, with the hope that for the balance of the year there may be still further reductions. These reductions became possible in part, (a) by bringing up aid-receiving fields to a larger

degree of self-support; (b) by reductions in overhead; (c) by financial assistance from other sources to undertake part of the work; and (d) by refusing any increased grants to aid-receiving fields and by not allowing any self-supporting field to come on to Augmentation.

The Budget Committee has sent down to Presbyteries a reduction of 15% in the allocations that went down earlier in the year, with the sincere hope that our congregations will put forth every possible effort to raise this reduced amount and thus enable us to balance our Budget on the basis of the receipts. If each member and adherent of the Church would make some contribution to this year's Budget, even though it might be in some cases very small, we could succeed in our purpose.

If we fully appreciated what the Master has done for us, we could best show it by endeavoring to the extent of our ability to carry out His commission to make Him known to others.

ANDREW S. GRANT,
Secretary, General Board of Missions.

* * *

BOARD OF SABBATH SCHOOLS AND Y. P. S.

That the Board of Sabbath Schools and Young People's Societies desires to co-operate in the fullest measure with The Board of Administration in its effort to balance the Budget during the current year is evidenced by the following figures:

The General Assembly in June, 1932, agreed that the allocation for the work of this Board for 1933 should be $15,000.00. At a recent meeting of the Executive of The Board of S.S. and Y.P.S. the General Secretary reported that during the first seven months of this year expenditures had been reduced almost $2,000.00 as compared with the same period last year. It is expected that further reductions will be possible and that $11,000.00 instead of $15,000.00 will finance the work until the end of January. This difference of more than 27 per cent has been effected by refusal to open up new work, and the hearty co-operation of Presbyterian Publications.

Though the Board is pleased to make this announcement, it is earnestly hoped that, in the near future, a sufficient amount will be placed at its disposal, to enable it to undertake the serious task of reaching thousands of Presbyterian homes reported in the recent census. Our Sabbath School by Post is becoming a very important branch of our work.

W. M. KANNAWIN,

DO YOU WISH TO KNOW HOW YOUR PRESBYTERY IS HELPING TO BALANCE THIS YEAR'S BUDGET?

LOOK BELOW!

The percentage of the revised allocations to Presbyteries as received by the Treasurer to September 30th.

Synod of the Maritimes

Cape Breton and Newfoundland	23.79
Pictou	18.77
Halifax and Lunenberg	52.74
Saint John	23.28
Miramichi	16.07
Prince Edward Island	11.41

Synod of Montreal and Ottawa

Quebec	25.71
Montreal	23.59
Glengarry	20.02
Ottawa	54.46
Lanark and Renfrew	25.22
Brockville	10.76

Synod of Toronto and Kingston

Kingston	19.22
Peterborough	25.57
Lindsay	11.75
Toronto	35.96
Orangeville	16.28
Barrie	19.61
North Bay and Temiskaming	2.23
Algoma	1.99
Saugeen (Bequest Included)	66.75
Guelph	36.77

Synod of Hamilton and London

Hamilton	32.19
Paris	29.84
London	31.10
Chatham	25.10
Sarnia	29.58
Stratford	28.21
Huron	28.00
Maitland	25.82
Bruce	19.03

Synod of Manitoba

Superior	16.25
Winnipeg	23.64
Brandon	13.67

Synod of Saskatchewan

Regina	17.32
Moose jaw	13.21
Prince Albert	12.95
Saskatoon	15.14

Synod of Alberta

Edmonton	26.78
Red Deer	12.15
Calgary	32.31
Macleod	14.59

Synod of British Columbia

Kootenay	3.47
Victoria	27.37
Westminster	29.01

WHAT THE PRESBYTERIES ARE DOING TO BALANCE THE BUDGET

NOTES FROM PRESBYTERY CONVENERS

Ottawa

The Presbytery of Ottawa has held an annual Budget Rally for about six years. This takes the form of a united service on a Sunday evening in one of the city churches and all the other churches in the city and vicinity are asked to give up the regular evening service. It is most encouraging to see the number of people who come in from the country congregations.

For a year or two a luncheon was held in the Chateau Laurier on the Monday succeeding the service, but for reasons this is being omitted this year. However the service is being held as usual on the 29th October and Dr. George H. Donald of Montreal and Dr. Johnston will be speakers. We believe the Rally has contributed its share to the fact that Ottawa Presbytery for several years reached and exceeded its Budget with the exception of last year, when 95% was raised. No trouble is anticipated this year in this Presbytery of reaching the full allocation. We have a sacred ambition, however, to go some distance into the second mile.

(Signed) ROBERT JOHNSTON,
Budget Convener.

* * *

Brockville

As Budget Convener of Presbytery I wish to express to you appreciation of your visit to our Presbytery last week. Your visit and support of our plans greatly helped to rally the members of Presbytery to our present aims re 1933 Budget. We shall now work with increased vigor and unitedly to realize our present objective. I shall briefly outline our plan.

Sunday, Oct. 22nd, has been set aside, as you suggested and in accord with Assembly's resolution, as Budget Sunday in Presbytery. The recommendation of Assembly has been adopted in full. On the morning of the 22nd we are arranging for an exchange of pulpits and in the evening union rallies are to be arranged in four centres: Brockville, Prescott, Chesterville, and Iroquois. The Prescott meeting, through the courtesy of Dr. Taylor, will be broadcast from station CFLC Prescott at 7.30 P.M. (S.T.). For this meeting we want you to recommend a good outside speaker, yourself included, as General Secretary of Budget. A member of the local Presbytery will conduct the service. We trust you can be present and if possible help us secure the services of three outside speakers for Evening Union Rallies on Oct. 22nd. Meanwhile, I am to visit all four sections of Presbytery for purposes of organization.

(Signed) A. W. K. McKENZIE,
Budget Convener.

* * *

Montreal

We are working to complete our plans for our Missionary Rally for Sunday, Oct. 15th.

In line with the recommendation of the General Assembly, we are arranging an exchange of pulpits among the ministers throughout the Presbytery.

We have secured the Church of St. Andrew and St. Paul for the evening of October 15th, and the Presbytery has recommended to all the churches in and around the city to unite in the evening. We have secured Rev. Wm. Barclay, B.D., and Mr. James Dutton of Peterborough as speakers.

On Monday evening we expect to have a supper and rally in one of the churches. The congregations in the surrounding district are arranging a rally at a central point for Monday evening also, to be addressed by special speakers.

We hope that this will be a success.

WM. McLEAN,
Assistant Budget Convener.

I want to respect myself, the person in the world whose approbation I desire most.

Whatever, under any guise of sanctity, purposes to lessen the life of humanity, belongs to the false; whatever purposes to enlarge and enrich it, belongs to the true.

The Secretary Explains

Copy of This Letter Sent by Budget Secretary to Dr. Buchanan

Toronto, September 26th, 1933.

Rev. John Buchanan, B.A., M.D., D.D.,
Amkhut, Central India.
Dear Dr. Buchanan:

Your letter of August 9th awaited my return to my office a few days ago. Allow me to say how pleased I am to hear from you again, and to learn of the continued success of your work among the Bhils. One hundred and five baptisms in one month is certainly a splendid record. Allow me to thank you for your congratulations and your kind interest in myself and the work that I am doing.

I can quite understand that you are deeply interested in the condition of the Church at home. I am fairly familiar with it. I have been across the country a good deal during the past six months. I made a tour of the Maritime Provinces, extending from about the middle of March to Easter. A few days after Easter I left on a tour of the western provinces and arrived back the day before the meeting of the General Assembly. In these tours, every night, excepting Saturday nights and holidays, I spoke to congregations or groups of our people, and quite frequently in the afternoons, and on Sundays two, three, four, and five times. Shortly after the General Assembly I left for the Synod of Montreal and Ottawa, where I spent the month of July and had charge of the Sabbath School and Missionary Conference at Huntingdon. Miss Whatling of the Jhansi field was there and gave a splendid outline of the work in that mission. The greater part of August and the first of September I spent in the Maritime Provinces; in this way I have a pretty wide view of our Church situation.

Generally speaking our congregations and our ministers are having quite a struggle under the prevailing economic conditions, and a great many of our ministers are sacrificing a considerable portion of their salaries to help things along, but in general both our ministers and our congregations are facing the situation bravely, and are carrying on without much complaining. I find also among our ministers and others a very deep desire for a forward movement in the things of the spirit; this is becoming very pronounced.

I can also understand that you are deeply interested in the Budget situation. Here again we are holding the fort better than I had expected. Possibly the giving ability of our people is less than one-third of what it was a few years ago, and yet they are maintaining their givings wonderfully, so that with the savings that have been accomplished our bank account is in as good a condition as a year ago.

Because of the savings that have been made, the Budget Committee, at a recent meeting, reduced the allocations to the Presbyteries by 16% for the current year. This makes our allocations correspond exactly to the present estimated expenditure for the year, and we hope that the reduction will encourage every congregation to make a determined effort to raise its full amount. If any congregation fails to do this, the amount of its failure will be added to the existing deficit. We are making a determined effort to "balance our 1933 Budget."

The big problem is to get all to do something. Our estimate is that not more than 30% of our people are contributing anything whatever to the general funds of our Church. The other 70% must be our special field for cultivation. It is a little difficult to understand how anyone can call himself a Presbyterian and yet be indifferent to the work which the Church is struggling to carry forward. We greatly admire the sacrifice which you and other missionaries are making from your small salaries.

The duplex-envelope system is good so far as it goes, but it often means that those who will not contribute in this way get completely free. We need some system by which these will have the opportunity from time to time during the year of making a contribution. It is largely a matter of interest. People will labor, give, sacrifice for that in which they are interested.

Mr. D. E. McDonald of the Bhil field is to be with us at the meeting of our Synod of Montreal and Ottawa on October 11th. I am hesitating about attending the meeting of the Synod of the Maritimes next week; it is a matter of expense, and if I go I shall pay my own expenses.

Allow me to say how much I appreciate the letters which I receive from time to time from yourself and the other missionaries in the foreign fields, and how much use these are to me in my speaking tours through the country; in fact many of my addresses are practically made up of a summing up of the information thus received. I trust that you will continue to send me forward interesting items.

Trusting that Mrs. Buchanan and yourself are both quite well, and that God may continue to bless you in your efforts in His Kingdom.

Yours sincerely,
ALLAN S. REID,
Budget Secretary.

* * *

The General Assembly's Program of Missionary Education

1. The General Assembly recommends to each Presbytery to set apart at least one Sabbath in the year for the promotion of a missionary educational campaign.

Suggested Program for the day:

(a) An exchange of pulpits among the ministers so far as possible at the morning service.

(b) United meetings in the evening when a few centres in each Presbytery will be selected and the other congregations asked to unite with them, and the best speakers possible secured for these few centres.

2. The General Assembly recommends to each Presbytery to organize their congregations in groups with a simple type of organization in each, under a sub-convener, either appointed by the Presbytery or elected at a meeting within the group.

3. The General Assembly has undertaken to set apart three additional Sabbaths in the year when the ministers will be asked to speak at least at one service on some phase of the Church's work, and to provide each minister with an adequate supply of up-to-date information regarding the particular phase of work to be dealt with on the dates suggested.

4. The General Assembly recommends to each Session to appoint a missionary committee whose duties may be specified as follows:

(a) To co-operate with the minister in having the missionary and general work of the Church adequately presented from the pulpit from time to time.

(b) To distribute such missionary literature as may be available; to see that all members and adherents are supplied.

(c) To keep the missionary and general work of the Church constantly before the various organizations of the congregations, Sabbath School, Young People's Society, Clubs, Groups, etc.

(d) To arrange for special meetings from time to time at which the missionary and general work of the Church can be considered.

(e) To see that the congregation is well represented in community and Presbytery missionary gatherings.

5. The General Assembly directs that an Every Member Canvass be made in every congregation not later than the first week in December, and that each and every member and adherent of our Church be urged to use the Duplex Weekly Envelope.

It is hoped that all Presbyteries, ministers and Sessions will loyally co-operate with the General Assembly in the above program.

WM. BARCLAY, Chairman of Budget Committee.

ALLAN S. REID, Secretary.

FOR WESTERN RELIEF

As a Church we have care for our needy brethren in the West who find themselves again in sore plight, drought and grasshoppers having taken heavy toll of their resources. Action accordingly has been taken by the General Board of Missions and an appeal issued by the General Secretary to those who supplied cars last year, Presbytery Clerks, Ontario, Acting-Clerk, Synod of Montreal and Quebec, and the W.M.S. (W.D.). This is the letter:

Our General Board of Missions has received a request from the Regina Relief Commission for supplies of clothing and food (fruit, vegetables, and all kinds of staple products that would serve the purpose) for the desolated areas throughout the prairie provinces.

This appeal is made on community lines here, irrespective of Church or nationality, and the distribution by the Commission will also be upon the same lines.

We write to ask if in your community you could make up a carload of such supplies as we have indicated above. If so, immediately upon your notification to that effect, instructions will be given to place a car and, upon your specifying the contents of the car, the Regina Relief Commission will inform the railroad company of the place to which the car should be sent.

We should appreciate very much if, irrespective of Church affiliations, you could secure a carload for this worthy purpose. This appeal is in addition to anything that may already have been done along other lines.

As the time is short it is necessary that action should be taken immediately.

Yours sincerely,

A. S. GRANT, Secretary.

MISS MacMURCHY HONORED

Miss MacMurchy who is President of the W.M.S., W.D., was chosen for special distinction at the Tenth Quadrennial Conference of the International Union of Women's Home and Foreign Missionary Societies of the Presbyterian and Reformed Churches held in June last in Belfast, Ireland, having been elected President of that body. Miss MacMurchy's gifts and her familiarity with women's missionary work throughout the world are the assurance that she will worthily discharge the responsibilities of this high office. This choice is an honor both to Miss MacMurchy and to our Church. Although the appointment was made so long ago it is only recently that it has been made known here.

Some good we all can do; and if we do all that is in our power we have performed our part.

KNOX COLLEGE

THE opening of the session of 1933-34 disclosed, according to the Acting Principal, Rev. Wm. Barclay, who presided, a larger enrolment than any previous year. There were eight students in the third year, nine in the second, thirteen in the first, and in post-graduate work for the degree of B.D. there were thirteen. In addition there were forty students in Arts under the supervision of the College with the ministry in view.

A large gathering was in attendance for the opening exercises. The address, The Romance of Learning, was delivered by Prof. Norman MacDonald of MacMaster University. He characterized the subject as more fascinating than the Travels of Marco Polo or the daring exploits of sixteenth century explorers and navigators. It was his delight to think that in the quest for learning they were following in the footsteps of a long line of seekers after truth. Socrates declared, "For I do nothing but go about persuading you all not to think of your persons or property but firstly and chiefly to take care about the great improvement of your mind." Cicero, defining education, speaks of those studies "that nourish you and delight old age, that adorn prosperity and furnish refuge and solace in adversity." Aristotle insisted that all men by nature loved knowledge. This quest is a timeless romance, forever new, seeking knowledge both for its own sake and for the high use to which it may be devoted.

Speaking of the significance of learning he pointed out that it leads to a liberal education, trains every faculty, awakens our sense of the beautiful, kindles the spirit by the appeal of a high ideal, and hardens it by the discipline of self-control. In this high pursuit the moral nature is fed when the seeker discovers the principles of right and wrong that train us in bearing responsibility and in co-operating with others for the common weal. Milton puts the matter right when he says that the "single purpose of education is to accustom men to the discipline of a common life and to inculcate in them the habits of duty and service." A liberal education in brief is the science of living. We are educated that we may be equipped for life. We must first know in order that we may live, and the quest must be sustained to life's latest hour.

The purpose to be served by this high quest is not to store the mind with undigested facts but to develop personality and to guide us in the affairs of life. Our pursuit of learning must be with a view to its bearing on our life, and on our responsibilities in every realm to the utmost bounds of our sphere of influence.

In answering the question, how attained, he dwelt upon the value of contact with teachers and the minds of others, and upon the value of books. Education after all is simply contagion with great personalities, great ideas and ideals, contact with those who know, and those who feel. Fortunate is the student who is privileged to learn from such a teacher, and fortunate the institution that can attract and hold him and fortunate the nation that delights to honor him. The greatest teacher of all was the Man of Nazareth who put his thought into the minds of all his disciples as no teacher ever did and through them into the mind of the world. The great books that contain the world's tragedies, epics, and comedies, and the tears and laughter of mankind; the books that contain the lyrics that never die, that sing their burden of joy and sorrow into the heart of each new generation; those that hold the winnowed wisdom of the world, that enshrine the great names, immortal because of their contribution to human welfare and ordered development, hold also a high place in education.

There is also our own individual contribution to the quest. With these opportunities before us we are presented with the chance to exercise our minds to know the truth and to be and to do our best. Nothing is more difficult of acquisition than the understanding mind, and nothing is so desirable and necessary to attain. Even piety needs intellectual power. A passion for service cannot be a substitute for a trained intelligence, and no man is competent to lead his generation in any trial until he has first matured and disciplined his own mind as well as his own spirit. Premature engagement in the activities of life to the neglect of intellectual equipment for these activities means that the student is bankrupting his own future, and all unconsciously his own youth. The essential condition of service, in the highest and most enduring sense, is that we are something first before we speak or act.

COLLEGE OPENING ADDRESS

One of our leading ministers, Dr. W. D. Reid of Stanley Church, Montreal, was honored by being chosen to deliver the address at the opening of Westminster Theological Seminary, Philadelphia, Pa., U.S.A., over which Dr. Gresham Machen presides. His address was the Challenge of Militant Christianity. He was warmly welcomed and greatly appreciated his association with the brethren of the South.

Learning is not a shop for profit or sale, but a rich storehouse for the glory of the Creator and the relief of man's estate.

AMONG THE CHURCHES

Montreal, Que.

The first Anniversary Services of the dedication of the new Church of St. Andrew and St. Paul, Rev. George Donald, D.D., minister, were held on Sunday, September 24th. Professor Thomas Eakin, D.D., of Knox College, Toronto, was the special preacher at both services.

The first St. Andrew's congregation dates from 1803. Its first building was erected on the west side of St. Peter's St. two years later, and its second building in 1851 on Beaver Hall Hill on the site now occupied by the Bell Telephone Company of Canada.

The first St. Paul's Church was built in 1834 at the corner of St. Helen and Recollet Streets, and its second building was erected in 1868 at the corner of Dorchester Street and St. Monique Street.

The two congregations were united in 1918 and the united congregation worshiped in St. Paul's Church. The site of this Church was expropriated for the Canadian National Railways terminal in 1930.

The new Church was dedicated by the Presbytery of Montreal on September 21st, 1932.

Dunnville, Ont.

During the last two weeks of September, Knox Church celebrated the 100th anniversary of the establishment of Presbyterian services in this town. Authentic records show that in the fall of 1833 a little band of people met and formed themselves into a congregation with services once a fortnight. This order continued till 1847 when a church was erected and more frequent services were held. This building served till 1906 when it was demolished and the present commodious building erected in its place. Fifteen clergymen have ministered to the congregation in that time. The present minister who has been with them three years is Rev. Donald McQueen, under whose able guidance Knox Church is making good progress.

On Sunday, September 17th, Rev. W. J. West, Atwood, a former minister, preached morning and evening to large congregations, many formerly identified with the congregation being present. The choir was augmented by twelve former members. On Monday evening a banquet was served in the school room by the ladies of the congregation followed by a social gathering in the church when addresses interspersed with musical and vocal selections were given by local clergymen. The service on Wednesday took the form of a conventicle and was in charge of Rev. A. L. Budge of Hagersville. The Sunday following large audiences greeted a former minister, Rev. W. A. Dobson. The next feature was an At Home at the manse on Monday evening and this was followed on Friday by pre-communion services conducted by Rev. James West of Hillsdale. On Sunday, October 1st, at the morning service, communion was dispensed to a large congregation and the special services concluded that evening with Rev. Dr. McDonald of Port Colborne in charge and delivering a special message.—Com.

Clinton, Ont.

For its anniversary services the Presbyterian Church enjoyed the privilege of hearing Rev. Dr. Wardlaw Taylor, Clerk of the General Assembly, now residing in Goderich, on two splendid themes, The Majesty and Glory of God, in the morning, and The Security of the Christian Foundation, in the evening. Special music by the choir with Mrs. J. C. Cooper at the organ marked the observance of the anniversary. In the evening in a brotherly spirit the Anglican, the two United, and the Baptist Churches withdrew their services and joined in the Presbyterian celebration. The minister is Rev. Dr. Chas. E. Dougan.

Vegreville, Alta.

The Presbyterians have now a permanent place of worship, a privilege which they have been denied since 1914 when local union between Presbyterians and Methodists was effected and the Presbyterian Church disposed of. The congregation recently purchased the building erected by the Baptists. It has been thoroughly renovated within and without and was formally dedicated on Sunday, September 24th, by Rev. C. E. Fisher of Edmonton, Moderator of the Synod of Alberta.

Simcoe, Ont.

One hundred and forty years is the measure of St. Paul's Church's history and, in recognition of that fact, a special celebration marked the week beginning September 24th. Rev. Dr. Robert Johnston of St. Catharines, Moderator of the Synod of Hamilton and London, preached morning and evening. He was assisted by the minister Rev. A. R. Ferguson. On the Wednesday evening a conventicle was conducted by Rev. Austin L. Budge, Hagersville.

The founding of the Presbyterian cause in that community is credited to Rev. J. B. Colver who came from New Jersey in 1793. With him were seven sons and one daughter. He was a faithful minister of the Gospel and with his primitive method of conveyance was a welcome visitor among the settlers in the bush. He held services in a log cabin two miles north of the present town. In 1806 he succeeded in erecting a church and held services there until his death in 1818. This is the record of the beginning of Christian work under Presbyterian auspices in this district. The pres-

ent building was completed in 1886. On Monday evening, September 25th, opportunity was provided by a supper and a program for a social reunion of the congregation and its friends. On the following Sunday the sacrament of the Lord's Supper was observed, the service being conducted by Rev. J. A. MacInnis of Orillia.

Guelph, Ont.

Mr. R. J. Berlis, son of Rev. H. A. Berlis of Royce Ave. Church, Toronto, who during this summer ministered to St. Paul's Church, was presented with a gold watch and an address in testimony of the congregation's regard and appreciation of his services.

Edmonton, Alta.

Rev. Dr. A. R. Osborn was the recipient of a token of appreciation for his work during the past year by the gift of a silk gown and cassock.

Kincardine, Ont.

Dr. Rochester, Editor of the Record, was invited by Knox Church to assist in the services commemorating the founding of the church eighty-two years ago. He spoke morning and evening and addressed a rally of the Sunday School in the afternoon. The evening congregation was greatly augmented by the congregation of the United Church which withdrew its services for that purpose. Messages from Rev. W. B. McCraw of the United Church and Rev. E. P. King of the Baptist Church were read by the minister, Rev. T. D. McCullough. The choir under the direction of Miss Eleanor M. Snider, assisted by Miss Marie Finlayson as soloist and the Male Quartette, made its suitable and generous contribution to the service of song.

Before the district which Kincardine occupies was surveyed, Presbyterians had settled there, and in 1851 held services in a log church in the area now occupied by Victoria Park. In 1855 the first church, a frame structure, was built at the corner of Princess and Durham Streets on the site of the present building. The first minister was Rev. John Stewart who organized the first Sunday School. The second of the seven ministers who have served during this long period was Rev. John Fraser whose ministry was marked by the union of West United with Knox. The present fine edifice was completed in 1879. In that year Rev. John Murray was called and his ministry extended for thirty years, making him a familiar figure in the community and beloved by all. From 1909 to 1925 the pulpit was occupied successively by Rev. J. H. Edmison, Rev. Malcolm McArthur and Rev. F. C. Overend. Since 1925 when the congregation by a large majority voted to remain in the Presbyterian Church, Rev. T. D. McCullough has been the minister. In that period very substantial progress has been made by the congregation under his leadership.

Harvey Sta., N.B.

On September 24th, thirty new members were received on confession of faith at Knox Church, Rev. G. E. Knight, minister. The ages of those received varied from sixteen to twenty-seven. This is a large accession of young people and the event must have afforded great encouragement to the minister and Session. On the same occasion there were eight children baptized.

Grand Valley, Ont.

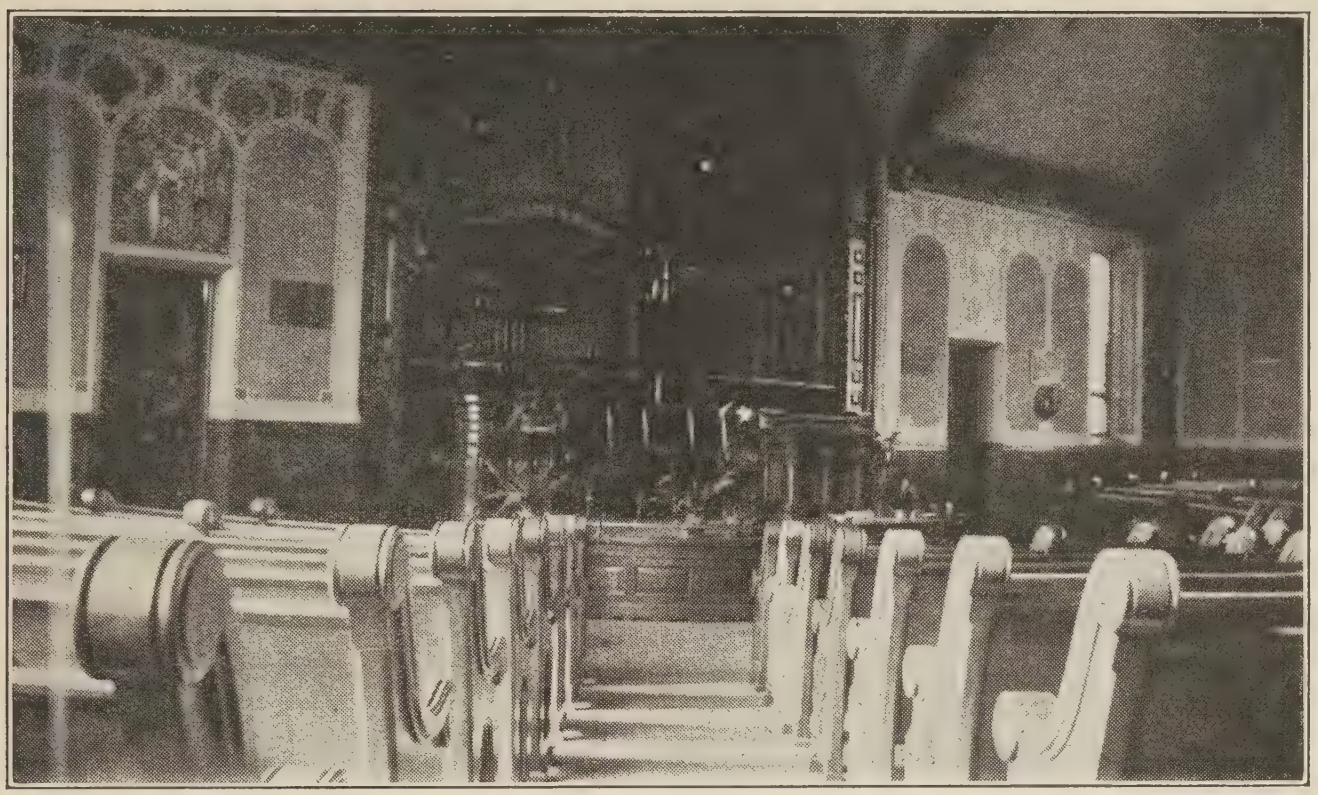
Knox Church celebrated early in September its Diamond Jubilee. In 1873, the first service was held in the first Presbyterian Church just completed, at the dedication of which Rev. Dr. W. A. MacKay, then of Cheltenham, officiated. At the jubilee celebration two former ministers, Rev. D. J. Lane of Goderich, and Rev. Samuel Lundy of Port Credit, brought the special messages and were welcomed by very large congregations. Over three hundred invitations had been issued to former members and adherents to which a very general response was given. The interests of the young people were given attention in the afternoon by a special service at which the speaker was Rev. Dr. Kannawin, Secretary of S.S. and Y.P.S. Liberal offerings were made on Sunday by the congregations indicative of their desire that Knox Church should continue to be what it has been, a centre of Christian influence in the community. On Monday afternoon the congregation and friends assembled on the church grounds and the lawn of Mr. T. J. Sime for a program of musical and congratulatory addresses followed by supper. A birthday cake with sixty candles was in evidence and this was cut by two of the oldest members Miss McMurchy and Mrs. M. Donaghy. The minister Rev. S. C. Graeb was unable to be present at this reunion on account of family bereavement.

Weyburn, Sask.

A fact worthy of note that should have found a place in the report of the designation of Miss Sherrick in Knox Church is that she is the second missionary to be sent out from that congregation.

Sunny Corner, N.B.

Mr. John MacPhee, student missionary for two years in this field, has done splendid work. Rev. Geo. S. Mitchell, Moderator of the Presbytery of Miramichi, visited the field both last year and this and baptized in all seventy-eight children and received twenty-six new members into the church. Mr. MacPhee left the field in October.



INTERIOR PRESBYTERIAN CHURCH, PRESCOTT, ONT.

Organization of this congregation was effected in 1820 with Rev. Robert Boyd, M.A., from Ballymena, Ireland, as the minister. Two years later a building was completed and dedicated and exactly thirty years after organization the new stone church was dedicated. Fire destroyed both church and manse in 1892 and that same year, on the 20th of June, the corner-stone of the present building was laid by Principal Grant of Queen's University, and the building was dedicated on March 26th of the year following by Principal Caven of Knox College. The beautiful organ seen in the picture was at this time donated by Mr. and Mrs. J. P. Wiser. The present minister is Rev. Dr. Taylor, who entered upon his service in 1927. At the time of the disruption the congregation lost ninety-one of its members who entered the United Church, but in 1931 the membership exceeded that of 1925.

Winnipeg, Man.

The Anglican Synod in session in the middle of September welcomed, with other delegates, Rev. W. Gordon Maclean of First Church. He congratulated the Church in its courageous effort for the Restoration Fund and spoke upon the necessity of maintaining unity in these times. In closest bonds of sympathy the various branches of the Christian Church should present a uniform testimony for Christianity with its spiritual ideals and its high moral standards to meet prevailing materialism and a practical atheism.

Fergus, Ont.

The founding of St. Andrew's Church, ninety-eight years ago, was observed by appropriate services at which Rev. David Marshall of St. Andrew's Church, Guelph, delivered the special messages. The history of the town covers a period of one hundred years. The pioneers in this district were therefore not long without religious ordinances. In the evening Melville United Church joined the worshipers in St. Andrew's and the minister, Rev. Geo. A. MacDonald, assisted in the service.

Allenford, Ont.

The special services on Sunday, September 10th, marking the sixty-first anniversary of the Presbyterian Church were conducted by Dr. Rochester, Editor of the Record. Rev. Wallace Johnston is the minister. On this occasion he was absent in the morning supplying for a brother minister, called away unexpectedly, but was present in the evening and led the service. The evening congregation was very large, the United Church having joined the Presbyterians in their celebrations.

Toronto, Ont.

The sixth anniversary of Calvin Church, Rev. Joseph Wasson, minister, was observed on Sunday, October 1st. The congregation regarded themselves as greatly privileged to have the services of Rev. Andrew W. Blackwood, D.D., Professor of Homiletics in Princeton Seminary. Dr. Blackwood is a graduate of Harvard and for

some years served in the Presbyterian Seminary, Louisville, Ky. In 1930 he was transferred to Princeton. His messages, morning and evening, at Calvin were highly appreciated by the large congregations that waited upon him. On the Monday following a luncheon was given in his honor at which there was a large attendance of the men of Calvin, ministers of Toronto, and the officials of the Church. Dr. Blackwood delivered a timely address at this gathering on the place of the evangelistic message in the work of the Church and the necessity for special emphasis upon it in these days. Rev. John McNab, Moderator of Presbytery, presided.

Southampton, Ont.

St. Andrew's, Rev. G. H. Nicol, B.A., minister, welcomed to the pulpit for anniversary service Rev. Dr. J. S. Shortt of Barrie who at both services delivered messages that were much appreciated. In the evening the United and Baptist Churches withdrew their services. The attendance was large at both services, but especially in the evening. The choir, under the leadership of Mr. C. Passmore, rendered special music morning and evening. This anniversary observance was regarded as one of the outstanding occasions in the history of the church. On Monday evening a large company sat down to supper provided by the ladies. This was followed by a program furnished by the choir, supplemented by greetings from the local clergy and a number of vocal numbers. The total offerings on Sunday, with the receipts on Monday evening, amounted to $325. — D. E. MacVittie, Clerk.

Vancouver, B.C.

Rev. Dr. E. D. McLaren, a pioneer in Vancouver and Superintendent of Missions for some years in succession to Dr. Robertson, and thus intimately identified with the West, was privileged to celebrate on the twenty-third of September the sixtieth anniversary of his ordination. The day following he celebrated his eighty-third birthday. Nearly fifty years have passed since Dr. McLaren first came to the coast as minister of St. Andrew's Church. In commemoration of the event a complimentary luncheon was tendered Dr. McLaren at which Rev. Dr. Lister, Moderator of Synod, presided. Words of congratulation were spoken by Dr. Duncan Campbell, the preface to an address from the Synod of British Columbia and Presbytery of Westminster. In his reply Dr. McLaren related many incidents of interest in the early work of the Church. Very kindly references were made in the address and by the speakers to Mrs. McLaren. The whole Church joins in congratulations and good wishes to this venerable and still active servant.

CORRECTION

In the report of the General Council of the Alliance of the Reformed Churches there was an obvious mistake in a year. This appears on page 301, first column, 1839, instead of 1539.

* * *

In the September Record, dependent upon the newspaper for information, we stated that Rev. D. J. Fraser, D.D., LL.D., was appointed to his former chair of New Testament with the addition in part of Pastoral Theology. This is not accurate, Dr. Fraser was appointed to take charge of this work for the term in keeping with the authority granted the Board at the last General Assembly, "to make such teaching arrangements which may be necessary by reason of the resignation of Rev. Dr. F. Scott Pearson."

Canadian Lesson Helps

Another forward step in the onward career of Presbyterian Publications is promised our Sabbath Schools, to commence at the New Year. That step is the issuing of new lesson helps. These new helps will include The Teacher, Intermediate-Senior, Junior and Primary quarterlies. Following the same course, that began with the editing of The Challenge, Young Canada, and Story Hour, Presbyterian Publications has completed plans to edit the above-named lesson helps within our own Church. It was scarcely expected that this advance could be made in so short a period, but conditions are now so favorable that The Board of Sabbath Schools and Young People's Societies is able to announce that the new helps will be ready for distribution on the first of January.

The loyalty of our Sunday Schools to this department has been particularly gratifying. A most enthusiastic reception has been accorded our illustrated papers from coast to coast. The warm endorsations of the three, The Challenge, Young Canada, and Story Hour have been because of their attractive stories, excellent articles, wholesome jokes, and fine character-building material. Although definite progress has been made along all lines and the result is a splendid tribute to the managing ability of the Rev. Norman MacEachern, constructive suggestions for the improvement of our papers will not only be accepted but gratefully welcomed. One great boon for the management would be an increase in circulation. Eighty-five per cent of our schools are now loyally subscribing for our own papers. If the remaining fifteen per cent would begin with the New Year, the increased circulation would enable us to reduce prices on some papers.

MRS. ANNA ROSS

At the advanced age of eighty-five years Mrs. Anna Ross, a notable figure in Church life, passed away at the home of her daughter, Mrs. A. A. Grace, Saskatoon, on September 6th. For a number of years she had made her home in the West, chiefly in the Strasbourg district. Her husband, Rev. John Ross of Brucefield, Ont., was a minister well-known for his devotion, having served his congregation for thirty-five years. Mrs. Ross was a daughter of the manse. Her father was Rev. James Duncan, United Presbyterian Minister, Warkworth, England. With his family he came to Canada and settled at Bayfield Road, Huron Co., in 1854. She was educated in Hamilton Ladies' College and after graduation taught in that institution. She was married to Mr. Ross in 1874. Five of her six children survive, one of them well known in the Church, Mrs. G. W. MacKay, Tamsui, Formosa. She was a cousin of the late W. T. Stead, Editor of the Review of Reviews. After the death of her husband she taught in the Clinton Public School and later was Superintendent of the Ewart Missionary Training Home, Toronto, and in 1900 was Principal of the Ottawa Ladies' College. She served our mission work in India by editing for some years the Gwalior Journal. She was devoted to the Church and earnestly and always sought to promote the religious life in the community. She had a facile pen also and was the author of a life of her husband, The Man with the Book; The New Covenant, A Lost Secret; A Study of the Book of Revelation; The Bell's Story, and a number of booklets. The work of her pen also appeared not infrequently in the pages of the Record. She has left an example of piety and of unwearied service.

MISS MARY AGNES SNIVELY

Miss Snively closed her earthly career in the place where her great life work was done. She passed away at the Private Patient's Pavilion, Toronto General Hospital. Of this institution she was the first Superintendent and also of its training school for nurses. She was in her eighty-sixth year and the Private Patients' Pavilion had been her home for the past two years. Thousands of nurses over the land will cherish her memory for the wise and capable training obtained under her direction. Miss Snively was born in St. Catharines on November 12th, 1847, and after graduating from high school she obtained a position on the staff of the public schools in her native city. Upon the advice of two young women, fellow teachers, who subsequently entered the nursing profession, she went to New York in 1882 and entered Bellevue Hospital Training School graduating in 1884. Immediately she was called to the position of Superintendent of the Toronto General Hospital where she served for twenty-five years. She organized the study and work of the nurses and greatly raised the standing of living for the members of this profession. She was very actively identified with the Church. For many years she taught a Chinese Sunday School class in St. James' Presbyterian Church and when this congregation entered the United Church she became a member of Calvin. There her personal worth, her beauty of character, and influence were recognized. At her funeral a worthy tribute was paid her memory by her minister, Rev. Joseph Wasson.

REV. WALTER AMOS

Mr. Amos for many years has been a well known figure in our ministry living in retirement in Toronto, highly esteemed and beloved. When his call came he was in his eighty-seventh year but seemed fresh and vigorous. His death closed a ministry of fifty-seven years, thirty-six of which were spent in the Presbyterian Church, Aurora. During his later years he was active in hospital work for which he was by disposition admirably adapted. He was a native of Scotland and came to Canada when a child. He was educated at Port Hope Grammar School, University of Toronto and Knox College, and was ordained to the ministry on November 8th, 1876, at Aurora. In 1912 he came to Toronto where he resided until his death. He is survived by Mrs. Amos, one son and two daughters.

MRS. GEORGE BRYSON

Deep sorrow prevailed in St. Andrew's Church and in the community of Fort Coulonge, Que., when it was learned that Mrs. Bryson, wife of Hon. George Bryson, had passed beyond the bounds of earthly life. So wide was the circle of her family and friends and so generally was she known for her virtues and benefactions, that an unnumbered company mourn her death. This was indicated by the representative character of those attending and participating in the last kindly offices. The funeral service was conducted by Rev. R. J. Miller, assisted by Rev. Dr. George E. Ross, Moderator of Ottawa Presbytery, Rev. Dr. Leathem of St. Andrew's Church, Ottawa, Rev. W. J. Fowler, Montreal, and Rev. Thomas McAfee, Arnprior. Friends from Quebec, Ottawa, Montreal, Toronto, and practically every town and village in the Ottawa Valley, and also from the West, were in attendance. Rev. W. J. Fowler of Montreal, a former minister of St. Andrew's paid a brief and generous tribute to the memory of Mrs. Bryson, speaking of her diligence and faithfulness in the life and work of the Church; encouragement afforded others by her example and kindly influence; the steadfastness of her faith and her Christian liberality; her

thoughtfulness for those in distress and her ready response to their needs, and lastly her patient endurance of the trials of life and her fortitude during the latter days of her sickness. She was both highly respected and beloved of all.

MRS. FINDLAY A. MACLENNAN

Mrs. Maclennan who passed away recently was a life-long member and ardent supporter of the Presbyterian Church. She was the daughter of the late Donald MacKenzie, one of the founders of Knox Church, Kincardine. She was born in Sutherland, Scotland, and at an early age came with her parents to Canada. She was educated at the high school, Kincardine, and at Mrs. Burn's School for Girls, Toronto.

Whilst deeply interested in the world about her and in charitable work, her deepest concern was for the work of the Church and such was her amazing vitality that though in feeble health she accomplished more than many more robust, As the wife of Rev. Findlay A. Maclennan she gave her time and strength in organizing and furthering missionary and social work in the congregations to which her husband ministered. For the last twenty years she resided in Toronto and was a member of Rosedale Church. Dr. Uren, the minister of this church, conducted a service at her residence, and at the funeral service in Kincardine Rev. Dr. McKerroll, Rev. D. A. Maclean of Florida, Rev. J. C. Nicholson, Kincardine, and Dr. Lovell Murray of Toronto paid tribute to her sweetness and charm, her high courage, strength of character and steadfast faith.

MRS. J. C. MADILL

Mrs. Madill, wife of Rev. J. C. Madill passed away in Saskatoon in her seventy-third year, thus ending a service of over fifty years in the Church, amongst all creeds and classes. Her loss will be widely felt. In the Sabbath School, Ladies Aid, Mission Band, Young People's Society, W.M.S., Red Cross, and W.C.T.U., in the last three of which she held life membership, she gave generously of her time and talents. Married in 1876 her early wedded life was spent in Ontario, but she came to the West in 1898 where Mr. Madill served in various congregations from Winnipeg to the coast. For a time she resided in Los Angeles, California, and upon returning to Ontario in 1926, Mr. and Mrs. Madill celebrated their golden wedding at Dunnville. Mrs. Madill will be remembered for her broad understanding of humanity, her thoughtfulness, generosity, and goodness. Of a quiet disposition and sincere, she gained the confidence of others and was most helpful in times of sorrow. Hers is a record of love and thoughtful service in the various churches and communities to which her husband ministered. —M.F.

REV. D. B. MARSH, Sc.D., F.R.A.S.

After an illness of many months Dr. Marsh passed away at his home in Hamilton on September 22nd, at the age of seventy-four years.

He was a native of Ontario, his home having been in the vicinity of Meaford. He was a graduate of the University of Toronto and Knox College and he took post-graduate work in science and philosophy in Chicago University. He was ordained to the ministry in 1891 and served the Church in various congregations in Ontario. In addition he had a brief ministry in Hamilton, Bermuda.

In testimony of the appreciation in which he was held, both as a minister and as a scientist, a large company, including scientists, educationalists, clergy, and business men, assembled in St. James Church, Westdale, on Monday, September 25th, for the funeral service. This was conducted by Rev. H. C. Feast, minister, assisted by Rev. J. N. McFaul, Milton, Rev. E. C. McCullagh, Moderator of Paris Presbytery and neighboring clergymen of other denominations. The tribute paid the deceased was given by Dr. Rochester, Editor of the Record, speaking also for the Presbyteries of Hamilton and Paris, both of which were represented. In these columns attention has already been drawn to the standing of Dr. Marsh as an astronomer and the honors bestowed upon him by learned societies and governments. The final recognition which he prized most highly was that of the Dominion Government of Canada for his "outstanding contribution in the interest of science." The letter expressing appreciation of his eminent service was accompanied by a cheque for $1,000 voted by Parliament. Dr. Rochester said that Dr. Marsh's career was that of a minister of Jesus Christ in the Presbyterian Church to which ministry he dedicated his whole life; a dedication neither revoked nor impaired because of his passion for astronomy, his inventive genius, and his mechanical skill. Other spheres were opened to him but he served in this capacity for forty-two years, almost wholly in Ontario, except for missionary service in the West Indies, and Bermuda, and his work was marked by sympathy and fidelity. Dr. Marsh was of a singularly happy and unselfish disposition. A kindly humor made him a good companion and an entertaining lecturer. In the trying hours of his sickness he showed fortitude and when he realized the end was near he faced the issue with calmness and hope, quietly making such dispositions as the event of his death suggested. He is survived by Mrs. Marsh, two daughters, and one son. In the Great War he was bereaved of one son who fell at Passchendaele.

ZION CHURCH, JOBAT

Dr. John Howie

NINETEEN thirty-three will long be remembered in Jobat and especially the second of July. On that date Zion Church was dedicated. When I concluded writing the report for 1932 we had not even received permission to build a church, but the practical certainty that we had at least overcome the opposition to our so doing and would be permmitted to go ahead, became, toward the end of February, a fact. For years under the guidance of Mr. McDonald, the congregation had been collecting funds, and about $1,200 had been gathered. Without a moment's delay after receiving the necessary permission, the first sod was turned, a special service being held on the grounds. Miss McConnell represent-



ing the missionaries, and Yusuph, representing the native congregation handled the picks at the sod-turning ceremony. This took place on the 25th of February.

On the 17th of March the cornerstone was laid by Jigiyo Master, (the Moderator of Presbytery for this year, and now the minister of our church) and the writer. Representatives of the State, including the Superintendent Kunwan Vishwanath Singh, were present at this, the second service in connection with the building of the church.

Space will not permit of a detailed story of the actual building operations, of the energy and thoughtfulness of Mark Mangu, our Christian foreman, of the assistance rendered by the congregation, men, women and children, in the work of raising the roof girders, placing on the roof 50,000 country tiles, and flooring the church and verandah. All of the latter was done by voluntary labor, gladly, and without any modern labor-saving machinery. In this we feel sure that the church will mean far more to the congregation than it could possibly mean had money been plentiful and all the work done by paid men. We challenge all our friends at home to look at the picture of Zion Church, Jobat, and tell us if they think a similar building 70 feet by 29 feet, with a front verandah, 10 feet deep, walls twenty to twenty-five feet high, two feet thick, and a tiled corrugated iron roof, supported on iron girders, can be built by them for $1,200. Jobat congregation is proud of their church.

How fortunate we were as to weather is a story in itself. We could never have completed the work had not the monsoon been unaccountably delayed, and the second of July, the day of dedication, found all roads open and glorious sunshine.

It was a great day for the native church. It was the opening and dedication of their church, and, as it turned out, the privilege of dedication also fell on one of our Bhil preachers. Dr. John Buchanan, as the oldest missionary, had been asked to preside at the ceremony, but the breakdown of his motor prevented his so doing. The unexpected absence also of our other two missionary ministers, left us as a Presbytery but one choice, Gangji Padre of Barwani, and what a glorious choice. To my mind, while a little disappointed that our well-laid plans should "gang agley," it was very fitting that a native Indian should dedicate Zion Church, Jobat, (Zahoun Esaghar, in Hindustani) for we were not permitted to build as a mission but only as a native congregation and with congregational funds.

That we were able to make the change at the very last minute with the Rana of Jobat State, the Superintendent, the Rana's tutor and numerous state officials present, and to carry the service through as though it had been so planned, is a tribute to all concerned. I was going to say that Gangji Padre rose to the occasion, but it is fairer to say that he was equal to it. We shall long remember the earnestness of his message, the dedication vows, the baptismal service of infants and three converts (Dal Singh and his two children) and the sacrament of the Lord's Supper which made up this memorable service, nor shall we soon forget the kindly words of the Superintendent on behalf of the Rana of Jobat State, proclaiming his belief in religious freedom and his pleasure at being present for the dedication of the church.

The Jobat W.M.S. car after the morning service, set out in search of Dr. Buchanan, and we were delighted to have him preside at the 4.30 p.m. service, another long-to-be-remembered occasion at which Jigiyo Master was ordained and inducted as a pastor of Jobat congregation, and Dr. Draper

(Continued on page 349)

JHANSI, INDIA, REPORT, 1932

THE political situation in India has greatly improved since the commencement of 1932. There are two main reasons for this. One is the policy of firmness adopted by the Government and carried out by Lord Willingdon, our able Viceroy. The other is, the people, for the most part, have become tired of the destructive policy of Ghandi and his Congress Party.

Mr. Ghandi has entered upon another propaganda, more commendable perhaps than the last. He is striving to obtain a measure of justice for India's sixty millions of outcastes, or untouchables. The treatment of this class is one of the shameful acts of Hinduism.

While caste customs and prejudice are weakening amongst enlightened people, it is still such a strong force it prevents Christian workers from making converts except in few numbers.

In past years our evangelists have aimed to preach the Gospel in about 400 villages, and follow with teaching where the Word was received. Last July the Mission Council decided on a more intensive policy. They called in most of the district evangelists who were under a spiritual depression because their efforts met with little success. They felt that only men with a passion for souls should be sent out, and should live amongst the people they aimed to win, and by kindly service and example, in addition to preaching the Gospel, they should endeavor to bring men into the Kingdom.

In carrying out this program Mr. Lowther selected a spot in Jhansi City where no mission work was being done and rented a native house where he is in the midst of thousands of non-Christians. At the commencement last December he gave his neighbors a fine object lesson by having his house and courtyard cleaned up. This made it look like a new place.

Mr. Lowther's motive is to win the people by living amongst them and getting to know them, living where they will feel free to visit and talk with him. We trust that his efforts among the thousands of people in that part of the city will be blessed.

Before moving to Jhansi City, Mr. Lowther did a commendable work in organizing our two congregations, which has resulted in more efficient Christian service. There is also more order and reverence than formerly. The mission houses and grounds now have a much nicer appearance. The mission also has a good mission library of carefully listed books and pamphlets.

The evangelistic staff has been strengthened by the coming of Dr. Thurrott, who previously spent one year in India and has a working knowledge of both Hindu and Urdu. She is not only a medical doctor, but also an enthusiastic evangelist. She loves to sing and makes great use of singing in her Gospel meetings, with the result that crowds of men, as well as women, gather about her and her Bible women to hear the message.

This touring work was begun last fall. In the mornings they preach in the villages within a few miles of their tents, but in the afternoons people throng to their camping place for medicine of various kinds.

We sometimes feel pessimistic when we think of the few converts who are being made from among non-Christians, but it is cheering to attend church service in Jhansi and see the large congregations of Christians. If these scores of boys and girls can be rightly trained for service, right here is one of the most urgent and fruitful fields for mission effort, but at the same time we believe we should more and more endeavor to take the light to those in darkness and inspire the Indian Christians with the evangelistic spirit.

Both the Girls' and the Boys' School, under the capable and careful care of Miss Moodie and Mr. MacKay are growing. The value of this educational work is great, as it includes the training of the hand, head, and heart of the girls and boys.

Mr. MacKay has 120 names on the roll with ninety-five in the hostel as boarders. The staff of the Boys' School are all Christians in name. It may seem strange, but these teachers are the most serious problem in the boys' work as so much depends on having instructors of the right spirit. We believe that in a few years, when some of our own boys are trained, this difficulty will be overcome. In spite of this in some ways the school has progressed. Dr. Howie, from the Bhil field, who was kind enough to examine the boys physically, placed most of them in A class as perfectly healthy. Healthful sports, good food, and prompt medical attention when necessary account for their good physical condition. Some of us think, also, that mentally and spiritually they are above the average. They are looking forward to next July when they hope to move to the new hostel.

Mr. MacKay wishes to acknowledge the assistance of Miss Moodie in arranging for the boys of A and B classes to read in the Girls' School; also of Miss Moodie and Miss Simpson for their care of the smaller orphan boys of the boys' hostel. He is grateful to Mr. Lowther for his counsel and help.

Mr. Cheshire's work as an evangelist has, of necessity, been dropped to a large extent, but each morning before commencing work, he and Huriya have a short service with the men employed in building the Boys' Hostel.

Our Council appointed Mr. Cheshire, who helped supervise the building of the In-

dustrial School and the church, supervisor of the building. They were wise, for the workmen are constantly complaining that no flaw escapes his eye and only first-class work is allowed to remain. The building which is now about half completed, gives promise of being one of the best built buildings in the mission.

No outside contractor is employed, as Mr. Cheshire has employed our own Christian men as far as possible. Three of the men from the farm have assumed responsibility for a part of the work. The money sent out by the Home Board will meet about one-half the expense. The building will be large enough to accommodate at least 150 boys. It is situated near the Boys' School, which is on the west side, while it is on the south boundary of the mission property. On the north side there will be a fine level campus.

Miss Moodie's report of the work in the Girls' School is a cheering one. There are 135 names on the roll. Twenty-four of these are small boys whom Mr. MacKay could not very well accommodate. The staff of ten well-qualified teachers are doing good work. The girls receive an all round training. Six of them have expressed a desire to become church members. Mr. Lowther is giving these further instruction. Some of the girls have been taught part-singing. They sang with pleasing effect at the Jhansi Union Convention. Sports have been organized and the girls are showing an increasing interest and delight in games. This, along with careful medical attention, has kept them physically fit. The Girl Guide groups also help in this respect. Another step in the right direction is that the parents are now paying a larger part of the school expenses. We all feel that the good work being done in the Girls' School should be encouraged, and hope that it may be possible to erect a hostel for the girls and teachers during 1933.

Our new missionaries, Miss McKechnie and Mr. Dean, are both busy with the language. They like India and her people and are looking forward to the time when they will be able to minister to their needs. You may read their messages in our larger report.

Miss Simpson is very busy with her medical and evangelistic work. In this land of poverty and numerous ailments she is in great demand. During 1932 she with her assistant nurse treated 7,300 out-patients and over 127 in their Jhansi hospital. During the week several villages are visited where the people hear the Gospel story as well as receive medical attention.

Miss Simpson is also encouraging the Christians to develop cleanly habits and to keep their homes clean and tidy. Periodical inspections have led to a marked improvement in their homes.

During the absence of Mr. and Mrs. Hawtin from the farm, the mental and the spiritual phases of the work were well looked after by Mr. Cheshire and Mr. Lowther. A new school and some residential buildings were erected. This year the farmers, like others of the same occupation the world over, are feeling the depression. Nearly all farm operations are being carried out at a loss. However two of our men are doing well. Harisingh, the model farmer and workman, has months of work ahead of him. He is now busy making the doors, windows, and roofing for the boys' hostel.

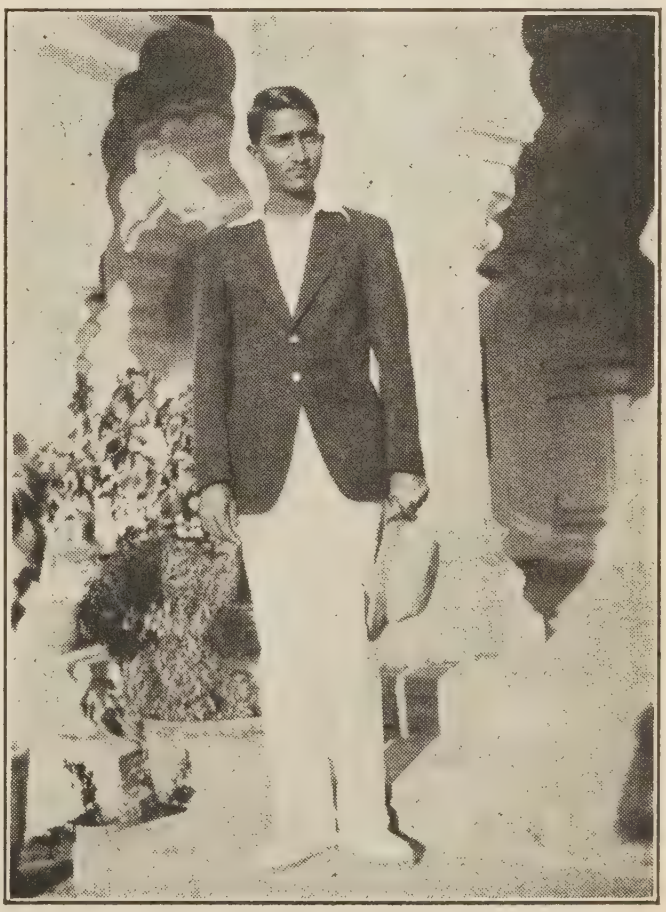
Kubersingh's dairy business has grown to such an extent that he now delivers 1,800 lbs. of milk a day. These two men employ a large number of men and are a great help to the community.

We would like to interest some home congregation in an opportunity for mission work. Mr. and Mrs. Hawtin will soon need a successor and would like to have a good man with them for a few years before they retire. There is scope here for one specially trained.

(Continued from page 347)

and Nanji Bhai were ordained to the eldership of the church.

Our church is now unique in the Bhil field being the first to be erected with congregational funds, to have a native minister,



RANA BHIM SINGH.

its own Board of Management, and to be self-sustaining. The building of this church in Jobat is a great step forward. Permission, which means recognition, had been slow in coming. In the last six months also we have had an extension of the British Indian Christian marriage Act and divorce rules in the State. In this matter Jobat now heads in the Bhil country and establishes a valuable precedent. For these reasons I have given much space to the story of the building of our church in this report.

The offering on July 2nd, amounting to Rs 66/6 and later supplemented by Rs 15/ from Mendha and Rs 5/ from Ali Rajpur, goes to a special fund for memorial windows to the late Mrs. D. E. McDonald. The windows will be of small size, high over the pulpit, exact duplicates in position, etc. to frames seen in our snap of the front of the church. We shall be glad to have contributions from anyone who wishes to join in this memorial to one who has left in the hearts of the people of Jobat a deep impression of loving, unselfish service.

* * *

To this report Rev. D. E. McDonald adds:

The completion of the church is of special interest to us for it has been "the hope set before us" since 1927, when I returned to India. At that time there was an empty treasury and the congregation had no regular meeting place. Sometimes we met on the verandah, sometimes in the room used as a public ward in the hospital, and sometimes in the workers' quarters. An appeal was made for systematic giving, with the two objectives before us, the support of our own native preacher, and a building fund sufficient to erect a place of worship. The appeal met with a generous response, some of the members from their small salaries giving their full tithe. Although the greater part of the offerings received were set apart for the building fund yet in the beginning of 1932 the congregation undertook the full support of Jigiyo Master and the one objective was reached.

Mrs. McDonald took a special interest in keeping the objectives continually before the people and kept them supplied with small cotton bags for their offerings. Although we adopted an envelope system, we did not think it wise to spend any of the money for printed envelopes such as are used at home. We do indeed appreciate the tribute that is being paid to the memory of Mrs. McDonald by the placing of memorial windows in this church, in the building of which she was so interested.

Permission for the building of the church was withheld for a number of years from the time when application was first made by the native congregation. Both the Superintendent of the State and the British Political Agent took the stand that nothing could be done during the minority of the young Rana. This congregation however continued to give to the building fund and to pray. God answers prayer. In time both the Superintendent and the Political Agent were transferred. Their successors were both very favorable to the work of the church and permission was not long withheld after application was made the second time. The British Agent after considering the matter said, "This I understand is to be a purely native church, to be built with native funds, and if the Hindus can have their temple and the Mohammedans their mosques, I see no reason why the Christians should not have their Church."



KUNWAN VISWANATH SINGH.

LAYMAN'S COMMISSION ON FOREIGN MISSIONS

When Absalom the traitor died, we read that they threw his body into a great pit in the midst of a wood and cast great stones upon it. More stones are still coming to hand to cast upon the report of the Layman's Commission concerning missions. Here is a load from the Rt. Rev. James DeWolf Perry, Presiding Bishop of the Protestant Episcopal Church. Dr. Perry is reported to have declared in his official statement made in St. John's Cathedral on Sabbath, June 25th, that in "Re-thinking Missions" the essentials of Christianity were denied, and that its chief recommendation, that all missionary work be carried on by a single board of Americans at home, was unbusinesslike and untrue to all the traditions of Christian experience. . . . It is in-

teresting to note this added charge, which has not been so often heard, that this proposal for a super-missionary organization here in America is unbusinesslike. Yet such it undoubtedly is. This zeal for super-organization which proved so costly years ago in the Interchurch World Movement has again caught the imaginations of some of these brethren who undertook to write this symposium on missions.—Exchange.

JOHN GEDDIE

A paper published in the north of Scotland entitled The Banffshire Journal and Northern Farmer made note some time ago of our article in the Record reporting the installation of a clock in First Church, Pictou, N.S., the handiwork of John Geddie, the first missionary sent out from a Colonial Church. This is what the Journal says in preface to quite a long and interesting article giving the story of Dr. Geddie and his great work in the New Hebrides.

A NOBLE EPITAPH

May 16, 1933

John Geddie of Banff and the New Hebrides

"When he landed in 1848 there were no Christians here; when he left in 1872 there were no heathen."

That is the epitaph that is written of John Geddie, born in Banff, put on everlasting record where he is best known as the Hero of the New Hebrides. And a nobler epitaph no son of man could desire. To him belongs also this historic distinction that he was the first missionary sent to the heathen upon the sole responsibility of a Colonial Church. Banff may well be proud of her son as the Presbyterian Church of Nova Scotia is proud of having her name linked with the outstanding position that belongs to John Geddie.

A few weeks ago there appeared in these columns, written from a report in The Presbyterian Record of Canada, an account of how there had been secured for the congregation of First Church, formerly Prince St. Church, Pictou, Nova Scotia, a beautiful mahogany grandfather's clock which had the name of its maker, John Geddie, engraved upon the dial. It was the work of the Banff lad in his early years while he was assisting his father, and it is now placed in the vestry of the church where it is to be seen from the vestibule by all entering or retiring from the building. The clock has been running for one hundred years, so that young John Geddie was an efficient maker of clocks as he was in future years to become one of the world's great missionaries. Correspondence in recent weeks on the subject brought us eventually in contact with Rev. Dr. W. M. Rochester, of Toronto, editor of The Presbyterian Record, and he has been good enough to give us a look at the only copy he has got of a Life of John Geddie, which was written in 1915 by Prof. James Falconer, of the Presbyterian College, Halifax, Nova Scotia, a favor for which we express our obligations, and that we believe will be shared by many of our readers throughout the North of Scotland. The book, in octavo form, extends to 120 pages, and its narrative is related in a simple and direct way that must give pleasure to all those who possess it. The copy we received from Toronto has been sent once more across the Atlantic to its owner in one of the great cities of Canada.

GEDDIE MEMORIAL CHURCH

Where Geddie stands the evening enters slow;
Dim wind the roads; dim pass the weary men;
Through small dark trees the little lamplights glow,
And sleep creeps up the quiet fields again.
. . . .
Now midnight comes, and wind, and Jove's high star;
A wave's white wraith upon the moon-blanch'd sands;
And, on the hill, the unseen watchers are
Beside the glimm'ring graves where Geddie stands.

Ah! surely those who knew this perfect place,
—So softly runs the tide, so years dream by
—So sweet the grass, so good the summer's grace,—
Would lift a little latch within the sky,
And walk again, beneath the rowan tree,
Where Beauty builds an altar by the sea.

—Charles J. St. Clair Jeans,
Summerside, P.E.I.

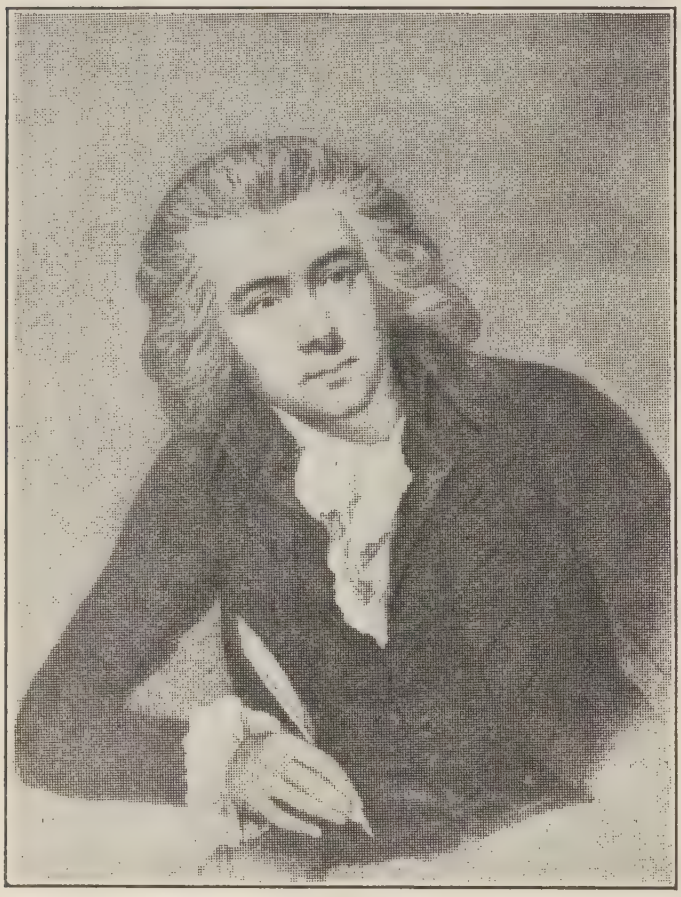
From the Poetry Year Book of the Canadian Author's Association.

RETIREMENT

A change has taken place in the management of the Indian Residential School at Birtle, Man. On account of ill-health from which Mrs. Currie has been suffering lately, Mr. Currie considered his retirement imperative, and has taken up residence in Alberni, B.C. His successor is Rev. E. H. Lockhart, formerly minister of Norwood Presbyterian Church, Winnipeg. Mr. and Mrs. Currie have given to this work twenty-three years of faithful and capable service. Mr. Currie in communicating with us with respect to the Record, writes:

"At present there are six copies of the Record coming to me. . . In addition will you send me other six copies to Alberni, B.C., from October 1933 to December 1934 for which I enclose $3.00. I do not wish to miss a single copy. Others to whom I passed the extra copies like them also."

Children and Youth



WILLIAM WILBERFORCE.

THE FRIEND OF SLAVES

IT is not so easy for us to understand what a slave is as for people of some other countries. We have never had slavery in Canada. A slave is a man, woman, or child who is not and cannot be his own master. He has been sold to some one as a cow, or horse, or any other beast, or a piece of property. He has no freedom but is solely at the command of the man who owns him and completely in his power to do with as he likes. Though slaves have been freed in great numbers in the last one hundred years there are many still in that awful bondage. The number in various countries, in Arabia, China, Liberia, Abyssinia, and others is said to be at least 5,000,000. Think what that means, for it is about half the population of Canada.

The whole story of what it means to be a slave is not told when one says that he belongs wholly to another person, or is possessed by him as he would possess an animal or some property. Some masters or owners have been kind to slaves and whilst they did not give them freedom they treated them as human beings. That was true in the Southern States in the United States of America in many instances, but still the wrong remained that men and women and boys and girls were completely deprived of the liberty to go where they would and to do what they wished. They were not free.

The Capture

For many years slaves were obtained in Africa from the millions of negroes who live there. Rough, cruel, murderous men were employed to get possession of the slaves. Usually this was the way they went about their awful work. They would creep in the night toward a village, and then with yells and other fearful noises they would arouse the sleepers. Then they would set fire to their huts and as the terrified people rushed forth they would kill the old men and women or turn them into the bush, and take possession of all the young people.

The March

A horrid procession was then formed by chaining all together and the march to the sea began. Mothers dragged their sweet little children with them or carried them as best they could, or left them to perish by the way. It would be impossible to tell all the horrors of that march. Often this terrible sight was witnessed by David Livingstone and he was thus led to do all in his power to free these victims of cruelty and to pray that heaven's richest blessing would descend upon all who would take part in ridding the world of this horrid business. In the memorial house at Blantyre, Scotland, Livingstone's birthplace, a description of which we gave in the August Record, may be seen the chains and the yokes placed upon the feet and necks of the slaves joining them in one long line as they made their painful way to market or to the sea. Here is one description of their awful sufferings.

"We saw approaching a procession that defies the ablest pen to portray. Were they human? One could hardly believe it . . . men and women practically naked, chained to one another, leading naked children by the hand or carrying them like bundles on their backs, dragged themselves through the filth and were driven like cattle by their heartless captors. Slaves! A slave train in the twentieth century! No figment of an overheated fancy, but human beings that had been torn from their homes, and dragged away to meet an unknown fate, often falling by the wayside like sick animals. Now as I write these lines, our camp is surrounded by that of the robbers with hundreds of their captives. The rain is pouring down, but they have neither shelter, nor fires, nor food. Every now and then the clank of chains echoes through the darkness."

On the Sea and After

When they reached the sea these poor creatures were packed in the hold of slave ships like herrings in a barrel to swelter, suffer, and die in great numbers.

What a friend these suffering people found in Great Britain, whose ships of war would bear down upon the slave ships wherever seen and rescue the poor tortured captives. Sometimes the captain of the slave ship, a dhow, as it was called, would outwit his pursuer as this story shows.

"One day a little while ago a warship chased me. This was overtaking my dhow. There was scarcely

any wind and there was no narrow channel where I could find refuge. Then I threw a slave into the water and the warship stopped to pick him up. I increased the distance between us and three times I did the same thing. I got off by this trick. How is it that the strangers are so fond of slaves that they would lose such a fine dhow as mine to save a slave?"

What gladness must have been in the hearts of slaves at their deliverance. How thankful they must have been to those who set them free and gave them shelter, clothing, and food. When the slaves reached the West Indies or the United States their sufferings were not then over. One needs only to read Uncle Tom's Cabin which, in some respects at least, gives a true picture of what men, women, and children had to endure on the plantations from the hands of cruel overseers. Families were broken up and when at work the slave was often brutally beaten by men such as Harriet Beecher Stowe describes in the person of Simon Legree.

No Eye Pitied

It was strange that such a terrible business could go on so long unhindered. There were people here and there who thought about it and wanted to do something toward "healing that great open sore of the world." It is especially amazing to think that many church people were the owners of slaves or profited by the business, and that ministers and others defended the awful traffic. Perhaps this can be explained because they were not in a position to know its full horrors and it was not permitted them to gaze upon such a sad procession of human beings as we have described.

A Youth to the Rescue

Among those however who thought about it was a young man, the son of rich parents, who had all the comforts and delights of the world in his grasp, and who might have shut his eyes to anything that would bring him discomfort or pain. That young man was William Wilberforce of Hull, England. There were others like him who pleaded for freedom for the slaves and some societies and churches, for example, the Quakers and United Brethren. When Wilberforce's father died and the young man came into his fortune, he resolved to enter Parliament. It is said that on Good Friday, 1786, when Wilberforce was twenty-seven years of age, he took the sacrament of the Lord's Supper for the first time and then pledged himself to the service of God and humanity. His great battle for the freedom of the slaves was fought in Parliament. Three years after this first communion he made his first speech, which took three-and-a-half hours to deliver. Two years later he repeated this address, and year after year he continued speaking in Parliament and bringing forward his motion until the time when ill-health forced him to withdraw from active life. He died on July 29th, 1833. The movement in Parliament, however, had been taken up by a great and good man, Mr. T. F. Buxton, a man physically a giant as compared with Wilberforce for he was tall, large and strong, whereas Wilberforce was small and somewhat feeble. Three days before the death of Wilberforce news was brought to the dying man that the passing of the Act to free the slaves was certain. Ten days after his death the Act was passed and Great Britain voted to spend £20,000,000 as payment to the owners of the slaves within her dominions for their freedom. Here are the glad words that promised liberty:

"From and after the said first day of August, 1834, slavery shall be and is hereby utterly and for ever abolished and declared unlawful throughout the British Colonies, Plantations and Possessions abroad."

The name of Wilberforce will therefore ever be held in honor for his courage and perseverance in a great cause. He was one of those great and good men who teach us to live not for ourselves but for others and that that life is well spent which is given to some great cause, even at the cost of many defeats. What one is not permitted to complete another takes up where he leaves off, like boys in a relay race. This was the case with putting down slavery for other able men appeared and many are active in that service now.

The Church Then and Now

It is interesting to know this that whilst the Church as a whole did not lead in this matter it was Christianity or the teaching of Christ taking hold of a few men which finally brought about these great and lasting results; and now the Church everywhere condemns slavery and works for the liberty of those held in this bondage. That means that the Church to-day in this matter is more true to Christ than it was in the days of Wilberforce.

Turn to Isaiah 61: 1 and you will read these words:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—R.

TRUST

The world is wide
In time and tide,
And God is guide.
Then do not hurry.

That man is blest
Who does his best
And leaves the rest.
Then do not worry.

—Charles F. Deems.

YOUNG PEOPLE'S RALLIES

The young people of the southern part of the Presbytery of North Bay and Temiskaming assembled at Burks' Falls on the evening of September 26th in their annual rally. The convener of the committee, Rev. R. W. Ellis, who was responsible for the arrangements, spared no pains to make the rally a success. His effort was amply rewarded for it was the largest gathering in the history of the Presbytery. From Huntsville district there was a procession of eighteen cars which brought one hundred and eight of the young people to the place of meeting. This active interest on the part of the Huntsville representatives is attributed to the zeal and ardent work of Mr. Stewart, a student of Knox College who has identified himself very fully with the youth of the community. Magnetawan, a widely scattered field, was represented by a large company of sixty. This was an indication of deeper interest in the rally and in the work among young people in general than displayed by any section of the community concerned. Every congregation south of North Bay with the exception of Parry Sound was represented. This congregation being without a minister at the present time explains the absence of delegates. It must have been a great delight to Mr. Ellis, the convener, to see the church crowded, the vestibule filled, and chairs in the aisles. The attendance of young people from Burks' Falls was also very large.

The northern part of the Presbytery brought its young people together on the evening of Thursday, September 28th, at Englehart. This rally was also a remarkable success there being more than one hundred in attendance from Englehart, Tomstown, Hill's Lake, New Liskeard, and Cochrane who came by motor and train. New Liskeard sent a delegation of thirty-eight by motor. Rev. R. W. Ellis managed this rally also but details were worked out by Rev. Evan Thomas of Englehart. The speakers at the Burk's Falls assembly were Rev. W. M. MacKay, Synodical Missionary, and Dr. Kannawin, while at Englehart Rev. R. D. Robertson of Cochrane was associated with Dr. Kannawin in the messages for that group.

The interest was greatly increased by the fact that every society participated in the program.

Presbytery of Westminster

The young people assembled in Robertson Church, Vancouver, on Monday evening October 2nd, Mr. Fraser McRae, President, in the chair. The devotional period was conducted by Miss Kay McKillop of St. Columba Church, and Mr. Fraser McRae whilst the musical service was provided by Mr. Bert King of Kerrisdale, Miss Flanders, Mr. Grove, and Mr. J. Stuart Tait of Robertson Church. The speaker of the evening was Mr. Fraser McDonald of Chilliwack who addressed the gathering upon the passage, For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Timothy 1:12. Mrs. G. W. Ledingham who had just returned from the Peace River District where she spent some time with Miss Margaret Grigor, the deaconess there, gave a most interesting description of the work being done by Miss Grigor. Miss Grigor is greatly handicapped in her work by lack of transportation. Farms are widely scattered and as she must travel on foot she is able to visit only two or three homes a day. Mrs. Ledingham also presented the great need of the district, specially for warm clothing for the children.

MISSION-BAND RALLY

This assembly of young people interested in the work of missions and developing under special training was held in St. Andrew's Church, Arnprior, recently with thirteen bands and four Y.W.A.'s represented. There was an attendance of 165, a much larger gathering than was anticipated. The enthusiasm manifest was quite in contrast with the idea of a depression. The reports presented were such as to afford the greatest encouragement. Miss Bertha McEwen, Carleton Place, Mission Band Secretary, presided, and in addition to a very fine program presented by the young people, Mrs. C. S. Bootes took the children in imagination on a trip to India to view the work done there. At the close of the meeting the W.M.S. of St. Andrew's served lunch.

THUNDER BAY PRESBYTERIAN SUNDAY SCHOOL ASSOCIATION

Reports read at the fall meeting of the above Association, held in St. Andrew's Church, Fort William, September 19th, showed a remarkably successful season's work. The Association was formed in May this year in response to a call from Rev. P. Cundy, Presbytery's Convener for S.S. and Y.P.S. work. His Honor Judge MacKay was elected President at that organization meeting by a splendidly representative gathering of workers from the Lakehead Churches. Mrs. D. H. Mathews, Vice President, Mrs. Geo. E. Blake, Secretary, and Mr. J. Forsythe, Treasurer. A program of work was laid out then and the reports showed what had been accomplished during the five summer months. Three new mission Sunday Schools have been established and carried on and one preaching station, where services have been held twice a month: North Neebing, average attendance

twenty-one, Island No. 2, twenty-three, Lakeshore, eighteen. All these are in the vicinity of the Twin Cities. The preaching point, Valeta, is about twenty-eight miles out in the country. The work at the Sunday Schools was in charge respectively of workers from First Presbyterian, West Fort William, St. Andrew's, Fort William, and First Presbyterian, Port Arthur. Much of the success of the work is to be ascribed to Mr. Don Corbett, who acted as voluntary field representative of the Association, Mr. Adam Nichol, Miss Betty MacNab, and many others who loaned cars, and helped in the singing, speaking, and teaching. The continuance of the work was arranged for during the winter months and to be resumed more intensively when spring comes again. The possibilities of more extensive work were canvassed and a number of new points where mining operations are being carried on were spoken of. These will be looked into by correspondence by the Association Executive. The success of the first season's work is such as to encourage Lakehead Presbyterians to hope for larger development in the future.—Percival Cundy.



SUNDAY SCHOOL STAFF, ST. STEPHEN'S, CRESTON, B.C.

This picture was supplied by Mr. N. G. Smith, student in charge of the church at Creston during last summer. These teachers are all youthful, but capable, and a gratifying fact to report is that they are all graduates of this school. They evidently were not only taught but trained for service.

It is wonderful to climb mountains but more wonderful still to take someone with you.



MR. WU TEUNG-YOO

Mr. Wu is a worker in Manchuria supported by the Young People's Associations of the Lower Mainland of British Columbia which remits yearly through a Manchurian Fund the sum of $200. With the exchange so high in favor of the Canadian dollar as compared with the Mexican this is a much larger sum than it appears. Mr. Wu was chosen by Dr. and Mrs. Goforth and the Council and is a graduate of the Tenghsien Training College for evangelists, one of the best of such schools in China.

THE CHAIN

You sent the money across the sea
That bought a Bible for young Sing Lee;
And young Sing Lee, when he'd read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
'Til his brother walked in the narrow way;
And his brother worked 'til he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folk who heard them speak
Decided the one true God to seek.
It wasn't long until half the town
Had left its idols of wood and stone.
And the work's not ended yet, my friend,
You started something that ne'er shall end,
When you sent the money across the sea
That bought the Bible for young Sing Lee.

—Selected.



ST. ANDREW'S SUMMER BIBLE SCHOOL, SYDNEY MINES, N.S.

The Third Annual St. Andrew's Summer Bible School was held in St. Andrew's Presbyterian Church, Sydney, N.S., July 10th-23rd, 1933. This is an All-Bible School, and meets in the church from 9 to 12 o'clock for each of ten mornings. There were 312 children and young people enrolled, with 27 teachers and helpers, making a total of 339 in the school. The school is graded in the same form as the public school, with classes ranging from the kindergarten up through the twelfth grade. Most of the classes are in charge of experienced public-school teachers. There was a splendid attendance throughout the term, the average being 88%.

The courses of study include The Bible, (the Christian's Sacred Book), The Life of Jesus, The Catechism, Bible History, Bible Geography, The Apostles, Memorizing Scripture (the General Assembly's courses), The Way of Life (a topical study of the Scriptures), The Teacher's Training Course (Oliver's Books).

In the memorizing of the Scriptures alone 108 of the awards given by the General Assembly were earned. In all of the classes emphasis is placed upon this memory work. So all learned much, though all did not earn the awards offered by the Assembly.

The school was in charge of the minister of the church, Rev. Quincy A. McDowell, and on the teaching staff were one theological student, Mr. Lyall Detlor of Montreal, two deaconesses, Misses Elizabeth MacDougall and Isabel MacDonald, and fifteen experienced public school teachers, and other capable Christian workers.

Great enthusiasm was evinced as shown by the high percentage of attendance and the work done. The public-school teachers assisting expressed the wish that the children in the public schools would work as hard. This type of work is very profitable and should prove as great a source of blessing in other churches as in Sydney Mines. The system is that of Dr. A. L. Lathem, Chester, Pa., with a number of alterations and adaptation to our own Presbyterian Church in Canada.

The closing exercises were held in the church on Sunday morning, July 23rd, 1933, when the children gave a demonstration of their work. The church was filled to capacity and all were delighted with the exercises.—Com.

THE BOY COURAGEOUS AGAIN

We have received a letter from the father of the boy whom we mentioned in the September Record as having lost both hearing and speech. His father writes to us that whilst Dr. Kitto, who was the Boy Courageous of that September story, lost his hearing and speech at twelve years of age, this boy met with the same heavy loss when but three years of age. For nine years therefore he was deprived of training as compared with young Kitto. Nevertheless this lad has completed his course in a school for the deaf and dumb, has taken his higher certificate examinations in a middle school, which corresponds to our high school, and has completed his studies as a chemist. His desire was to be a physician but with his handicap this would be impossible. He still pursues a varied line of study. His father states that he reads Hungarian, German, and English, and is now engaged in studying Spanish. The father who is Bishop Ravasz, expresses himself as grateful for our mention of his boy in the Record and our letter to him about his afflicted child.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—NOVEMBER 12

Paul in Macedonia

Acts 15:36—17:15

GOLDEN TEXT.—Believe on the Lord Jesus, and thou shalt be saved.—Acts 16:31.

TIME.—Second missionary journey, A.D. 50-52.

PLACE.—Troas. Neapolis. Philippi. Thessalonica. Berœa.

SUBJECT.—PAUL CARRIES THE GOSPEL TO EUROPE

I. THE MAN OF MACEDONIA, Acts 15:36—16:10.
   Paul and Barnabas separate.
   Timothy added to the party.
   Paul's vision.

II. LYDIA, Acts 16:11-24.
   The first European convert.
   The slave girl healed.
   Paul and Silas in prison.

III. THE JAILER, Acts 16.25—17:15.
   The great earthquake.
   The apostles released.
   Thessalonica and Berœa.

LESSON—NOVEMBER 19

Paul in Athens

Acts 17:16-34

GOLDEN TEXT.—In him we live, and move, and have our being.—Acts 17:28.

TIME.—A.D. 51.

PLACE.—Athens. The Areopagus.

SUBJECT.—SEEKING AND FINDING GOD.

I. THE CITY FULL OF IDOLS, vs. 16-22.
   Athenian fame.
   Athenian superstition.
   Athenian curiosity.

II. THE UNKNOWN GOD, vs. 23-28.
   The strange altar.
   The Lord of heaven and earth.
   Living in God.

III. THE KNOWN GOD, vs. 29-34.
   The folly of idolatry.
   The Son of God.
   Results in Athens.

LESSON—NOVEMBER 26

Paul in Corinth

Acts 18:1-17; I Corinthians 1:1—2:8

GOLDEN TEXT.—I determined not to know anything among you, save Jesus Christ, and him crucified.—I Cor. 2:2.

TIME AND PLACE.—Paul's year and a half in Corinth, A.D. 51, 52.

SUBJECT.—PAUL'S WORK IN CORINTH.

I. "MUCH PEOPLE IN THIS CITY,"—Acts 18:1-17.
   Aquila and Priscilla.
   Paul's encouraging vision.
   Paul before Gallio.

II. UNION IN CHRIST, I Cor. I:1-25.
   First Corinthians.
   "Is Christ divided?"
   "We preach Christ."

III. "JESUS CHRIST, AND HIM CRUCIFIED," I Cor. 1:26—2:8.
   "God chose the weak."
   Spirit and power.
   Wisdom not of this world.

LESSON—DECEMBER 3

Paul in Ephesus

Acts 18:18—20:38

GOLDEN TEXT.—Blessed are they which are persecuted for righteousness' sake.—Matt. 5:10.

TIME.—Paul's three years at Ephesus, A.D. 53-56. Paul three months in Greece and journey to Jerusalem, A.D. 57.

PLACE.—Ephesus. Corinth. Macedonia. Troas. Miletus.

SUBJECT.—GOSPEL VICTORIES IN EPHESUS.

I. IN THE SCHOOL OF TYRANNUS, Acts 18:18—19:10.
   From Corinth to Jerusalem, Acts 18:18-28.
   "Did ye receive the Holy Spirit?" Acts 19:1-7.
   Fruitful preaching in Ephesus, Acts 19:8-10.

II. THE SONS OF SCEVA, Acts 19:11-16.
   Paul's Miracles.
   "Who are ye?"
   Imitation Christianity.

III. THE GREAT BONFIRE, Acts 19:17—20:38
   Proof of repentance.
   The riot in Ephesus.
   Troas and Miletus.

OUR CHURCH CALENDAR

Synods

Manitoba, Winnipeg, Man., Norwood, November 13th.

Saskatchewan, Saskatoon, Sask., St. Andrew's, November 7th.

Vacancies

Toronto, MacPherson Church, Mod., Rev. G. M. Dunn, 36 Beaufort Rd., Toronto.

Richmond Hill, Ont., Mod., Rev. J. W. MacNamara, 372 Bay St., Toronto.

Burnbrae, Seymour, Ont., Mod., Rev. J. A. Koffend, Stirling, Ont.

Madoc, Ont., Mod., Rev. J. A. Seymour, 271 George St., Belleville, Ont.

Parry Sound, Ont., Mod., Rev. H. J. Scott, North Bay, Ont.

Toronto, Rogers Church, Mod., Rev. J. B. Skene, 39 Benlamond Ave., Toronto, Ont.

Kildonan, Man., Mod., Rev. T. Owen Hughes, 147 Cathedral Ave., Winnipeg, Man.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. McKinnon, Whycocomagh, N.S.

Marion Bridge, N.S., Mod., Rev. Wm. McCulloch Thomson, Sydney, N.S.

Middle River, N.S., Mod., Rev. S. Buchanan Carey, Baddeck, N.S.

South Gut, Englishtown, N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Kydd Memorial, Montreal, Que., Mod.,



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Beaverton and Gamebridge, Ont., Mod., Rev. R. G. Scott, Cannington, Ont.

St. John, N.B., St. Stephen and St. John, Int. Mod., Rev. S. J. Macarthur, Moncton, N.B.

Drayton, Ont., Mod., Rev. J. McBeath Miller, Palmerston, Ont.

Lethbridge, Alta., Mod., Rev. M. S. Blackburn, Medicine Hat, Alta.

Dundas, Ont., Mod., Rev. C. L. Cowan, Hamilton, Ont.

North Vancouver, B.C., St. Stephen and St. Andrew's, Mod., Rev. J. M. Macgillivray, 1080 West 33rd Ave., Vancouver, B.C.

Hanover, Ont., Mod., Rev. W. H. McCracken, Walkerton, Ont.

Exeter, Ont., Mod., Rev. W. A. Young, Hensall, Ont.

Carluke and Binbrook, Ont., Mod., Rev. W. I. McLean, 39 Cliff Ave., Hamilton, Ont.

Calls

Danville, Asbestos, Que., to Rev. A. H. Sproule, Chesterville, Ont.

MacLeod, Alta., Rev. P. C. McCrae, stated supply.

Duncan, B.C., Rev. Peter Jamieson, stated supply.

Willowdale, Alta., Rev. D. J. Townley, stated supply.

Indian Head, Sask., Rev. Burton Andrew, stated supply.

Cromarty, Ont., settled by a six months' appointment by Presbytery of Stratford.

Assiniboia, Sask., to Rev. J. C. Madill.

Fredericton, N.B., to Rev. Dr. Geo. E. Ross, Ottawa, Ont.



STRENGTH
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Sonya, Ont., Sept. 26th, Rev. John Kennedy.

St. Mary's, Ont., Sept. 21st, Rev. A. W. Hare.

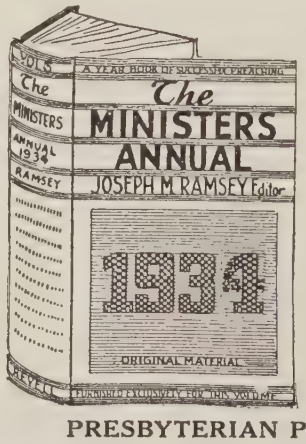
River John, N.S., Sept. 25th, Rev. H. Ingraham Fell.

Resignations

Rev. Dr. L. B. Gibson, Cooke's Church, Toronto.

Rev. Andrew Brown, Springhill, N.S.

THE MINISTER'S ANNUAL, 1934
Compiled by Joseph McCray Ramsey



The Annual continues to place the busy minister in its debt for the almost indispensable service it renders. In it are morning and evening sermons for every Sunday in the year; mid-week topics; sermons to children; International Sunday School Lessons, etc. 640 Pages. $2.25 Postpaid.

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surely every Christian, according to ability, must give.
FREELY YE HAVE RECEIVED, FREELY GIVE.
Send your Contributions to your local **Branch** or **Auxiliary.**



THE BETTER WAY

Addressing the Hamilton Presbytery, Rev. Wm. Barclay, convener of the General Assembly Budget Committee, emphasized the desirability of bettering the financial position of the Church by promoting regular, systematic, and proportionate giving instead of presenting frequent special appeals. Awaiting the return of better times, he urged that we should make it our motto, "Something from everybody."

A GIFT

At the Huron Presbyterial W.M.S. annual meeting in Knox Church, Goderich, a gift was announced. Mrs. Hamilton of Goderich has given the library of her late husband, Rev. J. Hamilton, to Dr. Margaret Strang in recognition of her splendid work in the far north-west. Dr. Strang, now Dr. Margaret Strang-Savage, was at one time a pupil of the daughter of Mrs. Hamilton.

ORGAN AND PIANO

We have been advised that a reed organ in good condition, adequate for use in a small church, and an upright piano are available for a congregation requiring either of these, the cost being only that of shipment. Apply to The Record.

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7	8	" 2 and 3 years old
7	1	" 3 and 4 years old
2	1	" 4 and 5 years old
7	3	" 5 and 6 years old
3	1	" 6 and 7 years old
10	1	" 7 and 8 years old
1	2	" 8 and 9 years old
5	2	" 9 and 10 years old
6	0	" 10 and 11 years old
1	0	" 11 and 12 years old
1	0	" 12 and 13 years old
1	0	" 13 and 14 years old
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You for me, I for you, God for all of us.

What is impossible to change is best to forget.

He who humbles himself too much gets trampled upon.

Many more drown in the cup than sink in the sea.

'Tis better to suffer injustice than to commit it.

When sorrow reaches its climax, joy is not far away.

Right may now and then lose a battle but never a war.

It is a good divine that follows his own instructions.

We now know too much about matter to be materialistic.

Those who live a hard life have excellent compensations.

He who does not mend old clothes will not wear new ones.

Youth without red cheeks is like spring without blossoms.

In the forest, tree leans on tree; in a nation, man on man.

Man is learning all his life and yet he dies in ignorance.

Victories are won not by shining arms, but by brave hearts.

Human rights will never suffer if human duties be performed.

Unjustly acquired wealth never reaches the third generation.

Who makes frequent inquiries about the road does not go astray.

Dig channels for the streams of love where they may broadly run.

The universe seems to be nearer to a great thought than to a great machine.

They are as sick that surfeit with too much as they that starve with nothing.

Measure thy life by loss instead of gain,
Not by the wine drunk but by the wine
poured forth.

A man in earnest finds means or creates them.

Christ asks us above all things to be faithful.

We are to be anxious to make the best of others.

It is not sin that kills the soul, but impenitence.

It is not enough to set the clock; it must be started.

We let our blessings become mouldy and then call them curses.

One half of the world knoweth not how the other half liveth.

We are all easily taught to imitate what is base and depraved.

He who calls in the aid of an equal understanding doubles his own.

To the timid and hesitating everything is impossible because it seems so.

The law of human life should be Effort and the law of human judgment Mercy.

Repentance and love must come before all experiences in the Christian life.

It will never rain roses. If we want more roses we must plant more trees.

It is quite easy to throw a stone into the river, but rather difficult to get it out.

Some motorists are in such a hurry to get into the next county that they go right on into the next world.

Out of imperfection, out of the clash of difficulties, comes character and it is character that governs the world.

If to do were as easy as to know what good to do, chapels had been churches, and poor men's cottages princes' palaces.

The habit of measuring ourselves by ourselves and comparing ourselves among ourselves, instead of having respect to God's immutable standards, greatly reduces the tone of practical Christianity.

To know what we can do and do it, to recognize that for which we have no more than average aptitude and leave its exploration to its own master craftsmen forms no small part of the philosophy and art of living.

Selected.

NEC TAMEN CONSUMEBATUR

The

PRESBYTERIAN RECORD

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THE PRESBYTERIAN CHURCH IN CANADA

VOL. LVIII. TORONTO, DECEMBER, 1933 No. 12

The Message of Christmas

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air
When the song of the angels is sung.

It is coming, Old Earth, it is coming to-night!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

—Phillips Brooks.

Two Years Achievement

In the initial two years of re-organization Presbyterian Publications has edited and published:

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and everything a Congregation needs

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Whatever you may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything that you or your fathers have witnessed in modern Europe. — Sir Bartle Frère.

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The Official Monthly Record of
The Presbyterian Church in Canada
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The Presbyterian Record

VOL. LVIII. TORONTO, DECEMBER, 1933 No. 12

Christmas and A Different and Better World

THE Christian season is again at hand and reflection upon the great event commemorated will be profitable if directed to the many and gracious changes wrought in the world as the result of Christ's coming.

Does that period of almost 2000 years since His advent contrast with the world before in spiritual health and happiness, and is the difference attributable to Christ?

Millions answer that question in the affirmative and hence the rejoicing the world over.

If it be said that this joyous celebration is the fruit of custom, then, whence the custom? And if it be contended that these festivities are not consciously related to Christ, but that they are worldly, secular, social, then, whence the kindness that pervades society at this time and the lavish ministration to the joys of children so marked a feature of Christmas?

The world before His coming needed change. In every aspect it seemed to be in the worst condition possible. In Paul's letters, in the literature of the times, in the character of Roman emperors and potentates, in the revelation of buried cities, is found evidence of profligacy, bestiality, inhumanity, and horrid cruelty almost unbelievable. There were good men in those days, but evil was rampant.

It was predicted of Christ both before and after His coming that wonderful and gracious influences might be expected to flow from Him. He was declared to be "a light to lighten the Gentiles and the glory of His people Israel."

His manner and teaching were calculated to revolutionize, though by peaceful method. In person He was pure, for never was fault found in Him, and He was the impersonation of benevolence, for He "came not to be ministered unto but to minister."

As a teacher He reversed the world's maxims and proclaimed that love was the highest law; and he assured men that, if to shake off the bondage of sin was to them impossible, it was possible through the power that He the Son of God would impart.

To one who questioned His claim to be the Messiah He answered,

"The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

In the early centuries the pure life, the noble and fearless protest, and the indomitable steadfastness of His followers overcame some of the grossest and most terrible evils of their time.

To-day, due to the fidelity of His followers to His last command and to the spirit created in them by Him, the name of Christ is known throughout the world, and the fruit of His coming is seen in changed lives, in transformed communities, in schools, hospitals, homes, in the abolition of slavery, in honor to womanhood, and in ministration to the lepers and outcasts.

Reflecting therefore upon these things, let us greatly rejoice and pledge ourselves to carry on His high mission.—R.

BY THE EDITOR

PIETY NOT ENOUGH

THE absorbing topic of interest and conversation is quite naturally the industrial situation with low prices for farm produce, unemployment, shrinkage in securities, and other ills. It would seem from reports of addresses, resolutions, etc., that piety is the panacea, as we interpret these appeals. It may be admitted that there is always opportunity for a fresh turning to God in penitence and faith and always need of stimulating each other in the struggle to higher ground of integrity and benevolence, but, as we read history, it is evident that in crises goodness must be supplemented by ability. Moses was uncorrupted by the seductions of court luxury, and in that sense we know him as a good man, but chiefly he stands out in history as a leader and lawgiver. Joseph maintained his purity of soul but it was his foresight as a statesman that made him the savior of his adopted country and of her neighbors in time of famine. This man, the victim of his brother's envy by a strange turn of fortune becomes the King of Egypt's Vicegerent, and in that high station showed to the ages what political wisdom could accomplish. Our times call for piety, but we need statesmen, men of vision, ability and courage. Still may we pray:

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands."

ARE WE PRESBYTERIANS?

WE not only say that we are, but proudly proclaim our Presbyterian identity. We accentuated this claim a little more than ordinarily during the period of controversy over Union. With ample justification, however, we may put to ourselves this question and accept the obligation of an honest reply. While Presbyterian by profession are we really, in fact, Presbyterian? Dr. R. J. Drummond, an eminent minister of The Church of Scotland, and an ex-Moderator, has drawn attention to that fact that Presbyterianism is not so much a system of doctrine as a system of polity. Dr. Harris E. Kirk has emphasized the same idea in his address at the 250th anniversary of the founding of Presbyterianism in North America. This fact is universally acknowledged but sometimes overlooked, and these men with others but invite our attention to this truth. Whilst our Presbyterianism should express itself, naturally of course, in fidelity to doctrine, it should pre-eminently find expression in loyalty to order and in deference to the courts of the Church. Our system of polity binds all the parts of our Church together into one body. It is not Presbyterian therefore for individuals or congregations to adopt an independent course, regardless of other members of the body, or of its relation to the body as a whole. The people are subject to Sessions, congregations and Sessions to Presbyteries, and Presbyteries to the Assembly. Let us exercise the greatest care in preserving these relations for in this organization, closely related in all its parts, lies our strength.

We are one body too in the sentimental aspect, a great family, united in sympathy, in aspiration, and in true affection. A truly Presbyterian congregation will not therefore order its own affairs for its own interests. Sectionalism or selfishness whether of the east or west, north or south, should not be possible. As members of one body if one member suffers, all suffer. When true to principle the strong will not neglect the weak, the rich the poor, the cultured the toilers. As we are democratic in principle so should we be in fact. The churches of Scotland followed their children to the ends of the earth whether as settlers in Canada or on business venture in various world-centres in Europe, Asia, Africa, or Australia. They sent their missionaries and their chaplains after their people and never hesitated over the obligation wherever necessary to maintain for them the ordinances of religion.

In yet another aspect Presbyterianism will disclose itself, namely, in the desire for expansion. Like life everywhere it will burst its bounds, and this marked feature of its genius has urged Dr. Kirk to say that Presbyterianism does not find its career "in the nest, but in the arena." Could there be a time more favorable or more necessary for the strongest emphasis upon this, the truly virile feature of genuine Presbyterianism? Let us take it to heart and respond to the opportunities now presented at home and abroad for the free and full expression of our life. As Presbyterians it is not for us to exist but to live.

MARTIN LUTHER

THE tenth of November marked the 450th anniversary of the birth of Martin Luther. How much we owe to the clear insight, the simple faith, the courage, resource, energy, and resolution of this man would be very difficult to estimate. The great event of the sixteenth century was the Reformation and among conspicuous figures the greatest was this man, "the monk that shook the world." Carlyle's estimate of him is high:

"A right spiritual hero and prophet, and more, a true son of nature and fact for whom these centuries, and

many that are yet to come, will be thankful to Heaven."

This man, an earnest seeker after truth, with the Bible as his handbook, with help from John of Staupitz "his most influential human guide," and with the writings of Augustine to aid him, suddenly found his whole soul illumined and thrilled by the conception that "the just shall live by faith." Thus he passed through a crisis which made the man, the reformer, and the leader. Three spectacular incidents stand out in his career. On his first visit to Rome, as he climbed in an act of penitence the holy stairway, there flashed through his mind the great truth of justification by faith as suggested by the words, "the just shall live by faith." Provoked by Tetzel's sale of indulgences he nailed to the door of Wittenberg Church his ninety-five theses, his protest against the infamous system, and his proclamation of forgiveness through Christ. This act set the "heather on fire" and the whole nation was soon aflame. Having received from the Pope his "bull" of excommunication Luther took the papal document and followed by a large company of professors, students, and sympathizers, strode to the bank of the Elbe and threw the Pope's formal condemnation upon a fire already prepared. Summoned to appear before the Imperial Diet at Worms, he confronted the Emperor, archbishops, bishops, and other dignataries of Church and State, and, standing alone, boldly declared his readiness to recant if it could be shown that his teachings were contrary to the Holy Scriptures; and no refutation being made, as the story is, he exclaimed, "Here I stand, can do none other. May God help me!"

GERMANY AND THE CHURCH

Conditions in Germany with respect to the German Evangelical Churches were under consideration by the Business Committee of the General Council of the Alliance of the Reformed Churches in Belfast in June, but at that time information was incomplete and reports uncertain. Now the main facts are clear. These churches, like the press, have been brought under state control. In the words of a writer "Regimentation in Germany is complete."

On July 14th the Reichstag passed the law which fixed the constitution of the New German Evangelical Church, making it, not a state church as we understand, but a "public corporation under national law." The state has taken over the rights and duties of the German Evangelical Church Federation under the name of the German Evangelical Church. The entrance of other bodies to this organization is also under state control. Communions related in creed may be admitted, but the form of admission is regulated by statute. Thus has been created by law one German Protestant Church in form, but not in spirit, for dissent has been strongly expressed and division created. Not the least to raise his voice against various aspects of the new order is the German theologian, Karl Barth.

The Roman Catholic Church astutely forestalled such action and sought an understanding. The agreement reached was the product of the united counsel of Cardinal Eugen Pacelli, the Pope's Secretary of State, and the Vice-Chancellor of the German Reich, Franz von Papen. In this way the Roman Catholic Church has preserved, in large measure at least, its independence and enjoys some ascendancy, for the Ambassador of the Holy See will be the dean of the diplomatic corps in Berlin.

REDUCED FARE CERTIFICATES

Ministers of our Church and others properly authorized holding reduced fare certificates under the regulations of the Canadian Passenger Association for 1933, will receive direct from the Canadian Passenger Association an application card for 1934 certificate, and those desiring 1934 certificates should fill in this card and send it direct to the Canadian Passenger Association accompanied by Express Money Order for $2.00.

Any Minister of our Church who does not hold one of these certificates, but wishes to secure one for 1934, may obtain an application form from the Church Offices, 372 Bay Street, Toronto. This form must be filled in and signed by the applicant and certified to by the Clerk of the General Assembly.

Applications for Certificates between Stations Armstrong, Port Arthur, Sault Ste. Marie, Ontario, and East, should be forwarded to Mr. C. P. Riddell, Chairman, Canadian Passenger Association, 437 St. James Street, Montreal, Que., and for persons residing west of Armstrong, Port Arthur and Sault Ste. Marie, to Mr. Joseph B. Parker, Secretary, Canadian Passenger Association, Western Lines, 320 Union Depot, Winnipeg, Man.

The Canadian Passenger Association points out that unless applications for 1934 certificates are made prior to December 1st, the Association cannot guarantee delivery for use on January 1st.

J. W. MacNAMARA,
Clerk of Assembly.

BALANCE THE 1933 BUDGET

Something from Everyone

Will Sessions and Budget Committees please see to it that all Budget monies are sent forward to the Treasurer monthly. This will save the Church a large amount in the way of interest.

Will Session and Budget Committees please see to it that monies contributed for the Budget are not used for local or other purposes. This is a wrong use of funds.

Will Sessions and Budget Committees please check up carefully as to how many of their people are giving to the Budget Fund, and make a determined effort to secure something from everyone.

Altogether! Something from everyone will do it!

The Percentage of the Revised Allocations to Presbyteries as Received by the Treasurer to October 31st

Synod of the Maritimes	
Cape Breton	26.62
Pictou	30.51
Halifax and Lunenberg	57.94
St. John	28.00
Miramichi	18.80
Prince Edward Island	17.22
Synod of Montreal and Ottawa	
Quebec	31.33
Montreal	28.45
Glengarry	21.46
Ottawa	63.62
Lanark and Renfrew	29.00
Brockville	23.91
Synod of Toronto and Kingston	
Kingston	25.72
Peterborough	39.43
Lindsay	15.38
Toronto	44.42
Orangeville	18.55
Barrie	28.23
North Bay	25.25
Algoma	31.77
Saugeen (Bequest included)	72.33
Guelph	42.74
Synod of Hamilton and London	
Hamilton	35.36
Paris	33.00
London	33.88
Chatham	26.88
Sarnia	36.21
Stratford	37.55
Huron	33.20
Maitland	36.75
Bruce	26.50
Synod of Manitoba	
Superior	18.57
Winnipeg	28.66
Brandon	20.49
Synod of Saskatchewan	
Regina	23.70
Moose Jaw	17.18
Prince Albert	16.89
Saskatoon	33.49
Synod of Alberta	
Edmonton	29.39
Red Deer	12.14
Calgary	33.36
Macleod	15.00
Synod of British Columbia	
Kootenay	42.78
Westminster	34.05
Victoria	29.33

A little faster, please!

ALLAN S. REID,
Budget Secretary.

IT CAN BE DONE

In answer to the bewildered disciples on one occasion, when a father presented his lunatic son before them for healing and they could not heal him, Jesus said unto them: "It is because of your lack of faith. Verily I say unto you, if you have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you."

Our faith in the continuation of the Presbyterian Church in Canada in 1923 was as the grain of mustard seed and many had no faith in it at all and openly said there would be no Presbyterian Church in Canada. Well, there is, and the mustard

seed has already become a tree of large proportions. We have a mighty work to do at home and abroad. Have we, as members of the Church who did so much to save it in 1925, faith enough to say to the mountain of debt, "Remove to yonder place"? Have we faith enough to believe in the possibility of not only maintaining but of enlarging our enterprises at home and abroad?

Jesus said, "If ye have faith . . . nothing shall be impossible unto you."

W. F. McCONNELL,
Paris, Ont.

THE CASE OF ANDREW McFITCH

Hamilton, Ont., Nov. 10, 1933.

Rev. Allan S. Reid, D.D.,
Budget Secretary,

My Dear Reid:

Our people may be interested in the case of Andrew McFitch. He was a Presbyterian but he was disappointed in his denomination for it has accumulated a considerable deficit on its work at home and abroad. He expressed his disappointment to his minister who told him that everyone did not give to the Budget because many were not yet in the habit of using the Duplex Envelope week by week. "But," said Andrew, "surely like me, they put an offering on the plate." "Yes," replied the minister, "they do, but that offering goes to the support of the home congregation." Then Andrew realized that he had not been sharing in the responsibility of his Presbyterian Church for its part in the manning of the long, world-wide front which jointly all the denominations of the Church Militant are pledged to keep from wavering. The object of Andrew's disappointment then became himself, and his minister was so struck thereafter by the relief with which Andrew learned that he could still give a contribution in place of all the week-by-week givings he had omitted, that he (the minister) asked his office-bearers either to send collectors to the non-freewill-offerers before the end of the church year to see if they would be as chivalrous as Andrew, or to institute a yearly, bi-yearly, or quarterly collection for the convenience of those who, like Andrew McFitch, were bound to be uncomfortable when they found that they were not "represented on the collection-plate" by givings "for others" beyond the confines of their own congregation.

With best wishes for the squaring of the books at the year's end.

Yours cordially,

WILLIAM BARCLAY,
(Convener of the Budget Committee.)

P. S.—I have just learned that Andrew McFitch's church is likely to raise its allocation for 1933.—W. B.

SERVICE AND SACRIFICE

During the last few years, we, in common with other churches, have had to report deficits. In other words, our expenditures have been greater than our receipts, with the result that, to use a business phrase, we have finished in the "red."

The Board of Administration has set before it for the year 1933 the ideal of a Balanced Budget. To this end the Budget Allocation to the whole Church of $500,000 was reduced to $420,000. Allocations to Presbyteries were lowered in accordance with the lower allocation to the Church. It is upon this basis that, through its Budget Committee, the Board is appealing to the entire membership of our Church to set itself to the accomplishment of the task of finishing the year's work on the right side of the Ledger.

Every Board of the Church is co-operating in a wonderful way by curtailing all expenditures. In this connection we are pleased to report that to the end of October very considerable reductions have been made. Every department has shared in the savings which have been effected, and each is determined to do everything within its power in order that together we may rejoice in the accomplishment of our purpose.

We have decided that for this present year no special appeals shall be made—that is, apart from the regular givings of our people, but if we are to be successful in attaining our objective, we must have the loyal support of every member of our Church.

This appeal is made to every man and women, to every young person, and to every boy and girl, who is identified with the Presbyterian Church in Canada.

To many it will be impossible to give much. Do not be deterred by the amount. The thing to do is **give** and **give now.**

Service and sacrifice should be our watchword at this time.

JAMES DUTTON,
Chairman of the Board of Administration.

THIS CONGREGATION RAISES ITS BUDGET ALLOCATION

Raising the Budget in the congregation is of great importance. But how is it to be done? That is the all-important matter that confronts every minister and Session in our Churches.

In my own church I rarely speak of money or the Budget, except to tell what is needed. At every Preparatory Service when new members are received, a letter of welcome is placed in the hand of each one. In it is stated what is needed for our own

congregational work, and also for the general work of the Church, and each one is requested to do his and her share, using the Duplex Envelopes which are here and then given to them.

Then the work for which the money is needed is periodically presented to the congregation and at every service in prayer the desire of our Lord for the love and allegiance of His people the wide world over is brought to mind, and the obligation of each to do all possible for the coming of His Kingdom made known.

And the congregation has never failed to meet its obligation.

JAMES WILSON,
Wychwood Church, Toronto.

SYNODS

British Columbia

Rev. J. M. Macgillivray of Central Church, Vancouver, was chosen at the Synod to take Rev. Dr. Lister's place in the chair as Moderator. Dr. Lister in his sermon appealed for steadfastness in the historic doctrines and in the practice of Reformed Faith. A similar plea was strongly presented by Rev. W. M. Robertson of Metropolitan Tabernacle, Vancouver, who was invited to preach at two of the afternoon sessions. At the public meeting Mrs. James Herd, President of the Provincial W.M.S., gave a review of the work done in the various spheres of our Church's activity in the foreign field, while Mrs. Thomas Wilson in like manner presented the mission work of our Church within the bounds of Canada. The Synod was treated to a description of students' work in the mission field at home by Mr. James Dunn who, during the past summer, served at Grand Forks. A voice from the far east was heard when Miss Lena Fraser of Halifax, whose good work at that port is so well known in the Church, spoke of her experiences in service.

Reports, notwithstanding untoward conditions, were very hopeful. Speaking from the financial standpoint Mr. Murray, chairman of the committee, said that after the month of May returns were much more favorable. Mr. Macgillivray reported that all churches had been supplied and that there had been no curtailment in mission enterprise. Rev. David Smith said that from the Chinese they had had three splendid volunteers for medical and social work and that Solomon Lueng of Victoria had been accepted as a student for the ministry. Miss Ruby Blyth, Sabbath School worker, gave a most interesting account of progress in organizing, and in Sunday School by Post, by which isolated families were reached. Dr. Douglas, Synodical Missionary, reviewed his work throughout the province and expressed his conviction that the hope of our work lay in the presentation of Christ as Saviour and leader. The report on Sunday Schools given by Rev. F. G. Fowler showed an increase in the number of schools, pupils, teachers, and organizations for the young. It fell to him to report for the various camps and summer schools held at Victoria and Vancouver for the boys and girls.

Rev. S. B. Hillocks for the Committee on Life and Work urged that its recommendations be commended to all congregations and steps were taken accordingly. In speaking of evangelist work Mr. McTurk very favorably commented upon the services rendered by the Fraser Brothers in various centres.

The pioneer in British Columbia, Dr. E. D. McLaren, was not forgotten and the good wishes of the Synod were conveyed to him.

The ladies of Central Church extended hospitality by providing a banquet for all in attendance. Fellowship with the Church of England found expression in a resolution of congratulation on the success already attained in behalf of the Restoration Fund.

Maritimes

This, the sixtieth Synod, convened in St. Andrew's Church, Westville, N.S., Rev. Roy J. Stewart, minister. The Moderator, Rev. S. J. Macarthur, presided, and conducted the customary service. The Synod then, after being constituted, proceeded to elect his successor. Two names were presented, Rev. D. O. MacKay of Elmsdale and Rev. J. W. Britton of St. George. Mr. MacKay having received the majority his election was made unanimous. A civic welcome was extended to the Synod by the acting mayor, Mr. James Saunders, and two visitors representing the Church at large were warmly received, Dr. Norman MacLeod of Brockville, acting for the Moderator of the General Assembly, Dr. H. R. Grant, and Dr. Allan S. Reid, Secretary of the Budget Committee. Dr. MacLeod's address disclosed facts that warranted the cherishing of brighter hopes for the Church's missions. He pointed out that the last year was better than the former and that the revival of business in certain quarters was being reflected in Church contributions. Dr. MacLeod also delivered a brief address at the close of the sessions.

Dr. Reid congratulated the Synod on the progress of work within its bounds during the past year and urged all to do their utmost so that the Budget for 1933 should be balanced.

A resolution requesting a larger measure of automony in the management of its local home mission work was presented by Mr. Macarthur and after reference to a committee was passed. Delegates from New

Brunswick urged also that a missionary at large should be appointed for that province.

This Synod has always been pronounced in its temperance policy and the following resolution was passed:

> "The Synod urges upon all ministers and sessions and all leaders of young people the pressing need of persistent education on the principles and practice of temperance, and further expresses the conviction that earnest and faithful effort should be put forth along every possible line to secure ultimately the entire abolition of the liquor traffic."

Mr. E. M. McDonald who acted in the Jessie Grey case reported that he had been notified by Mr. Hector McInnes, acting for the United Church, that an appeal from the decision of the Supreme Court of Nova Scotia would be taken to the Supreme Court of Canada.

Consideration was given to the proposed memorial to the Gordon brothers who suffered martyrdom in Erromanga, a descendant of the family having given the old home for that purpose. The one-hundred-and-fiftieth anniversary of Dr. James McGregor's arrival in Nova Scotia, to be observed in 1936, was also considered and both these matters were referred to the Historical Committee.

A feature of the last day's meetings was a Gaelic service which needless to say was very much appreciated by the Highland brethren. In presenting the roll of Synod Dr. Baird pointed out that this was the largest enrolment since 1925 and was indicative of the progress of the Church.

In discussing the rural problem the Moderator, reporting as convener of the Home Mission Committee, stated that in the main the better charges are well provided for, but the smaller communities are a pressing problem. This can be solved by the cultivation of a more generous spirit on the part of the ministers, by greater sacrifice on the part of the people in the field, and by wider application of the principle that they that are strong ought to help the weak. Notwithstanding adverse business conditions it was encouraging to note that a number of new churches were erected during the year.

The Synod expressed its appreciation of a gift of books from the library of the late Dr. W. E. Archibald which was made by Mrs. Archibald.

Rev. Geo. S. Mitchell brought a message of encouragement in reporting for the Sunday Schools and Y.P.S. Though slight, there was an increase in the number of schools and in the number of pupils. In the last two years however there has been an increase of 1,000 in the membership of Y.P.S. the enrolment being now 2,500. The enrolment in the Sunday Schools is 12,000.

The Synod meets next year on the first Tuesday of October in Zion Church, Charlottetown, P.E.I.

Montreal and Ottawa

To occupy the Moderator's chair in succession to Dr. Norman A. MacLeod the Synod called a minister who has served thirty-six years in the one charge, Rev. Dr. J. D. Anderson of Beauharnois. The place of meeting was First Church, Brockville, of which Dr. MacOdrum is minister. It was deeply regretted by the Synod that a sudden illness prevented the attendance of Dr. MacOdrum upon the meetings. The retiring Moderator's sermon was an appeal for aggressive effort for the increase of the Church based upon Acts 2:47, "And the Lord added to the Church daily such as should be saved." Following the example of the Synod of the Maritimes a resolution was passed overturing the General Assembly to the effect that "upon the Synod in co-operation with their Presbyteries shall rest the full responsibility for administering the home mission work within their bounds." Dr. A. S. Reid was granted a further leave of absence of nine months from his office as clerk of the Synod while serving the Assembly Budget Committee.

CONFERENCE

Ministers, elders, and office-bearers of the Hamilton Presbytery met in St. John's Church, Hamilton, early in October in conference upon the state of religion. The program of addresses was as follows: Evangelism, Family Religion and Stewardship by Rev. Dr. S. Banks Nelson; Sabbath Observance and Moral Questions by Rev. W. J. Walker, Niagara Falls; Church Life and Work, as applicable to social life, by Rev. P. A. Dunn of St. Paul's Church, Hamilton. In the evening at a public meeting presided over by Rev. R. Duncanson of Port Erie, following a devotional service, Rev. Austin L. Budge gave a brief review of the papers presented in the afternoon. Rev. W. F. McConnell, convener of the Committee on Church Life and Work in the Synod, who was present, suggested a gathering for prayer, Bible study, and fellowship in preparation for the week of prayer and the interdenominational movement to follow. This suggestion was adopted. Other action taken was the reaffirmation of the Assembly's call to "a vital allegiance to God as King over all life"; the appointment of a committee to consider the organization of an office bearer's association, and the holding of preaching missions wherever possible as the effort preparatory to the simultaneous evangelistic effort during the first two weeks of February in co-operation with the sister Churches of the province.

ACTING FOR THE MODERATOR

Rev. Dr. Norman A. MacLeod of Brockville who was requested by the Moderator's Committee to visit the Maritime Provinces on behalf of the Moderator, Rev. H. R. Grant, spent two weeks in that section of the Church. During the fourteen days of his stay he delivered sixteen addresses. His first engagement was an address to the annual meeting of the W.M.S. (E.D.) which was held in St. James Church Hall, Charlottetown, P.E.I., September 27th to 28th. This was the fifty-seventh annual meeting of the organization. In his address Dr. MacLeod answered the complaint often made that people were too poor to give to missions. It was astonishing how this plea was insisted upon in this relation but not pressed in other matters. In the early centuries of the Church's history missions were supported by people who were impoverished. The limited capacity of the early Christians was not allowed to interfere with their benevolences and evangelistic service.

The Synod of the Maritimes, which met at Westville, was his next appointment. There he spoke upon the condition of the whole Church and declared that the experience of the past year, the financial position being $18,000 better than the year previous, justified an optimistic outlook. Dr. MacLeod also had the opportunity of preaching at the anniversary services of St. James Church, Truro. This congregation's history now covers a period of 163 years. Dr. MacLeod spoke of the state of the Church in the Maritime Provinces as very encouraging. There are some congregations without adequate supply yet fifteen ministers were recently settled. The financial situation has improved also owing to the revival in the lumbering industry in Northern New Brunswick and certain parts of Nova Scotia. This beginning of prosperity was reflected in the contributions of the churches. Congregations which have drawn heavily upon the Church and Manse Fund and the Church Extension Fund now require only about 25% of their former needs, and this advance has been made within a year. He was informed that in Prince Edward Island the harvest was the most abundant in history. In that section there are several good charges awaiting the settlement of capable ministers. Interest in the Church is everywhere manifest. Attendance at Sunday services was in every instance very large. In Charlottetown, Zion Church was crowded to the doors upon the occasion of his visit. This was also true of St. James Church at the morning service. There was a conviction widely prevalent that the greatest need of our Church was a return to the earnest presentation of evangelical truth, and the restoration of religious exercises in the family. As an evidence of fresh interest in this direction he reported the forming of an association, quite voluntarily, of forty ministers and elders for regular meetings for prayer with a view to promoting the spiritual well-being of the community. Dr. MacLeod required to return for the discharge of his duties as Moderator of the Synod of Montreal and Ottawa. He reported further that the welcome accorded him everywhere was most enthusiastic and he was deeply impressed with the ability and earnestness of our Church's representatives by the sea.

ANNUAL MEETING WOMEN'S MISSIONARY SOCIETY (E.D.)

The Fifty-Seventh annual meeting of this organization was held in St. James Church, Charlottetown, P.E.I. It was gratifying to all concerned to have a much larger delegation than had been expected. A full report of this is given in the Presbyterian Message, the publication of the organization.

In presenting the financial report Miss MacGregor reported a deficit which is said to be something entirely new in the history of the Eastern Division, yet there was no suggestion of discouragement. Mrs. MacLeod who has served as President for the past three years did not see her way clear to continue in that office and Mrs. E. Cameron Elliott of Sussex was chosen as her successor. The Society had the privilege of hearing Dr. Norman A. MacLeod, who represented the Moderator of the General Assembly, Dr. H. R. Grant, in two addresses which were very highly appreciated. In reporting upon other missionary societies outside of Canada Mrs. F. Baird showed that the society sustained fraternal relations with similar organizations throughout the world. Special attention was given in her report to the Tenth Quadrennial Conference of the International Union of Women's Home and Foreign Missionary Societies of the Presbyterian and Reformed Churches, which met in Belfast, Ireland, in June last.

The Corresponding Secretary Miss A. Murray presented a full and interesting report showing that there had been an increase in the membership of the auxiliary this year of 138. The report covered the work both at home and abroad. The Society gives attention to the publication and circulation of literature, and the Secretary of this Department Miss E. R. McCurdy set forth in her report the extensive use which is being made of literature for the dissemination of missionary information. Miss Jean McGregor, Field Secretary, reported attendance upon and addresses at 150 meetings and that conferences had been

held with 210 organizations throughout the Maritime Provinces. The Society's extensive mission work at home and abroad was presented by Mrs. A. Macdonald who covered the Home field, and Mrs. A. D. Falconer who reviewed the work abroad. A resolution of sympathy was passed for Miss Lena Fraser, Port Secretary, who has suffered the loss of her sister and is now in British Columbia.

MONTREAL COLLEGE

At the opening of the session, the principal, Dr. F. Scott Mackenzie, stated that, whilst 1933 registration was as yet incomplete, the next graduating class would be the largest in the college's history since 1916. The opening lecture was given by Rev. Frank Beare, who has been appointed lecturer in Church history for the term. His subject was the place of Egypt in Christian history. Mr. Beare spent two years in that land devoting himself to the study of historical documents. His researches were concerned with the period prior to the Christian era and the preparation then made for the reception of Christian truth through the cultural centre of Alexandria.

BEQUESTS

A report conveys the information that by the will of Mr. John Rutherford the sum of $8,728 was bequeathed to West Flamboro Church, and the sum of $4,365 each to the Home for Aged and Infirm Ministers, Toronto, and the Hamilton Presbytery.

WESTERN RELIEF

In a communication to Dr. Grant, Mrs. H. R. Horne, representative of our Church on the Western Relief Commission, reports a response to the appeal for the sufferers from drought and other causes, which is truly wonderful. Already there have been received over 125 cars, chiefly vegetables and fruit, from the good areas within the province, that is, Saskatchewan. Every province in the Dominion however has sent some cars, Ontario leading with over seventy-five. She cites an incident which illustrates the dire necessity. A woman was given six carrots by a friend, part of a gift to her. These were the first fresh vegetables other than potatoes that she had had in a long, long time. Canned vegetables are quite unknown for there is no money in these parts to purchase such supplies.

TO A HIGHER COURT

The decision in the Jessie Grey case reported in the May Record has not been allowed to rest with the Supreme Court of Nova Scotia. The office in Toronto has been informed that the United Church will carry the case on appeal to the Supreme Court of Canada.

BOOKS

They Went Forth

Rev. John McNab, M.A., High Park Presbyterian Church, Toronto. McClelland and Stewart, Toronto.

Announcement was made of this book in the last Record. It consists of ten biographical sketches of pioneers in the work of our Church, at home and abroad. The value of the book is shown both in the selection of representative pioneers, and in the well-written story of each career. We are gratified to see in this list two names at least that have not received extended consideration and whose work should be better known, Rev. James Macgregor of Nova Scotia and Rev. James Nesbit, Saskatchewan. The names of the other heroes are well known. This book will prove most serviceable both for reference and as a stimulus to missionary interest.

* * *

The Living Bible, Chapter by Chapter

Amos R. Wells, Litt.D., LL.D. W. A. Wilde Company, Boston, Mass. Price $1.00.

This book is described as a devotional commentary on each of the 1179 chapters of the Bible. Of it Dr. Wells said, when the contents of the book appeared originally in serial form through a period of three years, that he had received nearly 2,000 letters from those following this course, every state in the union except Nevada, and every province of Canada being represented by these communications. Letters came from other lands also indicating that the author had a truly world-wide constituency. The aim of the volume is to "promote that communion with the Most High which is the most wonderful and blessed experience of any life." The book is well and attractively bound in cloth.

* * *

The Tryst and Other Poems

Lauchlan Maclean Watt. Allenson & Co., Ltd., 7 Racquet Court, 114 Fleet St., London, E.C. 4. Price 3/6 net.

The author is the minister of Glasgow Cathedral and Moderator of the General Assembly of The Church of Scotland. These poems are the natural product of this preacher's mind, as one would gather who saw and heard him. He has a rich imagination and a fine capacity for expression. When The Tryst appeared in 1907 it received so general a welcome that the issue was soon exhausted. The second poem in the Book, The Long Last Mile, which will impress every reader, was the constant comfort of Rev. Dr. F. B. Meyer during his last hours.

* * *

An Introduction to The Story of Old Testament History

W. Macdonald Wigfield, M.A., Senior History Master, Bedford Modern School,

formerly scholar of Downing College, Cambridge, England. Blackie & Son, Limited, Toronto. Price 75c.

This book was designed for school to make boys better acquainted with the Bible and to answer questions the author asked in his boyhood. Such a book is needed today and this volume meets that want. It will be acceptable also for general reading. We have found it so, and value it for the information about the Bible that critical thinking and profound scholarship provides. These results are stated pithily, clearly, and graphically. Get it for the teacher and for the home as well as for the general reader.

* * *

God and the World Through Christian Eyes

Leonard Hodgson, Student Christian Movement Press, 58 Bloomsbury St., London W.C. 1. 4/- net.

This is a volume of special messages by eminent thinkers and speakers, which reached a wide constituency by radio. It is a series of broadcast talks on high themes but very practical and helpful to thinking and living. Among some of the distinguished speakers were the Archbishop of York, Dean Inge, Dr. H. R. Mackintosh, ex-Moderator of the General Assembly of The Church of Scotland, and Professor J. Y. Simpson.

* * *

Tell the World

The British and Foreign Bible Society, 146 Queen Victoria St., London, E.C. 4.

To say that this is the report of that great missionary agency, the handmaid of all the Churches and Missionary Societies, would be to convey a wrong impression, for it would suggest facts and figures only. This book is everything but that. It is the wonderful story of "how the Good News of God is being sent to the ends of the earth for the blessing and uplift of man." Our readers should get it for their interest would be absorbed in a fascinating story, and both reader and Society would be helped. The Society's Canadian headquarters' address is 16 College St., Toronto.

* * *

Stewardship Parables of Jesus

Roswell C. Long, M.A., D.D., Cokesbury Press, Nashville, Tenn.

The author was a delegate to the Stewardship Council held in Edinburgh in June, 1931. He is the Stewardship Secretary of The Presbyterian Church in the United States. This book is concerned, not with the surface but the heart of things; it does not aim to specify how much and when we should give, but insists that we should earnestly cultivate an attitude and disposition that would release us from the tyranny of things and find freedom and fulness of life in complete surrender of ourselves and all that we have to God. It goes for its message to the fountain head of truth, Jesus Himself, and in particular to those matchless presentations of life, the parables.

* * *

Money Power

Charles A. Cook, Fleming H. Revell Company, New York, N.Y.

This is another book on Christian Stewardship and justifies itself as an addition to the many discussions of this question by its distinctiveness for it aims to present "some phases of this great subject not elsewhere discussed." It adheres closely to its title, Money Power.

Two other books on this theme are The Stewardship Life by Julius Earl Crawford, also from Cokesbury Press, Nashville, and This Grace Also, by Dr. John E. Simpson, minister of North Park Church, (United Presbyterian) Buffalo, N.Y. Fleming H. Revell, N.Y.

* * *

A History of the Church in Scotland, 1843-1929

Rev. J. R. Fleming, D.D. T. & T. Clark, 38 George St., Edinburgh, Scotland. Price 10/6.

We have not read this book. It is too large a volume to be hurriedly disposed of. The author states that the book while complete in itself is the continuation of one previously written and published in 1927 tracing the history of The Church of Scotland from the Disruption of 1843 to the abolition of patronage in 1874. This gives a clear idea of the book as a whole. The standing of the author as a writer of Church history gives this volume high repute and various reviews ascribe to the volume high merit. The Cambridge Review speaks of it as "admirably done, wide in its scope, impartial in its treatment and thoroughly well documented."

The book, that is the two volumes, is the only complete history of the Church in all its branches from the Disruption to the present time.

* * *

Peloubet's Select Notes on the International Sunday School Lessons, 1934

Amos R. Wells, Litt.D., LL.D. W. A. Wilde Company, Boston, Mass.

The pen employed in producing the volume for 1934 has been laid aside forever, but all who have had access to this rich material in preparing for their work of teaching will be grateful that the author, Dr. Amos R. Wells, was able to put one more volume into their hands before he rested from his labors. A glance at its pages reveals the same wealth of interpretation, comment, and illustration that has enriched all previous issues.

Blackie & Son Canada Limited, 55 York St., Toronto, have placed in our hands a most inviting list of books for Christmas for children and young people.

Adventure Above the Clouds, $1.25, is both history and adventure in the sphere of aviation, and while suitable for older people makes its strong appeal to the young.

Little Picture Hymn Book, 50c., is a beautiful little volume of children's hymns with pictures that would delight both mothers and children.

The Oakhill Guide Company, $1.65, is a well-illustrated story for girls, both interesting and wholesome.

The Little One's Budget, 50c., is a book for the very little people with stories by a great variety of writers to which the children we are sure would listen enthralled with father or mother reading.

Then come the three annuals, each $1.65, **Blackie's Children's Annual, Blackie's Girls' Annual, Blackie's Boys' Annual.** From past years one knows what to expect from these and one can see the children absorbed in these fascinating stories with their sidelights on history, natural science, and adventure.

Rhymes New and Old, $1.65, is an attractively-bound book with colored pictures. These rhymes are marked by the humor in which children delight, and there is a little of the serious blended. Quite a bit of childhood's make-believe is there, the Marching Song, for example, and throughout the delightfully imaginative predominates.

ON FURLOUGH

Rev. D. E. McDonald of Jobat, India, while on furlough will reside in Toronto, and will be available for addresses on the work of our Church in that distant land.

Miss McConnell is on her first furlough and is already quite busy with engagements in Ontario under the direction of the W.M.S.

Miss Alma Burdick, Principal of the Women's College, Tamsui, is also in Canada and at present is visiting the churches in British Columbia.

Dr. Eugene and Mrs. Stevens of Formosa were home for a short time in the summer, having come privately, the doctor's ill-health requiring a change, but have now returned to their work in the Beautiful Isle.

Sire, it is in truth the lot of the Church of God, in whose name I am speaking, to endure blows and not to give them; but also may it please you to remember that it is an anvil that has worn out many hammers.—Beza.

REV. JOHN A. SHAVER

At the early age of fifty-nine Rev. J. A. Shaver, B.A., B.D., minister of Knox Presbyterian Church, Dundas, Ont., finished his course on Wednesday morning, October 4th. He was smitten on July 15th and was in a critical state until a short time before his death. Then he showed good promise of recovery and was able to be out. Stricken again however on the evening of Saturday, September 30th, the end came in a few days without his having regained consciousness. He was born in Dundas County, his forebears being United Empire Loyalists. After completing his course in Morrisburg Collegiate Institute and later Ottawa Normal School, he devoted himself to teaching. Responding however to the call to the ministry he pursued his studies and in 1907 graduated from Queen's University and completed his theological course three years later. Immediately he was called to St. Andrew's, Picton, and subsequently served in Strathroy, and Dundas, his ministry in the latter place extending over eight years. The congregation prospered under his ministry and he served the Church at large on various important committees with ability and fidelity. The funeral address was given by his intimate friend, Rev. C. L. Cowan, St. Andrew's, Hamilton, who paid tribute to him for his virtues and his efficient service.

MR. DUNCAN McGOWAN, Sr.

Mr. Duncan McGowan, Sr., senior elder of St. Paul's Church, Banff, Alta., passed quietly to rest on October 9th. Born in Comrie, Perthshire, Scotland, in 1849 he came to Banff in 1913. Mr. McGowan was a staunch and loyal member of the Presbyterian Church, for many years a faithful and beloved elder, a member of the Board of Management and one who was seldom absent from his pew at both diets of worship on the Lord's day. His place in church, home, and community will be hard to fill.—Com.

MRS. MURDOCH SMITH

On September 2nd there passed away at her home at Big Hill, Victoria County, Cape Breton, Mrs. Murdoch Smith, in the eighty-first year of her age. For over thirty years a devoted member of the Presbyterian Church, she was a woman of kindly, cheerful disposition, who bore her lingering illness and suffering with true Christian fortitude, patiently longing for the end, and exemplifying by her daily conversation and manner the assurance of her faith and her expectation of release from earthly trouble.

Pass onward through each varying hour;
Let no weak fears thy course delay;
Immortal being! feel thy power,
Pursue thy bright and endless way.

AMONG THE CHURCHES

St. Andrew's Church, Whitby, Ont.

The period October 5th to 15th, including two Sabbaths, was devoted by St. Andrew's Church, Whitby, to the observance of the centennial of the founding of Presbyterianism in the district. On May 8th, 1833, a young man with his bride, Rev. Robert H. Thornton, set sail from Greenock to Canada as the representative of the United Secession Church. Seven weeks were spent upon the sea and a landing was made at New York on June 22nd. Mr. Thornton proceeded thence to Rochester and crossed to Cobourg. Leaving Mrs. Thornton there he spent three months in exploratory work and in October, 1833, accepted a call and began his life's work in Whitby, labors which were steadfastly sustained until his death at Oshawa in February, 1875, at the age of sixty-nine years. The fruit of his labor is not merely the congregation of St. Andrew's as it now is in Whitby. He was not content to serve a centre, but established at least half a dozen other preaching points. True Scottish Presbyterian, he promoted education and was a pioneer of temperance effort.

Unhampered by thought of limited sphere he gave himself whole-heartedly to the good of the community, and the fine product of his teaching and influence is seen in staunch, true, and strong character. Rev. Dr. Harvey Carmichael is now the minister.

Dr. H. E. Abraham of Glenview Church. Toronto, son of Rev. John Abraham, D.D., who was minister of St. Andrew's for thirty-five years, 1879-1914, preached on the first Sabbath upon "The Lamp shall be burning upon the altar; it shall never go out," illustrating the gracious and abiding influence of the Church. In the evening the companionship of Jesus with His disciples in the boat during the storm was presented as assuring His presence with His people in His complete understanding and sympathy amid the storms of life. The services on the 14th were taken by Dr. A. S. Grant, whose messages were distinctively a call to consider and proclaim the great purpose of Christ's coming to the world. It was in this church that Dr. Grant's marriage took place.

Every evening in the week had its special program. Monday, supper, an old time concert by St. Andrew's Choir, under the direction of Mrs. P. M. Spratt, interspersed with greetings by prominent laymen and local clergymen. Tuesday, an organ recital, and on Wednesday the children were treated to supper and pictures. Thursday, a century tea at the manse, and on Friday, a concert by the choir of St. Paul's Church, Toronto, assisted by Miss B. Conway, elecutionist.

The present edifice was erected in 1859 at a cost of $12,000. For more than half this amount the congregation was indebted to one of its number, Mr. Laing, a merchant. The manse was erected in 1902.

On Sunday, October 1st, a communion table, the gift of the Misses Mary and Helen Wilson in memory of their parents, Mr. and Mrs. A. C. Wilson, was dedicated. A gracious act of fraternal recognition by the congregation of the Baptist Church was a card in the local paper conveying congratulations.

Sherbrooke, Que.

A correspondent from Sherbrooke, Que., sends the following report of anniversary services:

Sixty-nine Years of Progress

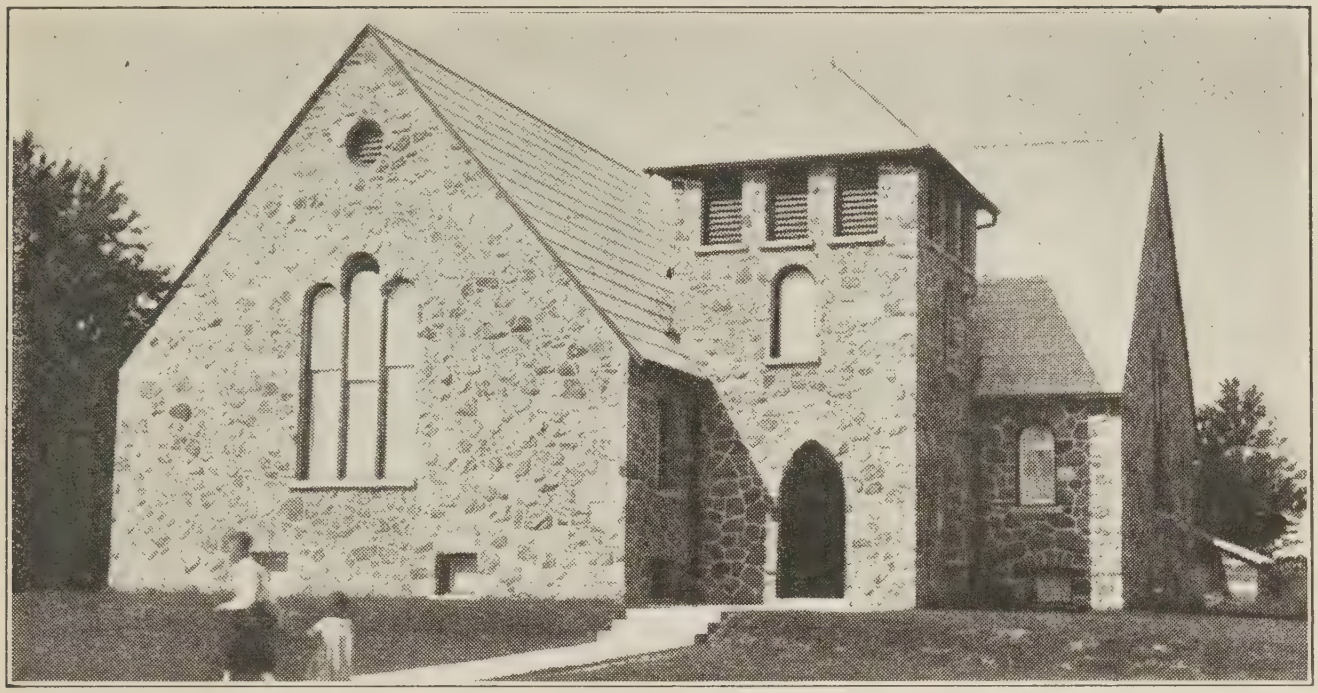
Long after the outward and visible success of the sixty-ninth anniversary of St. Andrew's Church, Sherbrooke, Que., manifest in the large attendance, special music, and thank-offering, has passed into oblivion, the power of the inspiring messages delivered by the Rev. Joseph Wasson, Calvin Church, Toronto, will live on, a happy memory of the dignified and beautiful anniversary services on Sabbath, October 29th. The church was filled to capacity at both services. The large vested choir rendered most effectively special and appropriate music.

In the morning Mr. Wasson based his sermon on the appeal made by Moses when the Lord appeared and spoke to him at the door of the Tabernacle, "Show me now Thy way." The speaker's message, so applicable to every day life, brought courage and hope to the large congregation. In the evening his theme was, Running the World Without God. The masterful and fearless handling of this subject held the individual attention of the great audience throughout the entire discourse.

On Monday evening, October 30th, over five hundred members and friends assembled in the Church Hall, where supper was served by the Women's Association. Following this Mr. Wasson took his audience on a tour through The Highways and Byways of the Emerald Isle.

Rev. J. R. Graham, minister of St. Andrew's, presided at all the services and referred to the beginnings of Presbyterianism in Sherbrooke. He pointed out that sixty-nine years ago, on the 28th of October in the Town Hall, Rev. Joseph Evans was inducted as the first minister. The membership at that time was eighteen. Today St. Andrew's has one of the finest churches in the eastern townships and a membership of 693.

Your greatness and mine, the Christian ideal of greatness, is attained not by depressing but by elevating others; not by rifling them of their freedom and happiness, but by ministering to and promoting it.



ST. ANDREW'S CHURCH, SUTTON, ONT.

Anniversary services were conducted morning and evening, October 15th, by Rev. Dr. Rochester, Editor of the Record. Since 1925 this congregation has had an eventful history and under trying conditions has displayed courage and resource. The vote on Church Union reduced it to the status of a minority without a solitary possession, even without hymn books. Nevertheless organization was effected in March, 1925, by Dr. McKerroll of Victoria Presbyterian Church, Toronto, and in May of that year Rev. J. Douglas Campbell, who in pursuit of health came from Pittsburg, Pa., offered his services to the congregation. Under his leadership public worship was held regularly in the Parish Hall of the Anglican Church. In the autumn of the next year, however, steps were taken to secure an abiding place of worship. A site was provided, the minister being the generous donor, and a building was found at Churchill, the material in which was deemed suitable for the proposed structure. The church was therefore torn down and the material freighted across Lake Simcoe during the winter months. Work was begun early in the spring of 1927 and the dedication took place on December 4th of that year. It was fitting that the minister who organized the congregation should preach at the opening services. Accordingly Dr. McKerroll brought the morning message, while Dr. J. W. MacNamara, Clerk of the Assembly, addressed the congregation in the evening. The edifice is both beautiful and substantial. In design it is an adaptation of the Butler St. Presbyterian Church in Pittsburgh, the city from which Mr. Campbell came. It was a great accomplishment for this small body to erect this building, but in addition to providing money they gave generously of time and labor. Much credit for the completion of the building and for the maintenance and development of the congregation is due the devoted minister, Mr. Campbell. A bronze memorial upon the wall of the church records the esteem of the congregation and its recognition of his services. Mrs. Campbell, who now resides in Texas, but at this time a visitor in Sutton, was in attendance upon the anniversary services and was warmly welcomed. Dr. Alexander Forbes, a pioneer in the Peace River country and formerly of Teeswater, is now the minister.

Tiverton, Ont.

Anniversary services were held on November 5th at Knox Church, Tiverton, Rev. A. MacIver, minister. Dr. A. S. Reid, Toronto, preached to large and appreciative congregations, both morning and evening. The offering, amounting to $765, was the largest in the history of the congregation, and a fine tribute to the generosity of the people at such a time as this.

Alliston, Ont.

Anniversary services at Mansfield Church, Rev. G. C. Little, minister, were held on Sunday, November 5th, Mr. Gilbert D. Lee, son of the minister and a member of the graduating class of Knox College being the preacher at both services. Large congregations assembled and listened with deep interest to the messages. On Tuesday, the seventh, the anniversary supper was very

largely attended, many coming from Shelburne, Creemore, and the vicinity, and a very profitable evening was spent.—Com.

Truro, N.S.

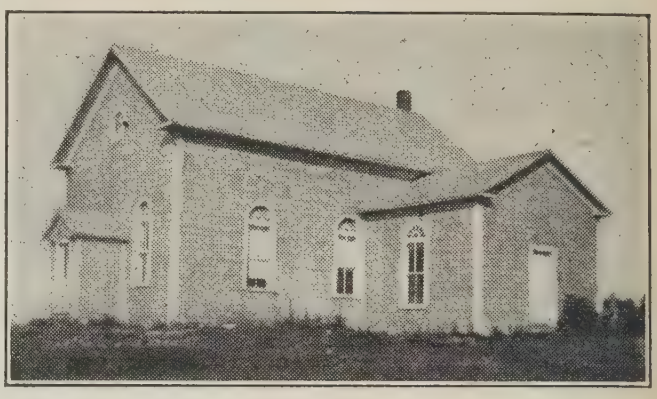
St. James' Church rejoices in the fact that it is the oldest Presbyterian congregation in the province and probably in the Dominion. Whilst St. Matthew's, Halifax, is older, in its early organization it was Congregationalist and did not become Presbyterian until 1783. The special services on October 8th commemorated the founding of the church 163 years ago under Rev. Dr. David Cock of Scotland, and the dedication of the present building in 1928. Rev. Dr. Norman McLeod, who was introduced by the minister, Rev. C. Ritchie Bell, addressed the congregation at both the morning and evening services. Dr. McLeod was available for this celebration being in attendance upon the Synod of the Maritime provinces on behalf of the Moderator of the General Assembly, Rev. Dr. H. R. Grant. Dr. McLeod, on congratulating the congregation upon its history and attainment, presented for their emulation the stimulating example of the pioneers. His subjects were "Sin Overreaching Itself," and "What Is in Thine House." The musical service was under the direction of Mrs. H. B. MacLeod, the St. James' male quartette assisting.

West Monkton, Ont.

For its anniversary services the Presbyterian congregation enjoyed the privilege of hearing Rev. T. D. McCullough, of Kincardine, who delivered two helpful sermons from Deut. 6: 4-8, and Luke 13: 8-9. Appropriate music was rendered by the choir, assisted by members from the choir of Burns Church, Milverton, and Mrs. Philips of Blythe. Large congregations were present at both services. On Monday evening the congregation and friends assembled in the Sunday School room for supper, which was followed by a concert given by members of Knox Church, Stratford. This occasion marks many years of Presbyterianism in this community. In 1856 or 1857 Presbyterian services were first held in a log cabin and later in a school house. The first frame church was dedicated in 1867.—Com.

Banff, Alta.

The forty-sixth anniversary of Presbyterianism in Banff was marked by special services on Sunday, October 8th. Large congregations filled the church at both services. The morning service was conducted by the minister, Rev. Harry Lennox, B.A., who dispensed the sacrament of the Lord's Supper and of Baptism. It was an inspiring sight to see eight families presenting their children for baptism. Evening worship was conducted by Rev. James McNeill of Grace Church, Calgary.



REID'S CHURCH, LEEDS, QUEBEC

The One Hundredth Anniversary of the beginning of Presbyterian services in the municipality of Leeds, county of Megantic, Quebec, was celebrated on the 6th of October in Reid's Church there. Dinner was served at noon by the ladies of the church to several hundred. The service of celebration followed at 2.30 p.m. Mr. H. K. Gilmour, the missionary in charge, presided. In addition to the local ministers of other churches, there were present: Rev. J. R. Graham, Sherbrooke, Rev. Donald E. Flint of Inverness, Dr. W. D. Reid of Stanley Church, Montreal, Dr. Allan S. Reid of Toronto. Mr. Graham preached the sermon. Reminiscences were given by Dr. W. D. Reid who reported names of fifty-two professional men and women who had gone out from that district, ministers, doctors, lawyers, men of science, nurses, educationalists, and others. Dr. Allan S. Reid gave an historical outline of the development of Presbyterianism through that section, with the names of the ministers for the past hundred years, and related various incidents of deep interest. The present church was erected in the year 1873, and is situated on the farm of the late William Reid who came from Perthshire, Scotland, in 1827. The chairman of the committee which built the church was the late Joseph Reid, son of William Reid, the original settler, and father of Dr. W. D. Reid of Stanley Presbyterian Church, Westmount; Rev. Andrew D. Reid of Chalmers United Church, Winnipeg; Dr. Allan S. Reid, Budget Secretary of The Presbyterian Church in Canada, Toronto; Dr. Eva Charlotte Reid, professor in the University of California, San Francisco.

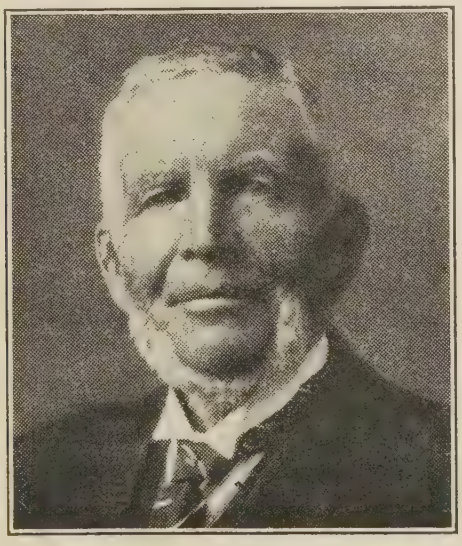
Victoria, B.C.

Upon their departure from the Gorge Presbyterian Church to a new sphere of labor, Rev. Dr. A. O. and Mrs. Thomson were the recipients of an expression of goodwill and affection from the congregation in the form of a purse, with a gift also for Mrs. Thomson from the C.G.I.T. Dr. Thomson has taken charge of St. Stephen's Church, Creston, B.C.



ST. ANDREW'S CHURCH, LAKEFIELD, ONT.

A very satisfactory financial report marked the dedication of St. Andrew's Church, Friday, October 13th. The building was erected at a cost of $10,000, and of this the congregation has already provided $7,500. Tribute for the successful completion of this undertaking was paid to Mr. R. J. Burton, in charge of the congregation, and to Mrs. Burton. Mr. Burton raised a great part of the money and labored with his hands on the building. Lakefield has its G.O.M. (Grand Old Man) in the person of Mr. Andrew Fairbairn, a veteran of ninety-one years, but able to read a comprehensive review of local Presbyterianism in a clear and ringing tone, and without glasses, indicating that, like the patriarch of early days, "his eye is not dimmed or his natural force abated!" He had the honor of turning the first sod on September 9th, 1930, participated in the ceremony of laying the cornerstone, and now took part in the dedication. He was a youth of twenty years when the first Presbyterian Church was opened in the village. The dedicatory services were conducted by the Moderator of Presbytery, Rev. J. C. Robinson, with Rev. A. C. Reeves, a former minister, preaching, and Dr. Grant, Secretary of the General Board of Missions, delivering the address. The greetings of Peterboro Presbytery were brought by Mr. James Dutton. The pews in this church are from the old stone church, a building which was erected in 1863, and were purchased from the United Church, into whose possession the building had passed. The price for the site for this church was $100, Col. Samuel Strickland, the owner, having fixed that sum on condition that on the day of dedication he would donate the sum of $100. By a vote of 98 to 45 the congregation entered the United Church, and the Presbyterian minority valiantly struggled for eight years to gain this triumph. For a while they were the guests of the Baptist Church, later they occupied a theatre, and now they rejoice in possession of their own home. The first minister in this district was Rev. J. M. Roger, in the time of whose ministry the former church was erected.



MR. ANDREW FAIRBAIRN.

Ottawa, Ont.

A unique feature of the autumn communion service in Knox Church was the reception into membership of four young Chinese men, Hum Yook, Hum Doon, Hum Hon, and Hum Dick. The first three were baptized upon confession of faith, the last having been baptized in infancy in China. One other, who was also examined for baptism, was unable to be present either at the preparatory service or the communion. He is to be received at the next communion season. Miss Agnes Dickson, Presbyterian Missionary to the Chinese in Montreal, acted as interpreter for Dr. Johnston during the examination and at the baptismal service. The five men are all fellow clansmen who have been attending the class at Knox Church, four of them for the past decade, and the fifth, for fourteen years. They made the decision to take their stand as Christians and to unite with the Church entirely upon their own initiative, and received special instruction in their own language from Mr. T. Lee, the Chinese worker of the interdenominational committee in charge of the Ottawa Chinese Mission.

The Chinese school in Knox Church was formerly under the care of Mr. H. MacMillan. For the past eight years, Miss Katherine Reid has been its superintendent. One felt the taking of this step, on the part of their pupils, to be a wonderful tribute to the long-continued, prayerful, faithful service of these leaders and their loyal staff of helpers.

Toronto, Ont.

The Hungarian Church was quite spectacularly brought before the public when an assembly under the auspices of Presbytery, the Moderator, Rev. John McNab, presiding, was held in Knox Chapel on Tuesday evening, October 10th. The occasion assumed the full dignity of a convocation. The choir of St. John's Presbyterian Church with Miss Kathleen Black at the organ and John Hubbard leader, led the musical service. A unique function was the presentation and dedication of two flags, the Union Jack and the colors of Hungary. The former was presented to the congregation by Mayor Stewart, who in a brief and forceful address spoke upon Great Britain's Empire as symbolized in the flag. The Hungarian flag was presented by Dr. S. E. Janossy on behalf of Dr. Charles Winter, Royal Hungarian Consul-General for Canada, who was unavoidably absent. In a brief response in each instance the flag was accepted by the missionary in charge of the congregation, Mr. Charles Steinmetz. The unfurling of the flags and the administration of the oath to the two standard bearers, Mr. Elmer Izak and Mr. Stephen Balla, were the offices performed respectively by Miss Bessie MacMurchy, President of the W.M.S., and Mrs. Chas. Steinmetz. A very appropriate and stimulating address was given by Rev. W. T. McCree, convener of the Presbytery's Home Mission Committee, based upon the words, "Seek ye the peace of the city whither I have caused you to be, and pray unto the Lord for it, for in the peace thereof shall ye have peace." Mr. McCree happily introduced his message by identifying himself with the Hungarians as voluntary exiles from their native land. He pointed out the proud place in history occupied by the people of Hungary in their indomitable and successful opposition to the invasions of the Mohammedans. He assured them that under the British Flag they were guaranteed protection and liberty and expressed his strong conviction that, as other nations had contributed something distinctive in each instance to the character of the Canadian people, they likewise would make their worthy contribution.

* * *

Riverdale Church observed recently its twenty-sixth anniversary, or its fortieth, if the organization of the Sunday School in 1893 is considered. Rev. Alfred Bright has occupied the pulpit for the past six years. The Sunday School has now an enrolment of 1,650 and the membership of the church is 1,657.

* * *

St. Paul's Church, Rev. R. C. McDermid, minister, observed its 47th anniversary. This congregation had its beginning in a carpenter shop on Euclid Ave. Later a lot was secured and a rough-cast building erected. The present edifice was dedicated in 1906. The congregation was augmented later by the coming of Erskine Church. At the special services Rev. Wm. Barclay, Central Church, Hamilton, preached in the morning and Rev. Alfred Bright in the evening.

* * *

Knox Church, in observing its 113th anniversary invited to the pulpit Rev. W. G. Brown, St. Andrew's Church, Saskatoon, and ex-Moderator of the General Assembly, who delivered in his characteristic and impassioned manner two strong messages. Knox Church, of which Rev. Dr. J. G. Inkster is the minister, has the largest membership in The Presbyterian Church in Canada, 1,800. A recent venture has been the establishment of a hostel for girls where twenty-five beds are maintained. The Women's Own, which meets every Wednesday afternoon, has a membership of 300 and 187 prizes for attendance were awarded last year. The Bible Class has 120 on the roll. This congregation by personal visit places the Record in every home every month.

* * *

Kingston, Ont.

Rev. John McNab, of High Park Presbyterian Church, attended the Queen's Theological Alumni Conference, which opened on October 30th, and contributed to the program a paper on "The Barthian View of the Resurrection." An interesting visitor at the conference was Prof. W. E. Hocking of Harvard University, who wrote "Re-Thinking Missions." He gave a defence of the views presented in that publication. Quite naturally in these circles Prof. Hocking was subjected to very direct questioning, but his answers were most direct and unequivocal. He admitted that the report on Foreign Missions, known as the Laymen's Foreign Mission Report, in which he had a part, was by no means exhaustive and he said that there were omissions of a very important character in which they were open to criticism. Prof. Hocking commended himself, apart altogether from any views for which he has been criticized, for his fine Christian character. Dr. Margaret O'Hara, who attended the conference, herself a graduate of Queen's, was very deeply interested in Prof. Hocking's statement of his case.

* * *

Strasbourg, Sask.

The Arlington Beach Mission Field held its thanksgiving service on October 8th in Knox Church, Strasbourg. Over three hundred representatives of the different sections of the field gathered to hear the message by Mr. A. A. Downey, missionary in charge. His theme, "The Thanksgiving Spirit," was discussed in its bearing upon the many worldly social functions held in the name of thanksgiving to the exclusion

of reverent thanksgiving to God for His many blessings. This field has been severely tested in recent years through repeated crop failures in some sections, but in spite of all a wonderful spirit is maintained and the work has gone steadily on under the leadership of Mr. Downey. A special thank-offering was devoted to a payment on the new church.—Com.

Arthur, Ont.

The observance of the anniversary of St. Andrew's, Rev. A. W. K. Herdman, minister, the Sunday and Monday gatherings considered, is reported as more gratifying than on any previous occasion. It was a special privilege to have as the minister for the day, Rev. N. A. MacEachern, both for the messages he brought and because he was a graduate of the high school and a former member of the congregation under the ministry of Rev. J. J. Paterson. The congregation and friends on Monday assembled in the early part of the evening for supper and later in the Town Hall. A program was presented, the chief feature being a play by the Holstein Dramatic Society, "The Attorney for the Defence." Short addresses also were delivered by Dr. J. K. Blair, M.P., and the minister of the United Church. At the evening service on Sunday the congregation of the United Church was in attendance also.

Alliston, Ont.

The liberality of the people of Chalmers Church found expression at their anniversary services when the receipts of the Sunday service and the Monday evening gathering amounted to about $350, of which $170 was placed upon the offering plates on Sunday. The minister is Rev. G. C. Little. The preacher was Rev. G. S. Lloyd of Midland, who is reported to have delivered two fine sermons on practical religion and upon life's central problems. He was heartily welcomed and was greeted by congregations that filled the church. A special service of song was provided by the choir, assisted by a quartette, and in the evening by Miss May Little as soloist. Supper was served on the Monday evening and was the occasion of a large re-union of congregation and friends. In addition to the musical programme addresses were given by Rev. P. N. Knight, Rev. W. M. Lee, Rev. D. A. MacKerracher, and Rev. Dr. Shortt of Barrie.

Sydney, N.S.

Rev. J. O. Ralston, who occupied the pulpit of the Presbyterian Church for six months, was given a testimonial by the congregation in the form of an illuminated address and a purse of gold. The presentation was made at a congregational meeting. The address stated that these gifts were from Presbyterian friends in Sydney who wished "to place on record their deep appreciation of the zeal, wisdom, and devotion" shown by Mr. Ralston during his ministry of the past six months. The address emphasized the evangelical character of Mr. Ralston's message and his good pastoral work.

Omemee, Ont.

The anniversary services in St. Andrew's Church, October 29th, were conducted by Mr. H. G. Lowry of Knox College, whose messages were very heartily welcomed by large congregations. Mrs. Ford and Mr. McGregor of St. Andrew's, Lindsay, contributed to the service of song by rendering solos, while Miss Silva, also of the same church, presided at the organ. The help rendered by these visitors was very much appreciated.—W. Evans.

Woodstock, Ont.

Knox Church has almost reached the centennial class, having observed its 99th anniversary on October 22nd. The minister is Rev. E. G. Thompson, and the messages for the day were given by Dr. Rochester. Mr. Thompson has had a long experience of illness, but is able now to prosecute his work with vigor. Notwithstanding the industrial depression the congregation manifested its interest by presenting an offering of about $800 at these special services, an advance over last year.

Hamilton, Ont.

An event of interest took place in Chalmer's Church on the mountain at the Wednesday evening prayer meeting when at the close of the service the President of the Ladies' Aid, Mrs. Cowie, rose and in a short address expressed the esteem in which Rev. W. I. McLean and Mrs. McLean were held, and asked Mrs. Spittal to put in tangible form the congregation's appreciation. Accordingly she presented to Mrs. McLean a silver flower basket and a mirror tray, and to Mr. McLean a pair of initialed white-gold cuff links. Both Mr. and Mrs. McLean were very much surprised but suitably expressed their thanks. The occasion was the twenty-fifth anniversary of the minister's wedding. The happy relationships in the congregation promise well for the progress of the work. A fact about the Wednesday evening meeting which is noteworthy is that it has been maintained during the summer and at the close of each quarter a conference of the workers in the church is held.—Com.

Paris, Ont.

The Sunday midway in October was set apart as anniversary day in the Presbyterian Church, Rev. W. F. McConnell, minister. The services of Rev. Dr. K. Huntley Palmer of Port Hope were secured

both for the Sabbath messages and for the lecture on Monday evening, the subject of which was, Scotland. The congregations were large on all occasions and the offerings unexpectedly generous. In this congregation there has been an addition recently of three to the eldership and a men's association has been formed at which the attendance at the first meeting was eighty.

Agincourt, Ont.

In its anniversary celebration, Knox Church kept in view the founding of the congregation eighty-five years ago, and the occupation for the first time of its present edifice, eight years past. Dr. Geo. P. Duncan of St. Andrew's, Stratford, conducted the services on Sunday, October 29th. A very large reunion of the congregation and friends, at which a program of music, recitations and addresses was given, was the closing event of the celebration. Dr. A. L. Burch, the minister, presided at this gathering. A matter of interest to the Church as a whole lies in the fact that three ministers who have served this congregation became Moderators of the General Assembly.

Hagersville, Ont.

St. Andrew's Church devoted two Sabbaths to the observance of its jubilee. The keynote of the services on October 8th was Remembrance. Public worship was conducted in the morning by Rev. Chas. H. Lowry, who also dispensed the sacrament of the Lord's Supper. The afternoon service took the form familiar to our fathers with Mr. John MacDonald, Hamilton, as precentor, and Mr. Lowry again occupying the pulpit. The services on the following Sabbath were concerned with the future and Looking Forward was the keynote. Both morning and evening Rev. G. D. Johnston of Central Church, Brantford, preached, with local ministers taking part. The choir was assisted in the service of song by the Invictus Male Quartette of Hamilton. The youth of the congregation were given special consideration at both these services.

On Monday evening, as the bulletin announced, St. Andrew's family and their friends and neighbors had supper together and later were much exhilarated by a program of greetings, glees, stories old and new, and the reading of the historical sketch. The minister is Rev. Austin L. Budge, who in the larger sphere of the Church general is convener of the Assembly's Historical Committee.

Winnipeg, Man.

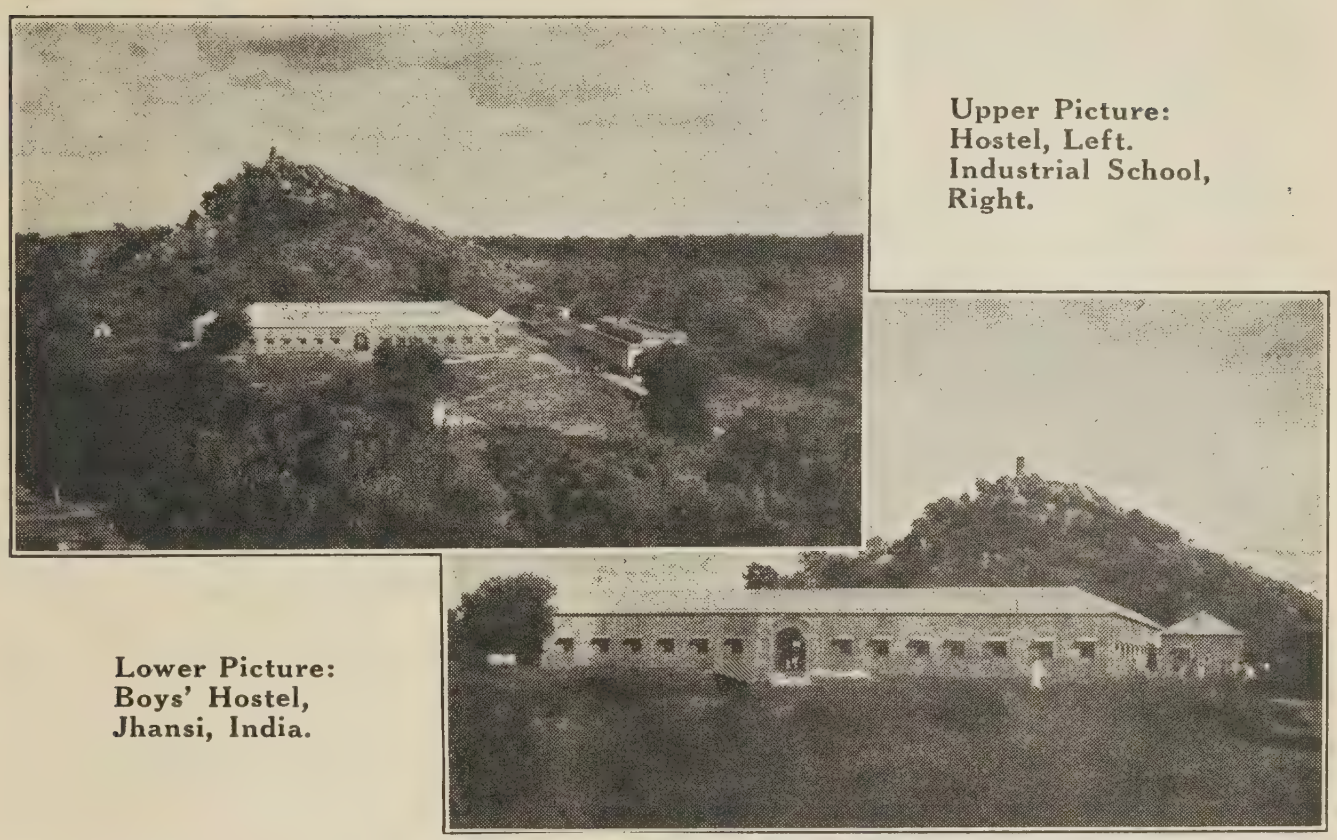
Norwood Presbyterian Church observed its 29th anniversary on Sunday, October 22nd, the services being conducted by Rev. Jas. Corry, formerly of Toronto, now of First Presbyterian Church, Rugby, N.D. In 1925 the congregation voted to enter the United Church. Thereupon the minority withdrew and established themselves by holding services for a time in the Orange Hall. During the ministry of Rev. Dr. Cunningham the church was erected at a cost of $15,000 and dedicated in November, 1927. The last minister was Rev. E. H. Lockhart, who in April left to accept the position of Principal of the Birtle Industrial School.



MISS MARY A. MacKENZIE

The designation of Miss MacKenzie, a recent graduate of the Missionary and Deaconess Training Home, took place in the Presbyterian Church, Hartsville, P.E.I., for work in the congregation of St. Paul's Church, Glace Bay, N.S., and surrounding districts. Rev. R. H. Stavert, minister of Hartsville congregation presided and conducted the service. At the close members of Presbytery extended the right hand of fellowship to the newly-made deaconess. Mrs. Arthur Yeo, President of the P.E.I. Presbyterial, W.M.S., presented Miss MacKenzie with the deaconess pin, the badge of her calling, and Mrs. (Rev.) G. Carlyle Webster on behalf of the W.M.S., presented her with a very beautiful Bible. Following Miss MacKenzie's acknowledgement addresses were given by Rev. R. Hensley Stavert, Rev. G. Carlyle Webster, and Rev. Chas. J. St. Clair Jeans. The musical service was conducted by the Hartsville choir with Miss Isabelle MacDonald, leader and organist.

Miss MacKenzie has already labored in this field and with success. During her two years' training in Toronto she gained experience in a leading congregation and earned reputation as a faithful, self-denying worker.



Upper Picture:
Hostel, Left.
Industrial School,
Right.

Lower Picture:
Boys' Hostel,
Jhansi, India.

The Margaret Rodger Memorial Boys' Hostel was opened on August 26th, and a large number attended the meeting held in the Assembly Hall of this fine new building. The dedication service was taken by Mr. Lowther, after which short addresses were given by Mr. Hawtin, Mr. Baidya, headmaster, and Mr. Madan Singh. Others who took part were Mr. Cheshire, Mr. Spencer, pastor, and Mr. Martin, housefather in the Boys' Hostel. The boys also provided an interesting and impressive number when, led by their chief monitor, they stood and pledged themselves to strive to walk more closely in the footsteps of the Master and make their hostel life such that it shall be always well-pleasing in the sight of God and man.

We hope and pray that from the seventy-six who have already entered the new hostel and from those who enter in the years to come God will raise up many who will give themselves and their all to His blessed service in this land. Our hearts are lifted up to God in gratitude for His mercy and goodness in hearing our prayers and at last providing such a fine home for our boys.

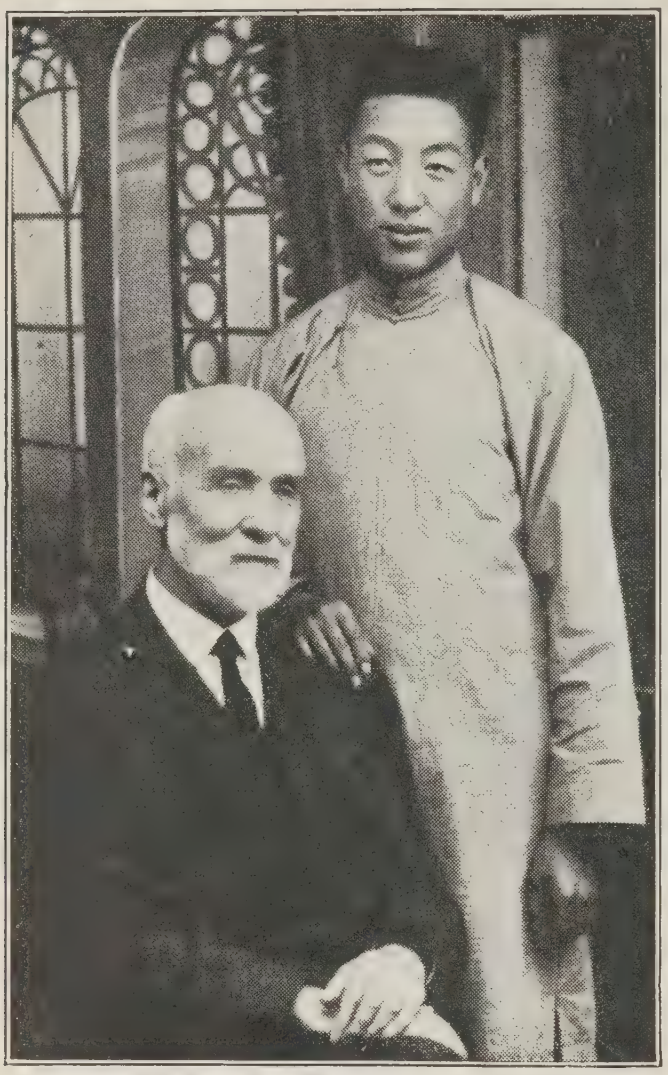
We wish to thank Mr. John Rodger of Lachute, Que., to whom we are very grateful for the handsome donation which made possible the erection of the building.—A. MacKay.

The Work of Grace at Fanchiatun, Manchuria

Towards the close of last year a Mr. Tung of Fanchiatun invited us to start evangelistic work there. He offered to give us a building free of rent as chapel and preaching hall if we would send an evangelist.

The offer was tempting for Fanchiatun is a town of 20,000, and on the railway less than three hours run north of Szepingkai. It is the centre of a populous and fertile country. However we could not act upon the offer as that part of the county belonged to the Irish Presbyterian Mission. After repeated pressure from Mr. Tung I agreed to write to the Irish Presbyterians about the matter. Their response was most hearty and cordial. It appeared they had long wished to work that part of the county but had been unable to do so, and therefore most gladly handed the whole county over to us.

Mr. Tung without delay gave over the promised building and early last March aggressive evangelism began at that centre. More than thirty years ago Mr. Tung was baptized by the Scotch Presbyterians at Liacyang, Manchuria. He became rich, and an extensive property owner in three cities along the South Manchurian Railway, but for many years he back-slid badly. He indulged in opium, cigarettes, gambling, etc. The great and truly wonderful change came as follows:



DR. GOFORTH AND MR. KAO, HIS COMPANION

SINCE the veteran missionary has suffered complete loss of sight a personal attendant has been a necessity. In Mr. Kao, according to Mrs. Goforth, has been found one meeting all requirements. He volunteered for this service. He is one of the most promising of the evangelists in the mission whilst in character he is a refined and a thorough Christian. He is also well educated, speaking both English and Japanese in addition to his own language.

We had arranged to hold a series of special meetings at Szepingkai from April 1st to 12th of this year. My one good eye failed me the evening of March 30th. The following day, though seeing but dimly, I took a run up to Fanchiatun to try and persuade Mr. Tung to attend the special meetings. The trip was not in vain, for the following day Mr. Tung arrived, accompanied by his wife and three sons. They were accommodated in our guest rooms, a favor they seemed to appreciate greatly. They remained through the entire meetings and both Mr. Tung and his wife were deeply moved. Mr. Tung said on leaving, "Henceforth I plan to live as Christ would have me. I feel the burden now laid upon me is the salvation of the people of my country." On reaching his home he called together his family and said, "I have estimated that through opium, cigarettes, drink, gambling, etc., we have been spending at least fifteen hundred dollars annually. Henceforth this must go into the Lord's treasury for the salvation of others."

At once Mr. Tung started to save his neighbors and friends. As believers came in they were organized into bands for testifying. He and the two evangelists led these bands into every home to which they could gain an entrance. It might be raining and the mud deep (and oh how deep it does get!), but these bands went their rounds as usual. Mr. Tung's thought was that all should work as hard in the Lord's service as in their own affairs.

A Roman Catholic, whose son was at the point of death, had five doctors of the town called in. They all pronounced the case incurable and that the man had but a few hours to live. Mr. Tung's band was there and said, "The Lord Jesus Christ can still heal." So they prayed for the sick one and now the man is going about healed. This proof of divine power was such the father and mother and indeed the entire family turned from Rome. The five doctors are now all professing Christians. When called to see a patient they say, "Only the Lord can really heal," and pray for the patient before using means. Thus through these doctors' testimony many families have taken down their idols and now believe in Jesus Christ.

Pastor Su of Kungchuling went up to Fanchiatun to help and Mr. Tung took him to call on the chief of the Red Cross Society. Pastor Su made such good use of his Bible the chief then and there decided for Christ. Now in that office instead of the former card-playing and drinking bouts they have daily Bible-study classes.

Opposite to Mr. Tung's home there is a family who sells cooked corn on the cob. Mrs. Tung and her daughters-in-law going daily for their corn preached the Gospel and won this whole family for the Lord. An old Christian from Honan Province in North China, a Mrs. Chang, is visiting her daughter in Fanchiatun, whose husband is a silk merchant. This Mrs. Chang became greatly revived and won her daughter and the whole family. Now there are Bible-study classes held in the silk shop. Mrs. Chang goes everywhere throughout the town preaching Christ and Him crucified. A prominent citizen, Mr. Shen, joined the Swastika Society, hoping thus to get relief from his opium craving, but in vain. Mr. Tung got in touch with him and now he is a rejoicing Christian and fully delivered from the terrible power of opium.

We are told that since the beginning of last March over forty families have come out as Christians in this centre. Mr. Tung says that when the present building which is his becomes too small he plans to give over to the church the threatre, which holds five hundred. They are now hoping to call and support their own pastor next year. We were much rejoiced to learn that Mr. Tung had sent three of his family to the Bible School in Newchang, South Manchuria, a son and two daughters-in-law, their expenses being entirely met by himself.

The above was written at Dr. Goforth's dictation. I would like now to tell you of our visit to Fanchiatun last Sunday. We left Szepingkai about 7 a.m., arriving by 9.30 o'clock. Four carriages were waiting to take us to the church. Mrs. Tung and several Christians received us at the station and were almost overwhelming in the warmth of their reception, but it was on our arrival at the church that we met with such an evidence of Christian love on the part of Chinese Christians as we had never perhaps seen in all the years in China. We were ushered into a private room adjoining the chapel, and here we were made to sit in state before a table piled with fruit and dainties; but even had we desired it would not have been possible to partake freely, for we were barely seated when the steady stream of Christians were passed in to be introduced to us by Mr. Tung. How I wish it were possible for me to describe even a few who thus came in and passed on before us. Men and women of all ages and boys and girls, all with bright shining looks that spoke silently of the Light of Life who had come into their lives. One old woman of over eighty was assisted by two, one on either side; another old lady was quite blind; another quite young woman was almost carried in she was so far gone in consumption. Two bright, happy girls and several young lads all impressed me specially. This reception took about an hour and a half when the regular service began. Dr. Goforth preached. One of the evangelists played the organ which Mr. Tung had bought and presented to the church. True, the organist knew nothing of harmony and played in octaves only, but he played the organ at its full power and everyone sang heartily. One of the Christian doctors acted as precentor, keeping the audience well in time with vigorous arm exercises. The building was full and order and attention all one could wish for. This was all to us most surprising since the work was so new. At the close of the service we were driven to Mr. Tung's home and for over an hour again held a reception, but with the leaders and outstanding Christian men. About fifteen or more plied us with questions. It was to us both a most delightful time of real Christian fellowship. The reverent tenderness shown by all to my dear husband was truly touching. To close a never-to-be-forgotten visit we were all, about eighteen in number, driven to the best restaurant in town and partook together, as Mr. Tung's guests of a wonderful Chinese meal, which ended only just in time for us to catch our train. We reached home by supper time tired but full of rejoicing at what we had seen and heard of the great work of grace going on at Fanchiatun.

J. and Rosalind Goforth.

NEW BRUNSWICK PROTESTANT ORPHANS' HOME

Saint John, N.B.

This institution continues its good work and it is a service not excelled by any similar institution. The average in residence this year is slightly in advance of that of last year, the figures being 238 and 229 respectively. The report says that "The Home has been able to care promptly for every normal, healthy, worthy, destitute child between one month and fourteen years of age. Many applications of course both for admission and placing of children could not be approved for various reasons."

The 104 children for whom homes are sought "have not a relative or guardian who pays anything towards their maintenance." A striking testimony to the service rendered by the Home. The remainder are "nominal boarders" having a relative, guardian, Federal Department of Pensions, Provincial Workmen's Compensation Board, or some other source of small income varying per child from $1.00 to $18.75 per month, an average of $3.75.

The counties from which children come indicate that the work of the Institution covers the Province. Every child admitted was dealt with on the merits of its case, the policy being that relatives or guardians should pay if able, but none prejudiced because unable to pay. Thus the Home "helped 344 of Christ's little ones on the road to good citizenship during the year."

"To-day," the report says further, "we have a large number of girls and boys who are a credit both to themselves and us. In many cases they have raised the standards of the homes in which they are placed." Such is the good work by which the New Brunswick Orphans' Home commends itself to public sympathy and support. Sound principles govern in the care and discipline of the children, and in the business affairs of the institution. The Home enjoys the inestimable advantages of possessing a wise, vigilant, careful, and indefatigable Secretary-Treasurer, to whom the efficient yet economic management of the work is ever of deep concern, Mr. H. Ussher Miller.

A clear, detailed, and comprehensive financial statement is part of the Annual Report.

Children and Youth



THE SCENE OF "THE NIGHT BEFORE CHRISTMAS."
The Home of Clement Clarke Moore,
Elmhurst, N.Y., U.S.A.

A VISIT FROM ST. NICHOLAS

THE poem given below is declared by a writer to be the most popular Christmas poem ever written and this writer is probably as able to express a just opinion as anybody. Whether right or wrong we would say the same thing about these verses, and if we asked for the votes of children and of their fathers and mothers we are sure that they all would say with one accord that they think so too. The poem is so rich in fancy and so lovely and intimate in description it captivates every reader. The writer's name is Clement Clarke Moore, who died seventy years ago at the age of eighty-four years. It is likely therefore that the poem is at least 100 years old; yet it is not old, for it is as attractive to-day as ever it was, and therefore it is not likely ever to pass away or to fail to interest young and old. How interesting to learn that the author was a teacher, a learned professor of Greek and Hebrew. Mr. Moore lived in the United States and from the pages of the Christian Endeavor World some three years ago we have taken the picture of his home. The central part of the house seems to have first been built. It was erected in 1662, 271 years ago. Look at the house and surroundings and we are sure you will say that it makes the picture presented in the story much more vivid. There is the lawn upon which the eight "tiny reindeer" made "such a clatter," the porch to which they leaped, and the roof upon which they "pranced and pawed," and there is the chimney (of course there are three, but it is likely the visitor came down the one on the main part of the house), down which St. Nicholas "came with a bound." So swift was his descent that the man had scarce time to draw in his head at the window and turn around before St. Nicholas was in the room and at work. Perhaps our young readers will wonder why Santa Claus, as we know him, is called St. Nicholas in this poem. St. Nicholas was a saint very prominent in the Roman Catholic Church and specially honored by the Russian Church. As the day of commemorating this saint was so near to Christmas Day his name became in some quarters just like Santa Claus to us. In Germany, December 6th, the date set apart for St. Nicholas, was observed much in the same way in which we observe Christmas. Somebody appeared in the dress of a bishop who gathered the children of a family or a school together and distributed among the good children, gilt nuts, sweetmeats, and other little presents. The Dutch settlers in New York still observe this festival with great enthusiasm. You see, therefore, how we get the name of St. Nicholas associated with Christmas. This

will be quite enough history however and we shall conclude with St. Nicholas' farewell on that famous night,

"Happy Christmas to all, and to all a good-night."

A VISIT FROM ST. NICHOLAS
By Clement Clarke Moore

'Twas the night before Christmas, when all through the house
Not a creature was stirring, not even a mouse;
The stockings were hung by the chimney with care,
In hopes that St. Nicholas soon would be there;
The children were nestled all snug in their beds,
While visions of sugar-plums danced in their heads;
And mamma in her 'kerchief, and I in my cap,
Had just settled our brains for a long winter's nap,
When out on the lawn there arose such a clatter,
I sprang from the bed to see what was the matter.
Away to the window I flew like a flash,
Tore open the shutters and threw up the sash.
The moon on the breast of the new-fallen snow
Gave the lustre of midday to objects below,
When what to my wondering eyes should appear
But a miniature sleigh, and eight tiny reindeer,
With a little old driver so lively and quick
I knew in a moment it must be St. Nick.
More rapid than eagles his coursers they came,
And he whistled, and shouted, and called them by name:
"Now, Dasher! now, Dancer! now, Prancer and Vixen!
On, Comet! on, Cupid! on, Dunder and Blitzen!
To the top of the porch! to the top of the wall!
Now dash away! dash away! dash away all!"
As dry leaves that before the wild hurricane fly,
When they meet with an obstacle, mount to the sky,
So up to the housetop the coursers they flew,
With the sleigh full of toys, and St. Nicholas too.
And then, in a twinkling, I heard on the roof
The prancing and pawing of each little hoof.
As I drew in my head, and was turning around,
Down the chimney St. Nicholas came with a bound.
He was dressed all in fur from his head to his foot,
And his clothes were all tarnished with ashes and soot;
A bundle of toys he had flung on his back,
And he looked like a pedler just opening his pack.
His eyes—how they twinkled! his dimples how merry!
His cheeks were like roses, his nose like a cherry!
His droll little mouth was drawn up like a bow,
And the beard of his chin was as white as the snow;
The stump of a pipe he held tight in his teeth,
And the smoke it encircled his head like a wreath;
He had a broad face and a little round belly,
That shook when he laughed like a bowlful of jelly.
He was chubby and plump, a right jolly old elf,
And I laughed when I saw him, in spite of myself;
A wink of his eye and a twist of his head
Soon gave me to know I had nothing to dread;
He spoke not a word, but went straight to his work,
And filled all the stockings; then turned with a jerk,
And laying his finger aside of his nose;
And giving a nod, up the chimney he rose;
He sprang to his sleigh, to his team gave a whistle,
And away they all flew like the down of a thistle.
But I heard him exclaim, ere he drove out of sight,
"Happy Christmas to all, and to all a good-night."



D. V. B. S., FAIRVIEW, VANCOUVER

A very successful Daily Vacation Bible School was held in Fairview Presbyterian Church, Vancouver, for three weeks during the summer holidays, the first venture of its kind in the congregation, and there-

fore its progress was watched with keen interest. The attendance for the whole three weeks, three hours each morning, averaged just over sixty, and for the last week the lowest was sixty-one and the highest sixty-three. This fact indicates a remarkably sustained interest by the children, who ranged in age from four to eighteen years, and were divided into seven classes. The program was an All-Bible-Program to which the memorizing of four hymns and four choruses was added. Some of the subjects studied were Bible Geography, Bible Doctrine, Old Testament History, Names of Books of the Old and New Testaments, Life of Christ, Life of Paul, and a generous amount of Bible memory work. Emblems were given for efficiency in each subject, and there was great competition among the children to gain the awards in the given time. The total results and the amount of work covered was very gratifying; and already the children are looking forward to the next Vacation School.

RALLIES

The Annual Rally of the young people of the Presbytery of Barrie, was held at two centres, Stayner, and Hillsdale, on October 17th and 18th respectively, with a combined attendance of about 700. An inspiring address was given by Rev. W. A. Mackay, Moderator of the Synod of Toronto and Kingston, and Synodical Missionary for Northern Ontario and Manitoba, upon the Diagram of Life, in which emphasis was placed on the necessity of the four-fold development, mental, physical, spiritual, and social. Plans for the rally were in the hands of the Presbytery's Committee on S.S. and Y.P.S., whose convener, Rev. J. K. West, Hillsdale, presided. The devotional service at Stayner was conducted by the minister, Rev. Wm. Coutts, and at Hillsdale by Rev. Dr. Mark of Elmvale. Both meetings were marked by lively singing under the leadership of Mrs. J. K. West at Stayner, and Rev. G. S. Lloyd at Hillsdale. Special music at the Tuesday meeting was provided by the Stayner choir, and included a solo by Mrs. Doner and an anthem by the choir. On Wednesday evening the Hillsdale Young People's Choir furnished the music, which included a solo by Mrs. A. B. MacQuarrie, and an anthem. At Stayner, the young people were welcomed by the President of the Stayner Y.P.S., Mrs. Clarence Martin, on behalf of the society. There and at Hillsdale, Rev. J. K. West welcomed the young people on behalf of the Presbytery's committee, and spoke briefly assuring them of the committee's interest in the various societies, and their readiness to assist in any way possible.

Greetings from Presbytery were brought by the Moderator, Rev. J. K. West, to the Stayner gathering, and by the Treasurer, Rev. N. R. D. Sinclair, to the Hillsdale meeting. The visiting society with the largest attendance at Stayner was Collingwood with seventy-six present. Midland and Barrie shared the honors at Hillsdale with an attendance of over sixty from each society. At the conclusion of the meetings refreshments were served by the home societies.

Keen interest is being shown in young people's work in the Presbytery as seen in the increase in the number of societies from twelve to seventeen in the past year, along with four additional societies being organized at the present time, Collingwood, Ivy, Victoria Harbor, and Knox Church, Flos. This will mean an increase in membership from 324 to well over 800.

* * *

The Autumn Rally of the young people of Toronto Presbytery was held this year in Knox Church, with an attendance that practically filled the great auditorium. Previous to the public gathering supper was served to about 300 delegates from all parts of the Presbytery and sectional conferences were held. Rev. H. A. Berlis, Honorary President and Convener of the Presbytery's Committee on S.S. and Y.P.S., presided and Dr. Inkster, the minister, welcomed the young people. The address was given by Rev. H. M. Coulter, of Brampton, who spoke upon what he presented as a suitable motto for young people, "I have kept the Lord always before me." Keeping God constantly in view steadies and fortifies the soul for persevering endeavor.

The officers were installed by Rev. John McNab, Moderator of Presbytery. These were: Honorary President, Rev. H. A. Berlis; President, Ernest W. Moodie; Vice-President, Alex. Cairncross, Long Branch; Treasurer, Geo. L. Knox; Secretary, Miss Margaret O'Neill.

* * *

St. Paul's Church, Wiarton, welcomed a large gathering of young people of the Presbytery of Bruce, of whom 148 delegates were registered, and an additional company of some 200 friends. A feature of the afternoon was an address by Mr. Harold Funston of Tara on his experience of two years' mission work in the West. His address resulted in the decision to support the work of a student missionary within the bounds of the Presbytery and to secure, if possible, as their representative, Mr. Funston. The needy people of the West were remembered and plans were made for sending a car load of food and clothing to meet their necessities.

An opportunity was provided to gather at the supper table, when time was devoted to community singing under the leadership of Mr. Mills, minister of St. Paul's. In the evening, in addition to a song service, there

was a debate between St. Andrew's, Owen Sound, and Knox Church, Tara, the latter winning the trophy. Rev. C. H. McDonald, Lucknow, gave an impetus to the spiritual life of this large company by an address on the place of youth in the life of the Church. The Tiverton Young People's Society was awarded the Bruce Trophy for attendance, etc., this company having come a distance of forty-six miles and in such numbers as to give them a distinct advance over other organizations.

* * *

The young people of the Presbytery of Peterboro assembled in the Sunday School room of St. Paul's Church for their annual rally, and filled it to overflowing, attendance exceeding all expectations. Dr. Kannawin, Secretary of the S.S. and Y.P.S., was present and gave the main address on The Life Abundant, portraying the place of the Church and the Bible in the larger life of youth. This message was given at the evening service, which was presided over by Rev. J. C. Robinson, Campbellford, Moderator of Presbytery. In the early part of the evening supper was served by the Ladies' Aid of St. Paul's, and following this a question box was conducted by Rev. J. B. Rhodes of Cobourg. A trophy in the form of a beautiful banner of dark blue, fringed with gold, was presented to the society coming the longest distance and with most members. This was won by Lakeport, whose company of forty members travelled fifty-two miles to attend the rally. This banner was the gift of Mr. James Dutton and was presented by him in a brief, appropriate address to Miss Clara Nelson, the President of the society which earned this honor.

The officers who were installed following a happy speech by Dr. K. Hunter Palmer of Port Hope, are: President, Howard Shackleton; Vice-President, Gordon McCubbin, Warkworth; Secretary, Miss Ethel Piddock, Cobourg; Treasurer, Robert McGregor, Campbellford. Cobourg was chosen as the place for the next meeting.

The Young People's Societies of Brandon Presbytery assembled in St. Andrew's Church, Brandon, on October 25th. Representatives from points outside the city came from Neepawa, Wellwood, and Carberry. Dr. Kannawin, Secretary of S.S. and Y.P.S., was present and addressed the gathering both in the afternoon and evening, speaking on the importance of Bible and missionary study, presenting practical suggestions and outlines of study for the year's meetings, and commending summer camps with a view to the organization of such in the Brandon Presbytery. The afternoon session was closed with a delightful social hour at which

(Continued on page 392)

GOOD NEWS FROM THE MODERATOR

The last report from Fort William presents brighter prospects for the complete recovery of the Moderator. He has responded immediately to treatment by serum provided by a specialist in Ottawa. The improvement in his condition has been beyond expectation and the Church will be delighted to have this re-assuring message.

INTERNATIONAL S. S. LESSONS

(From Peloubet's Notes)

LESSON—DECEMBER 10

Paul in Cæsarea

Acts, Chapters 21-26

GOLDEN TEXT.—Herein do I exercise myself to have always a conscience void of offence toward God, and toward men.—Acts 24:16.

TIME.—Paul's two years in prison, A.D. 58, 59. Paul's appeal to Cæsar (The Emperor Nero), A.D.59.

PLACE.—Cæsarea. Jerusalem.

SUBJECT.—IN PRISON FOR CONSCIENCE' SAKE

I. HAVING HOPE TOWARD GOD, Acts 21:1—24:15.
- The journey to Jerusalem.
- Paul in the Temple.
- Paul on the castle stairs.
- Paul before the Sanhedrin.
- Paul before Felix.

II. A CONSCIENCE VOID OF OFFENCE, Acts 24:16-21.
- Paul's statement of facts.

III. FELIX'S PROCRASTINATION, Acts 24:22—26:32.
- "A convenient season."
- Paul appeals to Cæsar.
- Paul before Agrippa.

LESSON—DECEMBER 17

Paul in Rome

Acts, Chapters 27, 28

GOLDEN TEXT.—I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

TIME.—Paul's journey toward Rome, A.D.

59. Paul's first imprisonment in Rome, A.D. 60, 61. Paul's second imprisonment in Rome, A.D. 66. Paul's martyrdom, A.D. 67.

PLACE.—Mediterranean Sea. Malta. Rome. From Spain to Ephesus. Rome again.

SUBJECT.—PAUL REACHES A GREAT GOAL.

I. PAUL REACHES ROME, Acts 27:1—28:16.
The tempestuous voyage.
The shipwreck.
The winter in Malta.
From Malta to Rome.

II. PAUL TEACHES IN ROME, Acts 28:17-22.
Summoning the leading Jews.

III. PAUL'S LAST DAYS, Acts 28:22-31.
Paul's labors in Rome.
Paul's last missionary work.
Paul's second Roman imprisonment and death.

LESSON—DECEMBER 24

A Vision of World Peace

Isaiah 11:1-9

GOLDEN TEXT.—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:9.

TIME.—Isaiah's early prophecies (Beecher), B.C. 766. Death of Isaiah, B.C. 679.

PLACE.—Jerusalem.

SUBJECT.—THE PRINCE OF PEACE.

I. THE SPIRIT OF JEHOVAH, vs. 1-5.
The prophecy of Isaiah.
Wisdom and understanding.
Righteousness and faithfulness.
The need for world peace.

II. THE EARTH FULL OF THE KNOWLEDGE OF JEHOVAH, vs. 6-9.
A little child leading them.
They shall not hurt nor destroy.
The way to world peace.

LESSON—DECEMBER 31

The Life of Paul

Philippians 3:1-14

GOLDEN TEXT.—I have fought a good fight, I have finished my course, I have kept the faith.—2 Tim. 4:7.

TIME.—A.D. 61 or 62.

PLACE.—The letter to the Philippians was written from Rome during Paul's first imprisonment there.

SUBJECT.—PAUL'S GLORIOUS LIFE.

I. PAUL THE PHARISEE, vs. 1-6.
The Epistle to the Philippians.
A Hebrew of the Hebrews.

II. PAUL THE CHRISTIAN, vs. 7-11.
All things loss for Christ.
"That I may know him."

III. PAUL THE MISSIONARY, vs. 12-14.
Pressing toward the goal.

OUR CHURCH CALENDAR

Vacancies

Richmond Hill, Ont., Mod., Rev. J. W. MacNamara, 372 Bay St., Toronto.

Burnbrae, Seymour, Ont., Mod., Rev. J. A. Koffend, Stirling, Ont.

Madoc, Ont., Mod., Rev. J. A. Seymour, 271 George St., Belleville, Ont.

Kildonan, Man., Mod., Rev. D. Johnstone, 1652 Alexander Ave., Winnipeg, Man.

Lake Ainslie and Strathlorne, N.S., Mod., Rev. A. D. McKinnon, Whycocomagh, N.S.

Marion Bridge, N.S., Mod., Rev. Wm. McCulloch Thomson, Sydney, N.S.

Middle River, N.S., Mod., Rev. S. Buchanan Carey, Baddeck, N.S.

South Gut., Englishtown, N.S., Mod., Rev. M. N. MacDonald, Big Bras D'Or, N.S.

Orangedale, River Denys, etc., Mod., Rev. A. D. MacKinnon, Whycocomagh, N.S.

Kydd Memorial, Montreal, Que., Mod., Rev. I. A. Montgomery, 3590 Vendome Ave., Montreal, Que.

Olds, Alta., St. Andrew's, Mod., Rev. J. A. T. McLagan, Innisfail, Alta.

Beaverton and Gamebridge, Ont., Mod., Rev. R. G. Scott, Cannington, Ont.

St. John, N.B., St. John and St. Stephen, Mod., Rev. S. J. Macarthur, Moncton, N.B.

Drayton, Ont., Mod., Rev. J. McBeath Miller, Palmerston, Ont.

Streetsville, Ont., Mod., Rev. H. M. Coulter, Brampton, Ont.

North Vancouver, B.C., St. Stephen and St. Andrew's, Mod., Rev. J. M. Macgillivray, 1080 West 33rd Ave., Vancouver, B.C.

Hanover, Ont., Mod., Rev. W. H. McCracken, Walkerton, Ont.

Exeter, Ont., Mod., Rev. W. A. Young, Hensall, Ont.

Carluke and Binbrook, Ont., Mod., Rev. W. I. McLean, 39 Cliff Ave., Hamilton, Ont.

Ottawa, Ont., Erskine Church, Mod., Rev. R. Good, 20 Front St., Hull, Que.

Calls

Toronto, MacPherson Church, Rev. Dr. A. V. Brown, Stated Supply.

Kirkfield and Bolsover, Ont., to Rev. J. R. Dickinson.

Vancouver, B.C., Vancouver Heights, to Rev. R. C. Acheson, Regina, Sask.

Inductions

Toronto, Rogers Church, November 23rd, Rev. Ross K. Cameron.

Lethbridge, Alta., November 2nd, Rev. J. N. Hepburn.

Fredericton, N.B., November 17th, Rev. Dr. Geo. E. Ross.

Montreal, Que., Fairmount-Taylor, November 2nd, Rev. D. O. Lavis.

Parry Sound, Ont., Nov. 16th, Rev. J. O. Ralston, M.A.

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8	8	" 2 and 3 years old
7	1	" 3 and 4 years old
2	1	" 4 and 5 years old
7	3	" 5 and 6 years old
3	2	" 6 and 7 years old
8	1	" 7 and 8 years old
2	2	" 8 and 9 years old
5	1	" 9 and 10 years old
5	1	" 10 and 11 years old
1	0	" 11 and 12 years old
2	0	" 13 and 14 years old
71	37	Total of 108 Children

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refreshments were served by the girls of St. Andrew's Church. A good attendance marked the evening session, the program for which consisted of a devotional service and musical numbers by Miss Florine Alexander, Jessie Kirkland, and Mr. Walter Jackson. Dr. Kannawin's message at this time concerned Canada's greatest asset, her youth, the problems confronting each one for investing life to the best advantage. The Church issued its call to youth and in response it was necessary that they should come with full recognition of the responsibility and a good knowledge of the Bible. Life's secret was not to be found in asking God to "give" but to "make." At the close of Dr. Kannawin's address, Rev. J. Forbes Wedderburn, the minister of First Presbyterian Church, in moving a vote of thanks to Dr. Kannawin commended very highly Dr. Kannawin's service to the young people of Canada following his separation from the regular duties of the ministry to devote himself to this work. The officers elected were: Honorary President, Rev. W. J. Allan, St. Andrew's Church, Brandon; President, George Cowan; First Vice-President, George Tackaberry; Second Vice-President, John Allan; Secretary, Miss Hazel Patterson; and Treasurer, Alex Bell, all of Brandon.

On November 1st, 1933 the Uneedus Girls' Guild of St. James Presbyterian Church, Winnipeg, under the very capable leadership of Mrs. George Bradley, acted as hostesses to some 130 girls and their leaders drawn from the various churches in Winnipeg and both East and West Selkirk, as well as All People's Mission and Kildonan. Mrs. Digby Wheeler, more intimately known to the camp girls as "Pal" occupied the chair, while Miss Isobelle Duffin (Duffy) looked after the games and Miss Mamie Todd (Toddy) led the singing of favorite songs.

A varied program of impromptu stunts, such as are enacted around camp fires, caused much amusement, and many friendships were renewed from the days spent at Boundary Park on the shore of Lake Winnipeg. All told, much enthusiasm was in evidence so that when Miss Burdick arrives early in December there is no doubt she will be greeted with a large and interested group of girls to hear her tell of the wonders of Beautiful Formosa, and the need of more workers to tell the story of Jesus to those still in darkness.

Promptly at 9.30, under the convenership of Miss Helen Lorimer, refreshments were served, thus allowing for the far away groups to get home in good time.

A most enjoyable evening was brought to a close with prayer and benediction by Rev. Mr. Garvin of Selkirk.—Lyle Hyde.

WINNIPEG, MAN.

The evening service at Old Kildonan Church on October 22nd was in charge of the young people, six of whom conducted the service, with the exception of the sermon, which was preached by Dr. Kannawin, General Secretary of S.S. and Y.P.S. The congregation was large and appreciation of the young people's part in public worship was generally expressed.

GLENMOHR

This is true poetry, and a tribute to the talent of the youthful author, but fifteen years of age, Catherine, the daughter of Rev. Angus MacIver, Tiverton, Ont.

Glenmohr

The sun is hanging low, a golden crest
Lighting the misted windows of the West,
Gilding the world, and giving new-born zest
To fair Glenmohr.

The clouds are drifting from the azure lift,
Still through the air, the tardy raindrops sift,
There hangs a rainbow, radiant Nature's gift,
Low o'er Glenmohr.

And silently past Simcoe's shade-rimmed shores
The waves slip by, untroubled now by oars,
While, rising from the lake, a seagull soars
Above Glenmohr.

The buoyant breeze is helping now to swell
The gladsome chimes of evening-worship bell;
And greying twilight tells us all is well
At Camp Glenmohr.

—Catherine MacIver,
Tiverton Manse.

THE TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man,
Like Daddy—wise and strong;
I know you can."

Then while he slept
I knelt beside his bed
Confessed my sins,
And prayed with low-bowed head,
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."

New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth.